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The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

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The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

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# The Battles of Religion

STRUGGLE IS NECESSARY TO LIFE.

Whenever an organism is no longer struggling and fighting adverse influences it has already begun to die. The whole history of life is a history of struggle and of survival. A religion that tries to live softly has abdicated the place it ought to have in the life process. A proselyting Mormonism has made more strides in American life with its bizarre doctrines and its polygamy than has soft-living Unitarianism, which has the backing of our leading American university.

The operation of this principle is illustrated in the history of a local church. In the early days the neighbors sincerely raise the question whether the church can live. There is no lack of dire prophecy about the things that will happen to the enterprise. There is lack of money, lack of habits, lack of prestige, lack of internal unity, and there are many other hindering circumstances. These adverse conditions are often met with the most astonishing sacrifices. The members insist afterwards that their happiest days in the church were precisely those days of struggle.

In a certain suburb of Chicago was a Methodist church which had a seventy-five thousand dollar building. It had a wealthy clientele who paid all the bills of the church cheerfully. The church closed its doors a few years ago. The people would pay but they would not go to church. Loyalty was all expressed in writing checks. This church found that it could not live without the united effort of a Christian group against the evil of the world.

It is possible that the church of today may abound in physical properties and yet be poor in the things that are fundamental to its life.

★ ★

It is easy to note how all this applies to the Disciples. In the beginning they were everywhere spoken against. No denomination would furnish fellowship for this young but aspiring group of religious progressives. They were compelled to create their own fellowship. Challenged to debate, they met their opponents on the platform and defeated them in many a hard-earned victory. There was formed in the city of Chicago in the forties of the last century a society to "refute the errors of Campbellism." These were heroic days for our people. They emerged from this period of opposition with energy and a tremendous power in their thrust.

Now the Disciple ministers everywhere sit in the union meetings of the evangelicals. Often they lead. They have no desire to fight the old enemies. They have not found new ones. Some of our fighting energy has been used up recently in fighting each other. We need to discover the real enemy and then we can close up our ranks and fight shoulder to shoulder like true comrades.

What is true of the Disciples, is true of the whole Christian world. We no longer have the same definite consciousness of who the enemy is, as did Martin Luther. It is said that Satan appeared to him in visible form and that the valiant reformer threw an ink-well at the arch-deceiver. Paul believed that the very air was full of spirits good and evil. He felt that the battle of religion was not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. The little circle of modern obscurantists with their personal devil tearing around the world stirring up trouble have a visualization of the enemy that undoubtedly increases their zeal and their power.

What the church of today needs is a fresh definition of the enemy of human life and a new thrust of the will to overcome this enemy.

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The Christian church of today must fight the pagan enemy against which she has stood for two thousand years. The battle has but begun.

This rollicking paganism would call us from serving the tables of the Lord to the carousals of luxury around tables of ivory. The wealth of our wonderful new age trickles slowly into the channels of charity and uplift. It flows like a mighty flood in the service of sin. Ice cream soda costs us more than religion. Chewing gum makes deeper inroads on our pocketbooks than does missions. Our enormous wealth might save the world if it were consecrated. It threatens to plunge us into a new "Dark Age," such as imperial Rome met at the end of her career.

It is the same old paganism which builds up new feudal orders based upon wealth and privilege, and even upon education. Christianity tears down these fences, but the old world spirit builds them up.

The secular spirit exalts the here and the now. It puts men in bondage to time and to sense. The bauble of today is worth more than the treasure of tomorrow. It blinds men to the deeper satisfaction of the spirit. The table of rich viands, the wine-glass, and every other sensuous thing is exalted above the deeper delights of culture and brotherhood and worship.

The pagan spirit is at work on the battlefields of the world today. It destroys human values ruthlessly in the saloon. With reckless hand, it breaks up the spiritual values which humanity has been trying to create through two thousand years of Christian history.

It is Christ against Sin! This is the battle of the ages and we are in the very thick of the battle.

Woe be to the counsellor who today reads us polite essays that anæsthetize waiting congregations? Woe to those who minister to a spirit of ease in Zion!

It is time for every follower of Jesus Christ to take in his hand the sword and lay about him.

Jesus said, "I came not to bring peace, but a sword."

# EDITORIAL

## THE REVIVAL OF RELIGIOUS INTEREST

PREACHERS are inclined to sing a doleful song these days about the influence of mammonism on religious life and worship. They tell the stories of small audiences and depleted prayer-meetings, all of which is regrettable enough. Not all of the signs of the times, however, are of this sort.

The big movements sweeping the country in various denominations are an indication that religious interest is still powerful enough to bring about certain results. The Men and Millions Movement of the Disciples has been followed by great forward movements in other denominations. The Baptists have their five-year program. The Congregationalists are celebrating the tercentennial of the landing of the Pilgrims with new and worth-while efforts in religion. The Christian Endeavor movement has its "Millions" campaign on. The Methodists and Episcopalians have been raising astonishing sums of money running into the millions for the pensioning of the aged ministers of their groups.

All these things are signs that the mammonism which is declared to be of such danger to the spiritual life of America has been made to turn the wheels of more than one movement looking in the direction of human uplift.

These movements indicate the efficiency with which the church is learning to organize herself nationally. Men of Napoleonic intellects are at work in the great enterprises of missions and benevolence. Their success, however, indicates that America has not lost her interest in religion, but has only found new ways of expressing it.

All of these things are good, but we still wait for a revival of interest in the deeper things of religion. Our age is full of loose and inadequate thinking about the ultimate problems of religion. It lacks in devotional spirit. It does not possess the evangelistic spirit that such a worth-while religion should have. While we rejoice in the religious interest that is now shown, we hope for other and more fundamental kinds of devotion to the cause of Christ.

## THE DIVISIVE "ISMS"

THE public press reports a Disciple church in Los Angeles as being in the courts over the question of its property. A minister who was once interested in socialism has now taken a new view of how our world should be made over and has espoused the views of the late "Pastor" Russell. This has brought a split in the church and a suit in the courts to determine the ownership of the property. The court will probably determine the property question from the viewpoint of the numbers on either side. The question of right will be passed up to a Higher Court.

This is but another example of the destructive character of what Alexander Campbell well called Opinionism. The church of which we speak is not divided over Christ. It is divided over a group of man-made interpretations of scripture. Faith has been obscured by zeal for man-made doctrines.

It is a true note that has been struck throughout our movement that we are to find our unity in the big fundamentals of religion. Love for and loyalty to Jesus Christ is so big and compelling an interest that it leaves no place for the quarrels and bickerings of factionalists who give their lives to small loyalties and superficial modes of thinking.

Perhaps we all have in our thinking divergences from orthodox modes of thought. Some of us are modest enough to write a question mark over opinions different from those commonly held. Others find a sense of certainty about their peculiar notions that does not pertain to the ideas held in common with others.

The self-appointed leaders of "isms" and factions in recent years have had a most unsavory history. Sometimes the same victim has fallen for more than one false teacher. We can see in the "isms" the working of an unquenchable interest in religion. We could wish that this interest had wiser direction.

## PROHIBITION AND POLITICS

THE prohibition question has been taboo among the politicians for a good many years, but the time is near at hand when it will be the livest of political questions. The territory in this country under state prohibition corresponds pretty well to the territory which recently voted for Mr. Wilson, as William Jennings Bryan points out in his speeches. The only way the Democratic party can avoid coming out for national prohibition is by a type of evasion it has often used before —the doctrine of state's rights. Should it stand for national prohibition, the Republican party would be compelled to come into the fold or else take the worst drubbing of its history, for it is now well known that the church people will scratch their tickets these days on this issue.

It is none too soon for there to begin a jockeying for position in this matter. The Republicans may control the next house of representatives. They have an opportunity to take some kind of prohibition initiative, such as making the District of Columbia dry. If they fail to do so, the public will be informed of the kind of attitude they will take at the next national election.

There was never a time when the prohibition forces needed wise leadership so much as now. It is the misfortune of the movement that it is still so much divided by rival organizations and policies. Almost as deep as the need of Christian union is the need of Temperance union, a kind of close federation of all the societies that are working for a saloonless nation. Every true friend of the temperance cause will lend his influence toward such a federation.

The moral issues are now to the fore in the nation. We are thinking about many problems that are distinctly in this field. Very prominent among all these is the problem of giving the coup de grace to John Barleycorn.

## DO CITY MISSIONS PAY?

WORK among immigrants in a great city may seem to some to move slowly enough, but when comparisons are made it is seen that the results are of a very gratifying sort. The Presbyterians organized a mission among the Persians of Chicago. They have been permitted by the other denominations to work this field exclusively. At the end of twenty years there were more Persian Presbyterians in Chicago than there were in Persia at the end of fifty years of missions, al-

though Presbyterian expenditures in that country had run to a considerable total. This is not to discredit the enterprise of carrying the gospel to Persia, but it is to answer any who would regard city mission work as slow and small in results.

The reason city missions have often shown such meager results has been the niggardliness of the expenditures for them. In China a single mission station will have a whole group of missionaries conducting the various types of work, a large part of which is philanthropic, though with a Christian motive. In city missions, in days gone by, a man of rather questionable ability has recently been set down alone in a great racial group and expected to master the situation.

The Presbyterians spend every year in Chicago over $125,000 for city missions. The Disciples spend from two to five thousand dollars. When it comes to comparing results, it is clear that the big thing brings correspondingly more results than does the small thing.

It is manifest that our home missionary agencies find city missions a popular note to be struck among the Disciples. They talk more about city missions than anything else in their literature. When it comes to spending the money the people give on the basis of this literature, a mere pittance goes to the thing that Disciples everywhere are interested in. This is just as ill-advised as killing the goose that lays the golden egg.

City missions pay in human results. They pay as a means of arousing home mission sentiment. They pay in the way of claiming the world for Christ. Why are our societies such laggards in this challenging task?

## THE CHURCH AND THE STATE

WHEN Constantine was converted Christianity became in a sense a state religion. It was the beginning of changes that were fundamental to the religion of Jesus. The Man of the Divine Life had given the world the Sermon on the Mount. His teachings under the hand of the Greeks had evolved the Nicene creed. Now, they were to be still further changed. The Kingdom of God was to become a kingdom of this world, visible and temporal.

Protestantism did not at once repudiate the principle of the union of church and state. Indeed, a part of the success of the movement of Martin Luther, as contrasted with some previous reformatory movements, was in playing one petty prince against another. The new Lutheranism was quite as much a state religion as was the old Roman Catholicism.

On the British Isles reformation did not mean a separation of church and state. In the long ago, only the Baptists insisted upon such a separation. It was the competing sectarianism of America that brought about an article in our constitution guaranteeing the freedom of religion and the separation of church and state.

We now face the danger of a divorce between religion and citizenship which is different from a separation of church and state. The state needs the moral idealism of the church. There are many public questions which need a keen conscience. Recently the mayor of a certain city gathered the ministers of the community together to hear a protest by some negro citizens against a film show, "The Birth of a Nation." The mayor insisted that he wanted to know what was right from men who ought to furnish the community with some of its standards of righteousness. The whole conscience of the church should be brought to the solution of our national problems.

Nor should the nation allow itself to legislate detrimentally to the interests of the church. A democracy in government has no better friend than a democratic religion.

## FAITH AND CHURCH WORK

IN FEW enterprises is there so little faith as in the plans of some local churches. Business men, elders and deacons who manage their own affairs with a wise faith in the development and success of their business often proceed with halting caution in managing the local church; this cripples it for progress.

It would not be well to trust too much to the thing that is going "to turn up" in the year's work, but does not an examination of the records of any church show that in the matter of finances a good deal of dependence may be placed any year upon this element of uncertainty? The church always has more resources than those revealed by the every-member canvass.

When a congregation needs a new building some voice is always raised insisting that "we should have the money first." This man ignores the palpable fact that church buildings are seldom built that way. They are always adventures of faith. Unless one can trust God and the people, what is the use of having a church?

It is the same way with a progressive policy. When an innovation is proposed someone can always see trouble ahead. It is well enough to examine such a possibility, but if no new thing were ever done until all was clear sailing, the progress of our old world would be rather slow.

The congregation in its own life needs to be taught that the man of faith can remove mountains. There is a kind of spiritual miracle that is still possible. Over our country every year there are congregations which have accomplished the impossible. These are the blessed products of faith.

The church needs a new faith in the efficacy of its own message. We are not preaching a gospel lacking in merit. We are not the expounders of any new and untried "ism." Ours is the gospel of the ages, which has been shown by many centuries of glorious results to be a gospel fitted to the soul of man. So long as we have the gospel of the Divine Christ, we may plan for our churches with a faith that falters at nothing.

## SOCIAL UPLIFT AND SALVATION

THE man who preaches the social ideals of Jesus is sometimes accused of neglecting the "gospel." Those who know how the New Testament defines the gospel will smile at such an inadequate judgment. The gospel includes the whole redemptive program of Jesus Christ. There is no evidence that Jesus looked upon himself as coming to save a few lost individuals as brands from the burning. He came to found a kingdom. He talked most about this ideal. Translated into a twentieth century equivalent, his purpose was to create a divine order of society.

There is really no discrepancy between the thing we call social uplift and the thing we call salvation. One looks at humanity in the mass, the other looks at people as individuals. Any adequate study of religion will deal with both these phases.

There is, of course, a type of social uplift talk which

is not very religious. It deals with the small details of life and with the physical and economic largely. The man who would reduce all our problems of life to the economic can scarcely claim Christian support for his attitude. It is against such preaching as this that the churches have often reacted.

There is, however, a kind of preaching of salvation which has no care for the neighborhood a man lives in. Except for what "Billy" Sunday does against the saloon, his preaching has but little in it for the community, though his preaching reaches a whole community and ought to bear a community message. When salvation deals only with the subjectivity of the individual, when it is treated in such manner as to leave the individual still essentially a self-centered egotist hunting for a selfish heaven, this doctrine of salvation is not of Christ. It is a modern perversion.

Social reform rests back upon the individual. Individual salvation has its roots in the Christian community. The two ways of looking at life and redemption are inseparable.

## THE RURAL CHURCH BUILDING.

MANY a rural church has heard through the religious press of the new movement in rural life. Perhaps the new rural minister has made his appearance, with his revolutionary ideas. But the old meeting house stands there grim and impossible, forbidding by its architecture the practice of the kind of social life which our present ideals demand.

There are still many rural church buildings which were built for the single enterprise of preaching the gospel. These plants are not adequate for the work of the Sunday school. Least of all do they furnish the young people a meeting place; nor do they give to the community the other things that go with a live and modern church.

In some cases the old church building could be remodeled in such way as to furnish some of the features that go with the model rural church.

In other cases there could be an addition built that would supplement existing facilities. In most cases, probably, the new life in the rural church demands a new plant which may stand as a symbol of the modern spirit which possesses it.

What is most needed now is a book of plans showing how fitting buildings may be erected and also indicating their cost. Our Church Extension society once performed a real service for the brotherhood by publishing a number of plans of church buildings. Times have changed and the work needs to be done over again. There is a possibility that the Federal Council of the Churches of Christ in America may become responsible for a collection of such church plans. Were these gathered together, they would help in shaping the church buildings of country districts the country over.

## ARE THE INDIANS EVANGELIZED?

THERE are about 325,000 people in the United States and Alaska who are classed as Indians. While for a long time the number of aborigines decreased, this has not been true in recent years. The wise provisions of the United States government have led to the development of the Indians in directions which will probably guarantee their survival in American life.

A study of the religious affiliations of the Indians is very interesting. Not forty per cent of them make a profession of the Christian religion. Of these about one-half are Roman Catholic and the other half have membership in Protestant churches.

There are but few of the denominations of any size who are not doing work among the Indians. The Baptists have 5,408 communicants among this people. The Methodists have 5,300. The Northern Presbyterians have nearly 9,000. The Protestant Episcopal church has nearly 7,000. The Disciples alone of all the great evangelical bodies of the country have continued to do home mission work independently of the needs of the red man.

It has been stated that the Indian has been sufficiently provided with institutions ministering to his spiritual needs. The Home Missions Council, on the other hand, estimates that there are 46,312 red men in the United States who are not provided with religious opportunities.

In the northern part of New Mexico there are 3,000 without such advantages. In California north of Tehachapi Pass there are 5,000. There are 2,000 on Lake Superior in Minnesota. In Wisconsin it is estimated that there are nearly 3,000 Indians in three tribes who do not have the gospel.

The record of the white man in his dealings with the Indian is not a very good one. The least that can be done now is to share with the Indian the opportunities of the gospel and of modern education. Can anyone show why the Disciples are absolved from doing their proper part in the fulfillment of this great duty?

## THE PRACTICE OF EXTORTION

NOTHING better illustrates the backwardness of economic development in this country than the present speculation in the necessities of life. The prices paid for coal are in some instances increased fifty per cent over last year's prices. The man who digs it out of the earth has a wage set by previous contract and gets no more than last year. The railroad hauling the coal gets no more, though perhaps it should. Who gets the fifty per cent? Few of us are in position to say. It may be divided "fifty-fifty" between the mine owner and the local dealers' association. Price-kiting is made possible by organizations of mine owners and of local dealers who co-operate.

A journal called "The Modern Merchant and Grocery World" gives its subscribers the following advice: "Consumers are being educated today by a variety of conditions to pay good prices for everything they buy. The retail merchant who doesn't take advantage of that had better drop out. Never again will he have such a chance." Anyone who knows the inside of the food-selling business knows that in considerable measure the kiting of prices is the result of clever organization and not of the law of supply and demand.

Meanwhile, various citizens propose various remedies. The Socialist insists that he has a remedy that would be effective. Some propose an organization of the consumers which would use the boycott as an effective weapon. This weapon has been laid on the heads of egg trust magnates a time or two with some effect. Still others insist that the government should regulate prices by law, after due investigation. In a few places municipalities have started community stores, which

compel the merchants to ask fair prices. There is always possible the organization of co-operative stores.

Selfishness of a superlative character tends to defeat itself. This era of high prices will have its aftermath.

## CALL FOR ARMENIA BRINGS RESULTS

THE call for Armenia and Syria, which was made the past autumn, and continues to be made, has brought some astonishing results. The Christmas ship sailed on schedule, with supplies on board such as cannot be purchased in these countries. The leading cereals and condensed milk for the babies are sent in this way.

The very week that the relief ship sailed with its $250,000 worth of supplies there was a sum of $410,000 cabled for immediate use; this sets a precedent in the relief work of a single week. In addition to this, the committee has promised $500,000 early in January.

Every cent of the money contributed is sent direct to the field, certain individuals in this country having volunteered to bear the financial burden of the administration.

The need in Syria is appreciated when it is learned that bread sells in Beirut for thirty-five cents a pound. All the food supplies useful to an army have been confiscated, and that leaves in the country but little flour or grain.

It is reported that among the Nestorians nearly every man is dead and many families are without food, clothing or shelter. It is said that it will require five millions of dollars to carry the unfortunate people through the winter.

This great need challenges the quality of our Christian civilization in America. We are bloated with war profits and there is money in abundance for everything that we are interested in. This opportunity of saving lives with relative small expenditures for each individual is one that should appeal to the generosity of our American people.

These emergencies are giving us an opportunity to make our prosperity a blessing to us, and not a curse. The needs of the unfortunate people of the world should absorb just so much of these enormous profits as may be required to do the work efficiently.

## RELIGIOUS INFLUENCE OF READING

LITERATURE and religion are not far removed from one another. The great men of literature were always invading the religious realm. Not only was this true of Shakespeare and Milton. It is just as true of Jack London and Winston Churchill. No man is able to put his soul into a book and not touch the things that are religious in character.

It is for this reason that the reading of a people is so important from the viewpoint of the church. The minister's sermon is but a small influence in shaping religious opinion when the daily newspaper and the magazine are busy on the job all week long, not to mention the ubiquitous novel.

The minister may know but little about the world in which his people live. He may not take many magazines. Many ministers never read a recent work of fiction. They are, therefore, preaching to minds as foreign to their own as if their ministry were in Timbuctoo. The alert minister knows what his people read. The minister who is a leader not only knows what they read, but he directs their choice of reading matter.

The thing is simply done. The sermon can be illustrated with material from this contemporaneous literature. The church library can be made to circulate the best things. The parish paper can print some short and pithy book reviews. In this way the church may make the reading of its people count for the creation of Christian character and the development of a Christian outlook on the world.

In recent years the literary tide has on the whole been favorable to religious progress. Obscurantists are troubled to note the drift in that direction. They do not realize that this tidal wave has not been stirred up by the few university trained preachers; it is written deeply into the contemporaneous literature. A book like Churchill's "The Inside of the Cup" indicts the passing phases of religion powerfully. The literary weapon is one that the religious leader must learn to use.

## CHRISTIANITY AND WAR

George Bernard Shaw can afford to affect humor in the midst of the awful world cataclysm. He writes in satirical verse:

"Soldiers abiding in the field, keeping watch over their wire entanglements by night.
Mars in excelsis.
Christianity nowhere.
God rest you, merry gentlemen,
Let nothing you dismay.
And dogs delight to bark and bite
Until next Christmas Day."

Over against such cruel flippancy are to be placed the more serious words of Winston Churchill. He says:

"Christ brought peace, not a sword. Progress must be fought for. And the best insurance against war in the future is the spread of democracy, of practical Christianity, among the nations of the earth."

With mighty voices raised on every hand in behalf of the ideas of our Christ, there is no need that any Christian should be ashamed of his Lord. We have only to be ashamed of our weak and half-hearted support of His cause."

### Earth Is Enough

We men of earth have here the stuff
Of Paradise—we have enough!
We need no other stones to build
The stairs into the Unfulfilled—
No other ivory for the doors—
No other marble for the floors—
No other cedar for the beam
And dome of man's immortal dream.

Here on the paths of every-day—
Here on the common human way
Is all the stuff the gods would take
To build a Heaven, to mould and make
New Edens. Ours the stuff sublime
To build Eternity in time!

—Edwin Markham

# Taking Invoice

### A Look Backward and a Prayer for the New Year

BY THOMAS M. IDEN

HOW much more of you is there than there was a year ago? How much more of personality, of influence, of power? What have you discovered in yourself that a year ago you did not know was there? Have you gained enough to justify the outlay in time and money and sacrifice and labor? Has life been a paying proposition to you? If not, who's to blame?

It is the voice within that is your examiner. Are you physically stronger than a year ago? Have you greater endurance? Can you lift more, run faster, jump farther? Are there more pounds of you? Is it good, healthy flesh you have put on? Can you see better, hear more distinctly, get more satisfaction out of the use of all your faculties? Have you better control of your body than you had a year ago? Are all your senses more responsive to the calls you make upon them? Are you running the machinery of your physical being more economically and more efficiently? Are your passions and your appetites serving and not mastering you? If so, well and good. I congratulate you on finding yourself physically. You will pass.

* * *

How about your mental measurements? Will you stand up and be questioned? Can you think with more concentration and to better purpose? Can you see through the daily perplexities and solve the daily problems of life more sanely, accurately and quickly? Has your mental grasp increased, your range of comprehension widened? Are you clearer in your reasoning, more logical in your conclusions, more cautious in your mental ventures and experiments? Do you understand yourself and your fellows better? Have you acquired a reasonable degree of wisdom along with the knowledge you have gained? Are you coming into full possession of your mental powers, so that they serve you honestly, and you can trust them? Are you learning to think things through before you decide and act? Do you see beyond today's horizon, consider the end? Does your thought find a resting place in the eternal verities of God's great universe? Are you sufficiently bold and free in your thinking, and yet humble and teachable and tolerant under the consciousness of your limitations and your lack of knowledge and experience? Are you finding yourself in the intellectual world and enjoying fellowship with its great thinkers? Has your thought of God and His universe enlarged to keep pace with your growing mind? Is God bigger and better and kinder and holier to you than He was? If so, well and good. You are entering into life in greater fulness. Mentally you will pass.

* * *

But how about your heart life, your social responsiveness, your moral obligations? Are you larger and broader in your sympathies? Are you thinking less of yourself and more of your neighbor? Does the golden rule appeal to you more strongly than it did? Are you more altruistic in your thought and life? Is your sense of right and wrong more keenly developed? Is your conscience more sensitive? Are you more compassionate, more concerned about duty, more responsive to the voices within? Have you linked yourself with the whole world of mankind in a bond of universal brotherhood? Do you love all men? If so, well and good. The days have brought you wholesome growth. You are passed on this test.

* * *

Are you more deeply conscious of your relationship to, of your alliance with, and your part in, the great spiritual kingdom of God? Is the divine element asserting itself in you as it should? Are you giving it control of your life? Are you constantly remembering that you are "stamped with the image of the King," that the breath of God is in you, that you are a living soul? Are you rising to your privilege as a son of God? Do you even half-way appreciate what it means to share God's nature, to be heirs of the good and true and aspiring things of the Father? If so, God bless you! You have not lost your soul. You are making progress. By and by, you will be like Him, strong, whole, complete—perfect, as your Father in heaven is perfect. I wish for you the supreme joy of "going on."

* * *

*God, forbid that any one of us, in view of what he may become, should be content with what he is. Make us to feel our kinship, yea, our identity, with the divine and the immortal. Help us in the quiet and solitude to find ourselves, to master ourselves, to grip ourselves with the confidence of victory. Lord, it is easy to fight with an army, touching elbows with our comrades, moving together at the sound of the martial music, the call of the captain, the rhythmic tramp of the soldier troops. It is easy to do the heroic thing with the cheering crowd looking on. Victories of the battle field, the diamond and the gridiron do not come so hard. But neither do they mean so much as the conquest of self when alone—no eye seeing, no ear hearing, no one conscious of the struggle. Everything is in favor of the man who has overcome himself—that has only the world to fight. No foe is so formidable as the foe within. God, help us to find ourselves and, in finding ourselves, to find Thee. We know that we need not seek further than the depths of our own hearts to find God. Thou art in us. Reward our search. Amen.*

## A HAPPY NEW YEAR
## 1917

### FAREWELL TO YOU, O FLEETING YEAR!

Alone with Destiny you leave us here;
Faint, on the threshold of bright Hope we stand,
A supplication on our lips for Peace throughout the Land:

We may not know the Future's store,
We have Thy guidance, Lord, we need no more;
O'erflow our hearts with love for all Mankind,
Then, in the New Year perfect peace and happiness we 'll find.

Farewell, Old Year! thy waning star
Has shed her light of Promise from afar;
And as she dims in clouds and disappears
A brighter Star of Peace will shine Resplendent, through the years!

James Austin Murray

# The Transition in China

**Some Signs of the New Times in "Changeless China"**

BY ELLIOTT I. OSGOOD, M. D.

SIXTEEN years ago the Chinese were in great hatred seeking to chase every foreigner out of their borders. The epithet "foreign devil" was heard everywhere the foreigner went in China. Thousands of "rice Christians" laid down their lives for their faith in Christ. The government and officials were as bitter against the foreigners as were the literati, the influential class in China.

To-day the Chinese look upon America in particular and other nations in general as friends. They are looking to America and the American missionaries to aid them in the transformation of their country. They have sent a commercial commission to America to study conditions here in relation to the development of their country and their commercial relations with ours.

### THE "IRON HORSE"

Not so many years ago the Chinese suffered the building of a short strip of railroad on their coast. When they saw the "iron horse" start on his first journey along the line they feared for the safety and peace of themselves, and lest the evil spirits should bring disaster upon their country for having allowed such an innovation to be introduced, they bought back the railroad and carted it off to Formosa.

To-day they have more than 4,000 miles of railway constructed, and would have had much more if the war in Europe had not hindered. Recently they made a loan from the United States for continuing this work. The building of the railroad has aided greatly the opening of their vast undeveloped resources.

Ten years ago they still had their effete educational methods. Children were simply memorizing the classics. There were no girls' schools. To-day a great Chinese Commercial Press in Shanghai is turning out modern school books by the millions, and a modern curriculum governs every public school in China. English is the one foreign language being taught and all children reaching grammar grades are expected to study it.

### AMERICA'S GREAT INFLUENCE

Ten years ago the Chinese were boycotting American goods. To-day the American flag is the one foreign flag which has been honored by being floated over every walled city in China. This was to signalize the fact that America was the first great power to recognize the new Republic.

Ten years ago China was an Empire, ruled by a foreign house. To-day she is a great Republic with the United States as her model. Then she had little that could be called patriotism; now she has a very real national consciousness.

Ten years ago the educated people in China were largely atheistic or agnostic, having learned this lesson from Japan. The work of the medical missionaries and their coworkers during the revolution and rebellion has led these men to believe in the existence of God. Then the uneducated were idolators. To-day many temples have been cleaned of idols and turned into schools. Others have been allowed to go into decay.

### BANISHING OPIUM

In 1906 China started to rid her country of the awful opium evil. This was accomplished within ten years. No less than 22,000 tons of opium were being consumed annually by the people. She had the opposition not only of many of her own officials, but also of the powerful British opium princes; but she found a friend in America. In seven years the deed was accomplished. Opium is not now grown within the borders of China and smokers must smuggle it in if they smoke it at all.

In those days the Chinese soldiers, besides their out of date weapons, carried bird cages, fans and umbrellas. To-day China has her own arsenals, and her soldiers are equipped and drilled in modern style.

### MOVIES IN MODERN CHINA

Telegraphs, telephones, automobiles, moving pictures, electric light plants, modern streets, and even aeroplanes are now found in China. The streets of many cities are being cleaned and sanitation is sweeping away the filth and dirt of centuries. Educated men are not ashamed to enroll themselves in classes studying the Bible and many are found on the rolls of Christian churches. Christians are now holding high office in the new Republic. From the literati are coming men filled with the spirit who are preaching the gospel with power to the students of the modern colleges and universities. The church in America is receiving appeals from the leaders in China to send out Christian men who will lead in industrial, agricultural and professional development of the new Republic.

The old China is dead. Long live the new China!

Chuchow, China.

# "The Family of Striving"

**Christian Endeavor in the Land of the Congo**

BY HERBERT SMITH

IN translating from one language to another many names and ideas take upon themselves new phases of meaning. It was not possible to translate wholesale the words "Christian Endeavor," but the Congo Christians have grasped the spirit of the idea. The name adopted signifies about as much as our own term in English. "Iboko ya Mmameka": "Iboko" means family, group, class and has also been adopted for the word church. "Mmameka" is the participle of the verb Meka, to try, to strive, to practice, to examine, to taste. Hence the name, "The Family of Striving."

And that is what our family is which gathers together on Friday nights, a family of strivers and tryers. Many a new Christian tries to make his first speech in that meeting. We try out new ideas, new songs and new desires for better things. We have also a Junior Endeavor at Lotumbe and this keeps away some of the younger members of the church who formerly attended on Friday night.

### GETTING A CHANCE TO SPEAK

But the evening is well taken up, especially at the time when the evangelists and non-residents come to attend the quarterly meeting. Then it is that one has to strive

mighty hard to get a chance to speak. The resident Christian Endeavorers usually give the visiting members the first chance, but there are no idle moments. Many of these visitors have their own Endeavor meetings in their little forest homes. Others are not so favored, but they all are anxious to say some word in His name in the big meeting at Lotumbe.

We start off with two or three songs and then have prayers by several. Then the subject is read and scripture passages given. The leader, perhaps the missionary, explains the topic. Then the meeting is open. This is the signal for the real meeting to begin. The members have been warned previously that no one must talk long, so away they go. Perhaps an upriver man gains the floor first. He speaks in what is almost another dialect. He had his teeth filed before his days of Christian Endeavor had arrived and that adds to the difficulty of speaking plainly. But the people listen to him willingly and he brings a message which they are able to understand. Then, perhaps an Ekondo man speaks. He really has had to learn Lunkundo; he puts in many of his words, but they fit so well that one knows their meaning by intuition.

LOVERS OF SONG

Speeches and prayers and songs intermingle. The native loves to sing and he would think a meeting pretty dull if songs were not plentiful. Then from the rear of the church arises Bombito, my old fisherman friend. "That's just it," he calls, and then one has to listen to follow him. He elides words and cuts out particles and his speech is a rushing torrent. Even the deaf hear when Bombito speaks. His points are usually well taken and it is good to hear him.

Formerly our Christian Endeavor meetings had to take their bearing from the speech of the leader; now great numbers are able to read. This gives a new tone to our meetings. They read the Living Word for themselves. Our "Iboko ya Mmameka" is a source of help and inspiration. We hope to improve it as we grow older.

# Dr. Grenfell on Labrador

(From the Boston Transcript)

DR. WILFRED T. GRENFELL is in Boston for a few days on his way to attend the annual meeting of the International Board of the General Association in New York. As soon as the meeting is over he returns to take up his duties in Labrador. In Dr. Grenfell's new book of stories, "Tales of the Labrador," recently published by Houghton Mifflin Company, he has gathered a series of short stories, founded on fact, that contain graphic accounts of shipwreck, peril and adventure among the hardy Labrador fishermen and their Eskimo neighbors. Although a great part of Dr. Grenfell's time is occupied in ministering to the physical needs of his chosen people, he takes a deep interest and an active part in increasing their opportunities for education, and in developing their industries. When questioned on the latter point, Dr. Grenfell said:

"Industrial conditions in Labrador are far better than they have been for some years past. This year, to our surprise, the Labrador herring have returned, and although we have been handicapped by the difficulty of securing salt with which to preserve the fish, and the shortage of barrels, the fishermen have made a good profit. Next year we hope to have plenty of seines and salt ready for the fishing season."

BUILDING MANY SHIPS

"Has the reviving industry occasioned the building of more wooden ships?" Dr. Grenfell was asked.

"Yes," he replied, "isn't it interesting—this rejuvenation of the old shipping yards? Just as along the New England coast the yards that had fallen into disuse are wakening from their long apathy, so the Labrador shipyards are busy once more. You see, many of our Gulf steamers have been sent to Russia—in fact, most of our steel ships have been requisitioned by the French and English governments. Then, too, the seal fishing has been depleted to an alarming extent by steamships, so that the fishermen are realizing that it is better to go back to the sailing vessels. I am glad," he went on, "one misses the sight of snowy sails and the smell of the sea that gets into a wooden ship."

EDUCATING LABRADOR WOMEN

"The war has taken many of our men from the fisheries, of course," Dr. Grenfell continued. "People have wondered how men who spend their lives on the water have been able to endure life in the trenches. As a matter of fact, they have stood up under it very well. Last year, when I visited the French trenches, I heard, on all sides, tales of their courage, patience and resourcefulness. You see, some of our boys who come up to the Pratt Institute are turned down because of their deficiency in mathematics and kindred subjects, but they are geniuses with their hands. Their ingenuity and practical accomplishments have proven invaluable in many tight places."

"What has the 'higher education' done for Labrador women?" was the next question.

Dr. Grenfell smiled. "Just as many of our girls as our boys go to our graded schools, and they are as eager for information as the boys. Some come down here to New York to school, after we have done all we can for them, and when they are finished with their various studies, they go back to Labrador and enter into the work of helping the others. Among the older women, however, the making of woven mats is a flourishing industry. These mats are made of many colored pieces of flannelette, and when finished they are really beautiful and look like tapestry. The women embody typical scenes of Labrador in them; hunting scenes in some; pictures of fishing schooners and icebergs in others, and, of course, the reindeer is a favorite subject. The demand for these mats is steadily increasing and the money which these women earn is very welcome. It makes just the difference, for instance, between having enough milk for their children, and sometimes, not having any; from struggling along without the bare necessities of life, and being able to afford a little comfort."

Dr. Grenfell spoke enthusiastically of the many volunteer workers who go to Labrador in the summer, and of the invaluable assistance they give. He mentioned, also, the fact that clothing is always needed for his people, and he gave sincere praise to the Labrador Needle Work Guild, whose efforts in securing clothing and in sewing for the people of the north have been greatly appreciated.

# Reading the Bible in the Cannon's Glare

"I SEND you my gratitude for the Book, which shall be my companion, a comfort in trouble and an inspiration to faith." This message is received from an officer of the Austrian army in acknowledgment of a Testament given him by an agent of the International Young Men's Christian Association. In response to Dr. Mott's appeal to the World's Sunday School Association, $7,500 of the funds contributed by Sunday school children in America has been turned over to the Young Men's Christian Association for their work in the prison camps, the hospitals and trenches of Europe.

Another Austrian officer, who in civil life is a lawyer, wrote: "When the letter carrier came to camp last night he handed me a little package. 'Is that all?' I asked, somewhat disappointed. 'I'm sorry, but that's all,' he replied. But what joy when I opened the package and found that it was the Word of God. I began to read it in the glare of the enemies' flashing cannon."

The agents of the International Young Men's Christian Association in Italy write of the remarkable readiness—even eagerness—on the part of the Italian soldiers to read the Gospel. Colporteurs have been invited into the barracks and hospitals and given a free hand. Officers have taken copies to distribute. The eagerness of the Italian soldiers for the Word makes the present occasion strategic. Between three and four million men, representing every class in Italian society, are eager to read the life-giving Word.

Although it is impossible to secure exact information as to the number of Testaments and Gospels distributed in the different European countries with the funds contributed through the World's Sunday School Association by Sunday schools and individuals of America, the following figures will be of interest:

55,199 in France.
471,316 in Central Europe, which comprise Germany, Austria, Servia Roumania and the Balkans.
31,250 in Italy.
80,000 in Russia.
150,000 through the International Y. M. C. A. in the different countries.

Altogether, nearly 800,000 of the "million Testaments," which has been the goal of the World's Association, have reached the soldiers of Europe, but there is no need of stopping with one million when in Italy alone between three and four million soldiers are calling for the Book, and the opportunity is as great or greater in each of the other countries at war. Five cents buys a copy of the New Testament; a Gospel costs even less.

[Gifts may be sent to the World's Sunday School Association, 216 Metropolitan Tower, New York City.—Ed.]

# My Lady of the Slums

A philanthropic New York woman was entertaining in the spacious grounds of her suburban residence a large number of East Side children, as the New York "Evening Post" tells the story. On her round of hospitality she was impressed with one strikingly beautiful little girl. She could not have been more than nine years old, but her coal-black eyes flashed with intelligence. The hostess introduced herself and began a conversation.

"Does what you see here today please you?" she asked.

The child eyed her host in silence.

"Talk away," said the lady. "Don't be afraid."

"Tell me," then said the child, "how many children have you got?"

Astonished at the question, the lady hesitated for a moment, and then entered into the fun of the situation.

"Ten," she replied.

"Dear me," answered the child, "that is a very large family. I hope you are careful and look after them. Do you keep them all clean?"

"Well, I do my best."

"And is your husband at work?"

"My husband does not do any kind of work. He never has."

"That is very dreadful," replied the little girl earnestly, "but I hope you keep out of debt."

The game had gone too far for Lady Bountiful's enjoyment of it.

"You are a very rude and impertinent child," she burst out, "to speak like that, and to me."

The child became apologetic. "I'm sure I didn't mean to be, ma'am," she explained. "But mother told me before I came that I was to be sure to speak to you like a lady, and when any ladies call on us they always ask us those questions."

# Three Hills

**By Everard Owen**

*There is a hill in England,*
*Green fields and a school I know,*
*Where the balls fly fast in summer,*
*And the whispering elm trees grow,*
*A little hill, a dear hill,*
*And the playing-fields below.*

*There is a hill in Jewry,*
*Three crosses pierce the sky,*
*On the midmost He is dying*
*To save all those who die.*
*A little hill, a kind hill,*
*To souls in jeopardy.*

*There is a hill in Flanders,*
*Heaped with a thousand slain,*
*Where the shells fly night and noontide*
*And the ghosts that died in vain.*
*A little hill, a hard hill,*
*To the souls that died in pain.*

*—The London Times.*

# Social Interpretations

By Alva W. Taylor

### Starving Millions and Indifferent Millionaires

With 25,000,000 on the slow and torturing road to starvation and American wealth increasing at the rate of more than a billion a month, with the most of the increase going into the hands of a comparatively small percentage of the American people, one wonders why Americans hesitate at the demand of humanitarians that we give money by the tens of millions to save these starving millions. Henry Ford divided some $60,000,000 of profits last year, and not a man who shared the dividends, himself included, would have to miss a single meal or even be conscious of the loss of aught if the entire sum were turned over to the need of these suffering millions whose torture has fallen upon them as if it were the devastation of earthquake and flood.

The advance of Standard Oil stock recently thrust Mr. Rockefeller's fortune beyond the billion dollar mark. Certainly Mr. Rockefeller could not feel any poorer if he gave a hundred million of it outright to save the lives of these millions. Mr. Carnegie has endowed his foundations with untold millions with which to build libraries and pursue scientific objects and, ultimately, through the rather rarefied atmosphere of culture, to bring good to the Anglo-Saxon race; but the Anglo-Saxon race would supply the entire deficit in the natural course of its educational and scientific pursuits if Mr. Carnegie were to turn a good hundred millions of these endowments over to saving the lives of these suffering multitudes.

When one looks upon the unspeakable anguish involved in this slow massacre of the innocents he wonders why America's plethoric millionaires are indifferent. There is a Chinese proverb which says "a louse on your own head is worse than a lion in your neighbor's yard," and so it seems that the unspeakable terrors of death and starvation on the other side of the earth do not touch the sympathies of even tender-hearted men who have it within their power to alleviate the misery.

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### A Socialist Mayor for Minneapolis

Minneapolis has elected a Socialist, Thomas Van Lear, as mayor. His election was brought about by a battle with the street car corporation, which is endeavoring to renew its franchise on basis of an inflated valuation. The newly-elected mayor declares that this inflation amounts to $12,000,000 and would fasten a 5-cent carfare upon the people of Minneapolis during the life of the franchise. Cleveland and Toledo are carrying their passengers for 3 cents, and no city in the world is furnishing as many carfares per thousand of its population as is Cleveland. The American people are rapidly awakening to the fact that public service corporations are essentially monopolies and that they were capitalized upon the basis of all the traffic would bear, and now that the people are taking control they are determined not to pay a large annual tribute to inflated and watered capitalizations.

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### A League to Enforce Industrial Peace

In the magazine number of the December Survey an account is given of a proposal for a league to enforce industrial peace made by Julius H. Cohen, a representative of the Public Service Commission of New York in the recent traction strike. Mr. Cohen presented his proposal before the New York Academy of Political Science.

This league would be made up of employer, employe and consumer; in other words, of the two parties to industrial warfare and the big third party, which has usually stood aside and took the brickbats, the public. Its platform would be a recognition by all parties of the rights of all others to organize, which in reality simply means that employers who are already organized and whose right to do so no one denies must grant the same right to their employes; and the establishment of legal tribunals representing all three of these parties.

These tribunals would gather all information regarding fair and reasonable wages and working conditions and to them every worker and employer could appeal for redress from arbitrary or oppressive exercise of the other's powers, and it would keep a record of all collective agreements. He would then have formed a sort of a national council which would operate in the general industrial world in much the same manner that the Interstate Commerce Commission does in the railroad world or the various public service commissions in regard to state utilities. This council, like the lower tribunals, would be composed of representatives of the three interested groups.

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The fundamental theory upon which this council would act would be an acknowledgment by all parties concerned that it is the function of the state to regulate service and rates and to its judicial powers all must turn in the end for a settlement of disputes regarding reasonable working conditions. It would follow of course that the right of redress must rest not in the strike and the lock-out or in the boycott and the discharging of men without cause, but in *industrial courts.*

"The basis of the great industrial compromise," says Mr. Cohen, "is that the trade unionist must yield in his opposition to governmental regulation of his organization. The employer must yield in his opposition to the organization of trades unions. The public must yield in its indifference to the conditions under which human work is done. The business man must yield in his opposition to 'social uplift' in industry. And the social reformer must yield in his indifference to efficiency in modern production."

Mr. Cohen's proposals will doubtless be hailed by leaders in both the labor and capitalistic organizations as academic and visionary, but their author is no academician, but a practical and judicial representative of the great state of New York through its Public Service Commission.

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### Child Labor Day January 29

The Federal Council of the Churches of Christ in America has set apart January 29 as Child Labor Day, to be observed in church and Sunday school services. The purpose is to arouse interest in the enforcement of the new federal law in behalf of children and also in behalf of further legislation in the states. The federal law is only operative in the matter of goods which are manufactured for interstate use.

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Two ladies—each with her child—visited the Chicago Art Museum. As they passed the "Winged Victory" the little boy exclaimed:

"Huh! She 'ain't got no head."

"Sh!" the horrified little girl replied, "That's Art—she don't need none!"—Harper's Magazine.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — BY ORVIS F. JORDAN

### Priests Must Be Abstainers

Archbishop Mundelein of the Roman Catholic church of Chicago is proving the sincerity of his expressed desire to improve conditions in his church and in the city. He now requires of all new priests ordained in his archdiocese that they take a pledge of total abstinence from alcoholic liquors for five years. His theory is that if they abstain this long they will continue total abstainers for the rest of their lives. The archbishop has not formally allied himself with the Dry Chicago Movement, but he has issued the following statement, which will not be altogether unsatisfactory to the leaders of that movement:

"It is not my custom to ally myself with any movement outside of the Church. I believe I can do the most effective work inside the Church. But the Dry Chicago Federation may be sure that I will not fight their movement. No one with intelligence can fail to appreciate the ravages done by the liquor traffic. I would be untrue to my position and my convictions if I did not take a stand in favor of total abstinence. Not only in my attitude toward the newly ordained priests, but in other ways I have taken measures to promote the cause of temperance. I appreciate the delicacy of dealing with those who have come from Europe, bringing with them customs observed for generations, but at the same time the ravages of the saloon among these very foreigners are most apparent. In the matter of Church dogma I speak with authority and insist on having my instructions followed. In such matters as temperance reform I try by precept and example to bring about right conditions."

### Federated Church at Garrettsville, Ohio

The Disciple, Baptist and Congregational churches of the little town of Garretsville, Ohio, have voted to federate. The Methodist church declined to come into the union. A new organization has been effected and the federated church has given a unanimous call to Rev. W. W. Tuttle of Geneseo, Ill., a recent graduate of Grinnell and Yale Divinity School. The purpose is to carry on a complete community work, with a public library, recreation rooms and social rooms.

### British Pacifist May Remain in America

Rev. Leyton Richards, the well-known English pacifist, who has been supplying acceptably the Church of the Pilgrims, Brooklyn, for the last three months, sailed on the St. Louis of the American line for England last Saturday. He has spoken at a number of educational institutions and his reception at Oberlin was particularly cordial. It is possible that he may return to this country for a longer stay, as one or two prominent churches now pastorless have been making overtures in his direction.

### Dr. Biederwolf Wants to Make Confession Harder

After meditating upon the superficiality of a good deal of the so-called results of evangelistic work, Dr. Biederwolf has decided that it has been too easy to make a confession of faith. He plans that in the evangelism carried on in connection with the work of the Federal Council of the Churches of Christ in America there shall be no easy card-signing. Men and women must stand up in the pews in the churches and give a vocal confession of faith before the congregation. A plan of four-year evangelistic effort throughout the country conducted by the Council and using professional evangelists was turned down by the Council. The Methodists will no longer co-operate with professional evangelists in any such wholesale fashion, depending now upon a different kind of evangelistic method.

### Y. M. C. A. Helps Prisoners

The war camps of Europe would be dreary places but for the kindly ministry of the Young Men's Christian Association. The men in the camps are made busy with useful studies. It is discovered that in the circle are dentists and doctors who can be put to work to relieve the suffering of their fellows. There is also established a place of worship, where the different religious faiths, including Catholic and Orthodox, conduct services in the forms to which the men are accustomed.

### Would Circulate Panama Reports

It is believed by some leading laymen of New York that it would do good to circulate the Panama Congress reports among the workers in Latin America, and they are now raising funds for this purpose. The effort is in the hands of H. W. Hicks, of the Missionary Education Movement, who has offices at 156 Fifth avenue, New York. The plan is heartily endorsed by great religious leaders in many communities.

### San Francisco Has Problems

The Protestant forces in San Francisco are very weak, as will be seen when it is noted that in a city of a half millon people there are only 17,000 Protestant church members. These have been working in unorganized ways in the past, but now it is proposed that a city federation of churches shall be organized. A woman has offered two thousand dollars toward the five thousand-dollar fund which is necessary to get the movement going.

### New Emergency in Armenia

The Committee for Armenian and Syrian Relief announces that a new emergency has arisen in these unhappy countries. Both cholera and typhus are raging, and while the former is of a mild type, the typhus is sudden and deadly in its action. The government has long since confiscated the drugs of the country for use in the army and there is great need of supplies. The American committee is securing a supply of drugs and will hasten them to Turkey as rapidly as may be possible.

Professor Willett's series of articles on **THE BIBLE** begins in next week's issue of The Christian Century.

# Preachers' Problems

*By* **Ellis B. Barnes**

## What Our Preachers Are Preaching and Reading

TELL me what our preachers are thinking about and I care not who struck Billy Patterson. Tell me what they are preaching about and I care not whose breakfast food they eat. Tell me what they are reading and I care not whether they belong to the Nicolaitans or the Nickelodeons.

It is very important that the preacher give attention to reading, otherwise the barrel will soon be dry. The character of his reading will determine the quality of his preaching, and it will also determine the color of his mind. Incidentally, a man's books reveal the man. A glance at his library or a fifteen-minute conversation will suffice for data to locate him theologically, intellectually or in whatever field the soul of man has trod or soared. We store up our intellectual treasures on shelves, we carry those treasures on the tip of our tongue or on the point of a pen. The mind flows out in rivers from the pen's point, and that point again, by some curious process, will cause rivers to flow in. If you know nothing, my friend, of the education that comes from putting pen to paper as a habit, try it, and you will be surprised how quickly the paper or something else reveals the treasures of Egypt. Speaking maketh the ready man all right, but to that must be added the exactness that comes from writing, after the reading that maketh full.

The library in the home or the study marks the high tides of the man's experiences. No man is better than his best book, or bigger than his biggest. Never mind reading the latest fiction unless you know what you are doing; a sufficient number can be found to do that without your aid. Read the great books as fast, yet as deliberately as you can, remembering that the latest fiction may become the lasting factor and you can get your hands on it later on, while if there be nothing lasting about it you don't need it. Let the teeth of age test the fitness of a book to survive. Always have an immortal within easy reach to spend the spare moments with you. He will talk if you have ears to hear.

* * *

HEEDING MODERN PROPHETS.

It is a great thing for us all to turn ourselves loose upon the world of books, to sit at the feet of great men, to live our lives unhampered. The determination to do so demands that we preserve our minds flexible, so as to adjust them to the Providential changes which are now sweeping over the world. If light is ever breaking, we must conform the eye to it. It would be too bad if we should miss in this year of grace the tremendous output of books that are reshaping the world; books that have in them the fire of prophetic eyes, the thunders of coming judgments such as might be heard in the solemn harmonies of Isaiah, and the promise of a new earth wherein are set thrones for justice and righteousness and truth. This is why we have asked a few of our ministers to tell us of books *today*. It is ever a device of the devil to have us believe that all good things belong to the past, as it is one of his tricks to try to make us believe that all the prophets are dead, and that if one should walk down our streets he would have all the insignia of the ancient order of the prophetic school, so that we would know him. We can never know him by his style, though we can always know him by his spirit. It is hard for us to believe that a prophet may be walking down our streets, just as hard as it was for Jerusalem, though we have no trouble in properly appraising the prophet when he is dead. We appraise when we have ceased to denounce. So the great men are with us and the great books are with us, as they have been with every generation. On this very point of things that were, not are, I wish to record a few sentences from "The Educational Ideals of the Ministry," by President Faunce of Brown University, being the Lyman Beecher Lectures for 1908, one of the very best books for preachers known to me:

"There are sincerely devout men who seem to believe in a God who was. He was with Moses, they say, opening up streams in the flinty rock; but now men must dig wells or build aqueducts for themselves if they want water. He was with Israel, granting the people bread from heaven; but now if a man wants bread let him work for it. He was with David and anointed him to kingship; but now he anoints nobody, and those who want high office must secure the votes. About the year 100 A. D., all inspiration ceased, and about 200 A. D. all miracles ceased, and now in a world bereft of divine voices we stumble and grope to the end. Oh, young prophets of the truth, such an idea is the master falsehood of humanity! It is the one fundamental untruth which will put unreality into every sermon and impiety into every prayer. Our God was, and is, and is to come. . . . Why seek we the living God among the dead symbols?"

Why bury the living prophet among the dead? Why not have in our mental arrangements somewhere the loose-leaf volume rather than the volume with heavy bindings and brass clasps, with *finis* written on the last page? Why not tune our ears to hear the living as well as the voices of the dead? Some of the prophets in our own pulpits seem to be speaking out of the fulness of their experiences and observations as men spoke in the long ago.

* * *

I wish all who read these lines who have a good sermon or a good book that has helped, would drop me a line to say that they are well, and enclose the titles of both. Send a list of from six to a dozen of each. They will reveal the thoughts of your mind, as above indicated, and lighten our own path as if they were concentrated daylight. They will encourage us all to be calm in the presence of ideas with which we are not familiar. Some ideas are too large for us, some too small, while some fit us exactly. With these ideas in our hand, as it were, we want to find our capacity. Above all, we want to study to be unafraid. Haven't we all known a man here and there who assumed everything in this world was settled, and that to slumber on, when men's hearts were failing them for fear, was the chief end of being. To such, ideas are thunderbolts, and he runs to the cellar to escape the cyclone when a cloud appears in the sky, and for an umbrella when the sun shines a little brighter than usual, to ward off sunstroke. His world is a peaceful brown, never admitting too much light or shade. The cyclones would be tonics, and the sunlight health, if he only knew how to live his life sincerely and serenely, whereas now he fears because he lives in a world of sham.

I hope the laymen will read these lists of sermons and books. The series promises to be interesting. Already from different sections of the country assurances are pouring in that many laymen are in a state of fear lest these articles should be long delayed. Let all be calm, as events of such importance can neither be halted nor hurried. We believe that the series will measure up to the most sanguine expectations. We present only a few lists this week. Others will follow.

Rev. E. L. Powell, Louisville, Ky.

*Pulpit Themes:*

"The Conversion of a Church Member"; "The New Creation"; "How a Big Business Man Found God"; "The Sermon on the Mount"; "James Whit-

comb Riley and Heaven"; "The Place of the Sword in Knighthood"; "Looking Unto the Hills"; "The Wrath of God"; "Thy Will Be Done on Earth"; "What Constitutes a Pure Church"; "Baptists and Disciples," followed by "Disciples and Episcopalians" in a General Discussion of Christian Union; "Found in Christ"; "A Question Concerning Jesus Addressed to Lawyers"; "The Spirit of Cheerfulness."

Rev. H. D. C. Maclachlan, Richmond, Va.

*Pulpit Themes:*

"The Other Little Ships"; "The Man for Whom Jesus Had to Wait"; "The By-Products of Life"; "The Spiritual Significance of Socialism"; "The Empty Grave of Experience"; "A Living Dead Man."

*Books Read and Recommended:*

"Crime and Punishment," Dostoieffsky; "The Brook Cherith," George Moore; "The Prophets of Israel," Robertson Smith; "Theism and Humanism," Balfour; "The Cross in Japan," Hagin; "Social Forces in England and America," H. G. Wells.

Rev. John M. Alexander, South Bend, Ind.

*Pulpit Themes:*

A series of five sermons on "The European War and What It May Teach Us"; "Spiritual Pathfinders"; "The Power That Changes the Course of Human Life"; "The Impossibles Crumbling Before Faith"; "Life's Waste Products."

*Books Read and Recommended:*

"New Wars for Old," Holmes; "What the Great War Is Teaching Us," Jefferson; "The Living Forces of the Gospel," Warneck; "Bergson and the Modern Spirit," Dobson; (J. M. A.) "The New World Religion," Strong; "Practical and Social Aspects of Christianity," Robertson; "The Resurrection of Jesus Christ," Lake.

Rev. C. M. Chilton, St. Joseph, Mo.

*Pulpit Themes:*

"Environment"; "The Secret of Happiness"; "Then Judas Who Betrayed Him, When He Saw"; "Some Reasons Why a Man Should Be a Christian"; "Now These Things Happened Unto Them by Way of Example"; "The Second Coming of Our Lord"; "The Master."

*Books Read and Recommended:*

"The Making of England," Greene; Roosevelt's "The Winning of the West"; "Pan Germanism," "Pan Americanism"; "The Blue Bird," Maeterlinck; "Loyalty," Royce; "What Is the Truth About Jesus Christ," Loof; "Conduct and the Supernatural," Thornton; "The Gospel and the Church," Loisey; "The Evolution of Early Christianity," Case.

# The Sunday School

## What Are You After?

*The Lesson in Today's Life**

By JOHN R. EWERS

Three disciples follow Jesus. He turns to them and bluntly asks, "What are you after?" Jesus had a way of resolving things into simple elements. If you are after loaves and fishes you are in the wrong path. If you are looking for a snap, you have entered the wrong door. If you are supremely interested in a get-rich-quick scheme, go elsewhere. If you are in search of cheap life insurance try some other agent. What do you want, anyway? If you are after the Great Teacher, I am He. If looking eagerly for the Deliverer, I am He. It is about the right time in the new year to seek the answer to our question. Already many of the New Year resolutions have been forgotten or broken; let us find out what we are after.

President Wilson did well to ask the foreign fighting nations to define what they are fighting for. If it be true that all of them are after humanity—how interesting to have them all say so! If all are fighting for pelf and power, let us know that also. If all are wonderfully concerned over the integrity and rights of little nations—like Belgium, or, shall we say Greece?—then let us know that. "Tell us," he says, "what you are after; suffering neutrals have a right to know."

* *

And here come our business men home from the wearisome day. Energies have been spent wildly. The very body and brain have been burned up, like a sacrifice. Such toil the world never saw before. Well, my brother, what are you fighting for? A good living? You have had that for years. Higher social position? Why? Higher rating in Dunn and Bradstreet's? Again, why? More money for the wife and children to spend? More money for missions and the church? Life for you is a struggle. Would a definition of terms be helpful? The White Christ turns upon you and asks, "WHAT SEEK YE!"

There is not a group, not a class, but should ask and answer this question. What is the minister after? More salary, more influential members, more missionary funds? What is the deep, underlying motive? Service to God? What is the Sunday school teacher after? A reputation as a brilliant teacher so that more scholars may be attracted to his or her class? Is it the glory of men or of God? All of this leads each one of us to a deep study of motives.

There is a terrible significance in Jesus' word, "Seek and ye shall find." That is true, WE SHALL. Your prayer is not the mumbling of your lips; your prayer is your life-passion. It is what you seek. "O God, give me money," is the real prayer of many men's lives.

"O God, let me have an easy time," is the prayer of many a woman. "O God, let me only make a good appearance," is the prayer of many a superficial life. It was Jesus who dared pray, "Thy will, not mine, be done." It was Henry Martyn who prayed, "Now let me burn out for God." What we seek we shall most certainly find. Yes, we shall find money. Yes, we shall find ease and pleasure. But what of it? "What seek ye?"

* *

But perhaps it is real religion that we seek! Perhaps we have experienced enough of worldly success and have seen enough of the emptiness of mere earthly things to long for the water of life. "As pants the heart after the water-brooks, so thirsteth my soul after Thee, O God." A dry brook means death. A godless life means the same. Well, if it is real religion that you want you have come to the right person. Jesus is the one. They went and abode with him and went away thrilled, convinced, satisfied. "We have found Him," they cried. "Found who?" "Jesus, the Saviour."

Maybe you have not found Him yet. You have gotten money, position, praise, ease, pleasure—but you have never found Christ. Then you have been wasting your energy upon secondary goods. "Seek ye the Lord while He may be found. Call ye upon Him while He is near." "SEEK AND YE SHALL FIND." "WHAT SEEK YE?"

*The above article is based on the International Uniform lesson for January 21, "First Disciples of the Lord Jesus." Scripture, John 1:35-51.

# Disciples Table Talk

### A Remarkable Bible Class

Perhaps the most remarkable Bible class among the Disciples, and one of the most unusual in any of the churches, is the Upper Room class taught by Prof. T. M. Iden, now at Ann Arbor, Mich., but in earlier years at Butler and other colleges. During the past twenty-five years Professor Iden has conducted the work of this organization, and during this period over five thousand men have been members. The good news comes that the increase of membership during the past three months has surpassed the record of any three months in the class' history. It is now proposed that the class erect its own building, to care for this unique work among college men. Over a thousand dollars has already been pledged. An interesting feature of the work of this class is the fact that its members continue always to be members, unless they voluntarily drop out. What a bond for Christian influence is this organization! Its members are scattered over the earth, but there is still essential unity. Mr. Iden reports that this year one of the "boys" lost his life rescuing a companion from suffocation in a gas trench in war-ridden Europe. Another was drowned in the Rio Grande river, on the Mexican frontier, whither he had gone at his country's call. The article on another page, entitled "Taking Invoice," is a portion of a message recently sent out to the members of the class by their teacher.

### A "Call to the Colors" at Rockford, Ill., Church

"A Call to the Colors" is what W. B. Clemmer, pastor at Central church, Rockford, Ill., calls the campaign which was launched by Central church January 1, to extend until Easter, April 8. "It will be a hundred days' effort to bring the church to its full working strength in every department," says Mr. Clemmer. Increased attendance will be one of the aims. The Sunday school has set as its goal a 50 per cent increase and probably a like mark will be set in other departments. A federation for co-operative work may be formed among the men of the church. Special days will be slated, culminating in special meetings before Easter.

### Loveland, Colo., Pastor Preaches to City's Youth

Last October, J. E. Lynn, of the Loveland, Colo., church, had a breakdown in health and was compelled to cease work for a while. At this time he handed in his resignation at Loveland, but, upon the unanimous and persistent request of the church members, this did not go into effect. Mr. Lynn writes that under the physician's treatment he has fully recovered and is now in perfect health. He is now preaching a series of Sunday evening sermons to the youth of Loveland; in addition to his sermons, talks are also being given by the public school superintendent of Loveland, the city mayor, the public librarian and other citizens. Mr. Lynn's sermons are on "Seven Deadly Sins to Be Avoided by Youth." The other talks are on the following topics: "Our Youth and the Beet Field, as Viewed by the School"; "Our Youth and the Beet Field, as Viewed by the Factory"; "Our Youth and the City Streets"; "Our Youth and the City Library"; "Our Youth and the Movies."

### Missouri Young Men Plant Successful Church

Not many months ago, R. H. Love, the pastor at Eldorado Springs, Mo., took a number of young men of his Sunday school and went to Dederick, a small railroad town not far out, and there organized a Sunday school in a schoolhouse. The interest and enrollment grew. The latter part of May of last year J. Will Walters of Nevada, Mo., went to Dederick and held a revival, using the Seventh District tent. There were 98 additions to the membership. Mr. Walters succeeded in raising funds to the amount of $1,000 to begin the erection of a church home. An enterprising citizen who came into the church during the meeting gave a tract of ground sufficiently large for both the church and a parsonage. The new congregation purchased from the Eldorado Springs church an unused building and wrecked and moved it, and from it built a handsome church house at a cost of about $2,000, not including the lot and donated labor. December 27 was set as dedication day. The district evangelist, J. H. Jones, had charge. Over $700 was raised at this time, although only $600 was required. The church is now full-fledged, and Mr. Jones writes in highest praise of the leaders in the new congregation. It is hoped to make this rural church a real force for community betterment.

### Disciples and Methodists Lead in Des Moines

Numerically, the Disciples and Methodists are the two strongest denominations in Des Moines, Ia. The secretary of the religious census bureau, which recently made a city-wide enumeration of the church-going and non-church-going population, reported that approximately five thousand cards had been filled out by members and "friends" of the two denominations. The Catholic church was found to rank next, with about 2,500 cards.

### Sunday Schools Give to American Missions

December proved a rich harvest month among the Sunday schools of the brotherhood in their offerings to American missions. New records were made by many schools: Central, Dallas, Tex.; First, Lawrence, Kans.; South Broadway, Denver, Colo.; Central, Indianapolis, Ind.; High Street, Akron, Ohio, and many other schools went far beyond all previous records. High Street, Akron, reached the $500 figure. This is the record offering from the schools to American missions, with the exception that Independence Boulevard, Kansas City, Mo., made a like offering three years ago. Some much appreciated offerings came from colored schools in the southland, and an offering from the school "farthest north"—that at Seward, Alaska—inspired enthusiasm at the office of the American Society. But it is sadly reported that fully six hundred schools that pledged themselves to make an offering have not yet reported. Many other schools which gave last year have fallen down this year. At least $50,000 must be raised this year, and the total raised to date is far from that figure. Every school which has not done its part should do so, and send the offering to Secretary Hopkins at Carew Building, Cincinnati.

### A Community House at Kentland, Ind.

Elvin Daniels is doing a genuine piece of community work at Kentland, Ind., and dedicated his community house on December 17. It is a frame structure, sixty feet by ninety, and additions will be made later. People of all religious faiths in the community are back of the work.

### Illinois Rural Church Achieves

The Blooming Grove church is a rural church near Bloomington, Ill. For three years there were no services. Then a Sunday school was organized, a minister employed and a good meeting held by C. D. Hougham. The present minister, J. F. Smith, was called to the work nearly two years ago. He has led the congregation in the remodeling of the building. The congregation now has a building well suited to their work, with a splendid basement for social gatherings. The Ladies' Aid Society is a busy organization.

### Woman Evangelist Leads Church to Victory

One of the victories in the Third District, Mo., this year was the one at Marshfield, in a splendid meeting held by Mrs. S. McCoy Crank, formerly of Mt. Vernon, Mo., but now residing near Greenfield. Mrs. Crank is the joint evangelist of the District board and the State C. W. B. M. board for special meetings. The church at Marshfield was very much discouraged. They had a debt of about $2,800. The membership was disorganized. Mrs. Crank raised about $800 cash to apply on the debts and $500 in pledges. The Sunday school increased in attendance and three new classes were added. Membership in the C. W. B. M. increased. There were five additions to the church. About $300 was pledged for the minister's salary and the canvass is still going on. Mrs. Crank preached thirty-six sermons, made five other addresses, and made about 300 calls. The balance of the debt is now arranged so that it will not prove a serious handicap to the progress of the work.

### Des Moines Church Gives Half Carload to Poor

University Place church, Des Moines, led by C. S. Medbury, had a genuine giving Christmas in 1916. Each of the classes of the Sunday school brought its gift, and these, with the potatoes collected as admission fees, aggregated nearly a carload of provisions to be given to the deserving poor. The Loyal Women and the University Class of girls divided honors for first prize.

### Christian Endeavor Societies Support Evangelists

The Christian Endeavor Society at Bowling Green, Ohio, has assumed the support of Shirai San, an evangelist at Akita, Japan, through the Foreign Society. For a number of years the Endeavor Society at Atlanta, Ind., has had a splendid part in supporting the orphanage work at Damoh, India. It now becomes a "Life-line," providing for Masih Das at Mungeli, India. The band of Endeavorers at Rochester, Minn., has

agreed to support Solomon, No. 729, at Damoh, India. This is an advance step for this society. Every society of the brotherhood should arrange to observe Endeavor Day, the last Sunday in January, by using the interesting program, "Life Lines Across the Sea," sent out by the Foreign Society to all societies promising to take an offering for the foreign work. Endeavor Day, the anniversary of the organization of the movement, is rapidly becoming the "high day" of the year for the young people.

### Tithing League at Akron, Ohio

A Tithing League has been organized at High Street church, Akron, Ohio, to which L. N. D. Wells ministers.

### Iowa Church Reports Progress

The church at Delta, Ia., of which N. C. Carpenter is pastor, has recently spent $5,000 on improvements, has an Endeavor society of over a hundred members, and now supports Mrs. L. B. Kline in Vigan, Philippine Islands, as its living link.

### K. F. Nance Tells of War Experiences

K. F. Nance, recently returned from service with the Ambulance Corps in France, gave a lecture on his experiences in Hutchinson, Kans., church, on December 15.

### W. S. Cook Faces Physical Breakdown

Walter Scott Cook, who leads at Wilkinsburg, Pa., is recuperating in the Tennessee mountains. Mr. Cook finds himself in bad physical condition, due to his strenuous tasks in connection with the erection of the fine new church home at Wilkinsburg.

### Purdue Disciple Students to Have a Pastor

George W. Watson, pastor of the rapidly growing work at First church, Lafayette, Ind., will enjoy the services of an assistant pastor. Robert Knight, of Shreveport, La., has been elected to serve in this field. He will be supported jointly by First church and the Indiana Missionary Society, and will give half of his time to ministering to the Disciple students in Purdue University. Mr. Knight is a very fine singer.

### Evangelistic Service to Be Held in Armory

The church at Clarinda, Ia., will give the entire month of January to a series of evangelistic meetings to be held in the local Armory. R. C. Snodgrass, the pastor, will preach, and will be assisted in the music by H. W. Talley.

### "Get Together Week" at Detroit Church

January 8-12 will be observed by East Grand Boulevard church, Detroit, as "Get Together Week." W. G. Loucks, the pastor, reports that 80 per cent of the members of the church are giving toward current expenses and 63 per cent to missions. Mr. Loucks gets out a post card church publication called "The Booster."

### An Enviable Record

The Sunday school at Tioga, Tex., has elected Matt Bradley superintendent for the twenty-fifth time.

### A New Building for Flint, Mich., Church

The Flint, Mich., church will have a new building for its work. George L. Snively is now in a series of meetings at Flint.

### Preachers' Parliament at Eugene, Ore., 1917

A. L. Chapman, of Bozeman, Mont., created a strong impression at the recent Preachers' Parliament, held at Spokane, Wash., with his paper on "Christianity the Only Permanent, Effective, Vital Force in the World Today." The Parliament voted to go to Eugene, Ore., next year. The new president is E. C. Sanderson of Eugene Bible University.

### A Cooperative Bible Class in Missouri

The Sunday school of Linn Knoll, Mo., has organized a cooperative Bible class, composed of the people of the community, regardless of church lines. This speaks well for the influence in that community of H. F. Davis, their minister.

### Texas Church Has Good Givers

Main Street church, Waxahachie, Tex., has decided to clear off a debt of $7,500. A third of this amount has been pledged by three members of the congregation.

### Speaking of Rural Churches—

Of the 93 rural churches in Oregon, 35 per cent have pastors, 40 per cent have Sunday preaching and 25 per cent have no preaching at all.

### Central Church, Terre Haute, Cultivates Boy Life

Central church, Terre Haute, Ind., has caught the vision of its opportunity with its boy life. Recently, through the work of a special committee, appointed by the official board of the church and the superintendent of the Bible school, a hall was rented for athletic purposes. Both the girls and boys of the school will have the use of this hall during the winter months, for basket ball and other athletic games. The hall is being rented in cooperation with one of the high schools of Terre Haute.

### Endowment Wanted for Bethany College Cemetery

It is proposed to secure an endowment of $1,500 for the "College-Campbell cemetery" at Bethany, W. Va. This burying ground was given to Bethany college in the will of Alexander Campbell in 1886.

# Christian Endeavor Day Program

Christian Endeavor Day, 1917, comes the last Sunday in January. The program of the National Board of Christian Endeavor for the use of our societies is now ready for distribution. It is called "Voices from the World Field." It is the most important the board has ever issued, and should be used by every society among us. The program is a set of short addresses by the leaders of our organized Missionary, Educational and Benevolent agencies. The addresses are short, crisp and to the point.

Our young people need to come in contact with the leaders of our organized work. They need to know not only the leaders, but also the open doors of opportunity for our people. The Christian Endeavor Day program for 1917 presents in an admirable way the missionary situation that confronts us. Not only do the Endeavor societies need what the program supplies, but the whole church needs this sort of education.

The National Board of Christian Endeavor hopes that many of our churches will offer the hour of the Sunday night preaching service to the young people, and thus give all the members of the church a chance to attend the meeting. It would seem that Christian Endeavor has rendered the cause of Christ sufficient service to warrant this recognition. But it is not a question of honoring anything or anybody, but of educating the young people of the church.

We are growing as a people in our interest in world-wide evangelization, but it is a well known fact that many of our young people know but little about our own missionary, educational and benevolent organizations. They do not attend our conventions in large numbers. The Endeavor Day program this year brings a miniature National Missionary Convention to each Christian Endeavor Society.

In addition to the addresses by the leaders of our various societies, there is an address by Peter Ainslie on the history and position of the Disciples of Christ. Our young people need to know the great principles for which we stand. All these addresses are to be committed to memory and recited, not read from the program.

The National Board of Christian Endeavor is trying to conduct a systematic campaign of education among our young people, and the Endeavor Day program is in line with this plan. It is, in fact, a part of it. "Voices from the World Field" is a well balanced, full rounded, square deal missionary program.

It will be sent free of all cost to all societies desiring to use it, on condition that the Endeavor Day offering be forwarded to the National Board of Christian Endeavor. The last Sunday in January is not far away. Order the program at once. Address:

CLAUDE E. HILL, Nat'l Supt.,
Station A, Chattanooga, Tenn.

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### Father and Son Banquets in St. Louis, Mo.

Maplewood and Hamilton Avenue Christian church schools of St. Louis were among the thirty churches to hold Father and Son Banquets in greater St. Louis on the evening of December 15. The observance of this special occasion came as a result of the work of the Older Boys' Council of St. Louis.

### A Community School Near Lexington, Ky.

A new school building has recently been dedicated in Kentucky, six miles from Lexington, called the **Russell-Cave** school. It is the wish of the people of this community that this new structure be used for union Bible school purposes.

### Disciples' Opportunities in Omaha, Neb.

C. F. Stevens of Beatrice, Neb., church writes that he has recently visited Omaha and states that what impressed him most on this visit was the fact that Omaha offers a great missionary opportunity for the Disciples. There is a population of 200,000, and the Disciples have but three churches. The Methodists have eighteen. With such men as Pastors Cobbey, Peters and Albers at the head of the churches in Omaha, Mr. Stevens sees the beginning of greater days there for the cause represented by them.

### Youngstown Goes to Church

January is being made a time for church-going at Youngstown, O. The Protestant churches of the city are cooperating in a Go-to-Church campaign. W. D. Ryan, L. G. Batman and W. S. Goode, of the Disciples churches, are giving their entire support to the effort. During this month all the preachers are considering the same themes. Each church has been assigned a certain district for visitation during the month.

### W. F. Richardson Banqueted

A dinner in honor of W. F. Richardson, who is closing his pastorate at First church, Kansas City, Mo., was given by the ministry of the city at one of the local hotels on December 29. Mr. Richardson plans to rest a while, then take a pastorate within reach of Kansas City, where he is greatly appreciated.

### Spiritual Revival at Quincy, Ill.

More than 500 persons were added to the membership of the churches of Quincy, Ill., through the recent union revival held by Bob Jones. First Christian received seventy-five of these. The good work of W. D. Endres at First church is responsible for the coming of many of the new members.

### Ohio Disciple Leaders Undergo Operations

W. D. Ryan, of Central church, Youngstown, Ohio, is again at work, having recovered from his recent serious operation. Miner Lee Bates, president of Hiram, who was also compelled to undergo an operation a few weeks ago, is reported recovering.

### Progress in Japanese Missions

L. D. Oliphant of Akita, Japan, writes that there was one baptism at Honji on October 31, and that six baptisms are to be reported at Tsurnoka for the summer. The November mothers' meeting at the kindergarten was a special patriotic meeting, with Professor Ishikawa as speaker. Thirty-six non-Christian mothers were present, a total attendance of 49. Each person present received a small Japanese flag made by the children. Early in November Professor Ishikawa made an evangelistic trip through the Akita district.

### Missionary Rally at Alliance, Ohio

A missionary rally will be held at Alliance, Ohio, church Tuesday, January 9, 1917. President A. McLean, of the Foreign society, will be in charge. Addresses will be made by C. P. Hedges of Africa; W. H. Hanna, Philippine Islands, and C. F. McCall, Japan. The churches of the adjoining counties will have representatives. Stereopticon pictures taken on the fields will be shown in the evening. Sessions will be held morning, afternoon and night.

### Claude E. Hill Succeeds in Chattanooga Field.

Claude E. Hill, who went from Valparaiso, Ind., to First church, Chattanooga, Tenn., last year, is meeting with great success. His audiences are the largest in the city. There have been about 75 additions to the church membership since May 1. A meeting will be held by Mr. Hill, beginning January 14.

### Michigan Schools Give Christmas Gifts

The young men's and young women's classes of the Ann Arbor, Mich., Sunday school sent a Christmas donation to the Livingston, Tenn., school, which is under the direction of the C. W. B. M. The Circle girls of North Woodward Avenue, Detroit, together with the woman's society, sent a barrel of good things to the Hazel Green academy, and also gifts for the mountain boys and girls at Hazel Green.

### Detroit Women Support Professor Iden as Living Link

Prof. T. M. Iden, of the Ann Arbor Bible chair, has been chosen as the Living Link of Detroit Central's Woman's Missionary society. The chair at Ann Arbor was the first one established by the national board. A new Bible chair building will soon be erected at Ann Arbor to provide more ample accommodations for the large classes that now crowd the present hall.

### Carltons Retire from Carr-Carlton College

President Charles T. Carlton and his sisters, Misses Grace and Sallie Joe, have resigned their positions at Carr-Carlton college, at Sherman, Texas. Christian education in Texas began with this college, which was founded fifty years ago at Bonham by Charles Carlton. When his children became old enough they joined their father in the work of the college, and at his death some years ago Prof. Charles T. and Misses Grace and Sallie Joe continued the work at Bonham until about three years ago, when Carr-Burdette and Carlton colleges were consolidated in the buildings at Sherman under the name of Carr-Carlton college. School was suspended for the present session to make repairs on the buildings, and now comes the announcement that the Carltons have retired.

### East Dallas, Texas, Church Raises Over $2,000 for Fowler Homes

There are few churches in the brotherhood which have to their credit such gifts to benevolence as East Dallas, Texas, church, to which J. G. Slater ministers, and where S. J. McFarland serves as Sunday school superintendent. A few weeks ago, at a staff meeting of the minister and the general officers and teachers of the school, it was determined


# THE LIFE OF CHRIST

will be the theme of the International Uniform Sunday School lessons for the first six months of next year. There is no other course of study that offers such an opportunity as this for interesting and profitable work in adult and young people's classes. There is no better method of conducting Bible class work than by the question method. This is the plan of study followed in the best text on Christ's life published—

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to designate Sunday, December 17, as Record Day at the school. It was planned to make cash contributions to the Fowler Orphans' home, especially for the work of the girls' dormitory. Here is the remarkable report submitted by the superintendent for the day: Beginners' department, 162 present, $44.83; primary department, 133 present, $68.56; junior department, 144 present, $50; intermediate department, 101 present, $39.71; senior department, 228, $136.22. Adult department: Berean class, 210 present, $76.01; ladies' class, 75 present, $52; men's class, 260 present, $1,299.66. Other offerings: Ladies' aid, $250; officers, $250; total, 1,313 persons, $2,266.99.

* * *

—The Commercial Tribune of Cincinnati gave the Evanston (Cincinnati) church a three-column write-up in a recent Sunday addition.

NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—A. McLean will lead in a missionary rally at Osceola, Ia., on January 24.

—Edgar Price, minister at Council Bluffs, Iowa, reports that 59 persons were added to the membership of the church there by the evangelistic services led by A. G. A. Buxton, who recently came to the Disciples from the Episcopalian church.

—On the occasion of the eighth anniversary of the ministry of C. B. Reynolds at Alliance, Ohio, the Loyal Women's class gave evidence of their goodwill by presenting their pastor with a bouquet of American Beauty roses—a rose for each year of his service.

—Anyone interested in the rather remarkable "Ozark Plan"—"the whole church supporting the whole missionary program"—should write for a copy of the leaflet explaining the plan, which may be had for 5 cents from J. H. Jones, 927 South Jefferson street, Springfield, Mo. This plan was described in a recent issue of the "Century," and is well worth considering. The leaflet also contains the addresses given by C. C. Garrigues of Joplin, Mo., at the county conventions of the Third District of Missouri.

—East End church, Pittsburgh, Pa., has planned a Father and Son Banquet for January 5.

—Willis Stovall, a ministerial student at Texas Christian university, has returned to his missionary station among the Indians at Manigotogan, Canada.

—J. T. McKissick of Harriman, Tenn., has been called back to Texas. He will minister to the church at Midland.

—There are forty-three tithers in the congregation at Marshall, Texas. The salaries of these persons average $100 per month. G. F. Bradford ministers at Marshall.

—A great gathering of state and national secretaries is planned to be held at St. Louis, Mich., early this month. The church at St. Louis has called T. H. Rella as its pastor.

—Compton Heights church, St. Louis, Mo., has adopted the unified program for Sunday school and church.

—O. W. Stewart, the Flying Squadron man, was the principal speaker at a prohibition mass meeting held at University Place church, Champaign, Ill.

—The pastors of four churches of Hartford City, Ind., recently exchanged pulpits, M. W. Yocum, of the Disciples work, preaching at the Methodist Episcopal church. Union prayer services are being held by these churches, and the good-will between the congregations is very gratifying.

—G. D. Serrill, of Waterloo, Iowa, church, recently addressed the local Ministerial association on the topic, "The Church and the Changing Order."

—The Drury College Bible School Bulletin for December presents the holiday greetings of Dean W. J. Lhamon, who reports a good year at this school, which is doing a notable service for southern Missouri. Every Sunday school of the Third district should contribute annually to this good work.

—The death is reported of A. M. Chamberlain, one of Cotner university's first teachers, at his home in Miami, Fla. Heart trouble was the cause of his demise.

—Herbert Yeuell gave two lectures at Liberal, Kan., shortly before Christmas. Mr. Yeuell is kindly remembered at Liberal, having held a series of meetings there three years ago.

—H. H. Peters has published a very valuable booklet containing an article by Mr. Peters on "Teaching the Essential Element in Religion."

—As one result of the every member canvass at First church, Joplin, Mo., where C. C. Garrigues ministers a gain of 60 per cent was recorded for the cause of world-wide missions. Over 500 families were visited during the campaign.

—G. L. Zerby, recently of Donovan, Ill., a graduate of Eureka, will begin his new work at St. Joseph, Ill., next Sunday.

—The church at Washington, Iowa, will hold evangelistic services next week. These will be led by J. N. Crutcher of Kansas City.

—J. W. Underwood, of Central church, Anderson, Ind., recently delivered an address at a meeting of the local Y. M. C. A., his theme being "The Call of the Hour."

—A Christmas pageant was the big feature at Irving Park church, Chicago, on Christmas Eve.

—L. R. Hotaling has resigned from the work at Ridgefarm, Ill.

—The fortieth anniversary of the founding of First church, Hagerstown, Md., was observed on December 17, the pastor, G. B. Townsend, preaching on "A Voice from the Past."

—The church at Sapulpa, Okla., is planning to erect a new $50,000 building.

—The $40,000 building at Newton, Kan., was successfully dedicated late in December.

—J. W. Leonard, pastor at Fostoria, Ohio, reports that the Sunday school there raised $250 on December 24 as the last installment on a church debt of several years' standing.

—E. S. Bledsoe, who leads at Temple, Texas, First church, reports a most successful White Gift service there on Christmas Eve.

—J. H. Monk of Fort Worth, Texas, has been called by the church at Winslow as its pastor.

—W. R. Warren spoke in the Richmond, Va., churches on December 17 in behalf of ministerial relief.

—George W. Kemper, of Hanover Avenue church, Richmond, Va., has been elected president of the Ministerial Union of Richmond.

—Miss Hazel Lewis, national elementary secretary of the A. C. M. S. Bible school department, will speak at the Payne Avenue church, North Tonawanda, N. Y., on January 13 and 14.

This church has recently been remodeling its building with a view to more efficient Sunday school work.

—The Disciples ministers of St. Louis, Mo., gave a farewell banquet to C. A. Cole, who is leaving Compton Heights church, St. Louis, to assume the work at Glendale, Cal.

## NATIONAL BENEVOLENT ASSOCIATION NOTES

A new heating plant has been installed in the Northwestern Christian Home for the Aged, at a cost of approximately $4,000. This Home is crowded to the limit. This Home is providing for some of the great souls of the brotherhood. It is worthy of a more generous support. There is great need of canned fruit. We appeal to the churches of the Northwest to supply this need.

Mrs. J. C. B. Stivers came to the rescue in the hour of need in the Cleveland Christian Home. When the matron resigned suddenly, she left her own home and took charge of the Orphanage for several weeks, until a matron could be secured. She devoted her time to a general improvement of the Home. She has just turned the reins over to Mrs. Jennie Russell, an experienced manager of homes for children.

A group of the choice women of Atlanta recently gave a high-grade moving picture theater party for the benefit of the Southern Christian Home.

The Juliette Fowler Home has just completed the installation of a hospital department, consisting of two wards, with diet kitchen and toilet accommodations. This equipment enables the management to isolate the children when sick and to give them the best of care. It cost something over a thousand dollars.

The repairs at Valparaiso, which have been going on for some time, are now completed. Our little hospital has been thoroughly made over. It is, indeed, a new institution. It is now prepared to do the best kind of hospital work. The cost was over $3,000.

The children of the Christian Orphans' Home are singing the praises of W. A. Morrison, Mrs. J. W. Strawn and Mrs. W. T. Henson. The reason for this song of thanksgiving is the receipt from the brethren of Randolph County, Mo., of a car loaded with the choicest and best products of garden and farm. If there was any good thing that was left out of this generous donation, we haven't discovered it. In addition to the carload of supplies, more than one hundred dollars in cash has been received.

The association is greatly indebted to E. B. Bagby of Washington, D. C., for the splendid service recently rendered at the state convention of the North Carolina Christian Missionary Society. In response to his appeal, an offering of $70.65 came to us.

Fred Kline, the association's Illinois representative, in company with Mrs. Lowell McPherson and State Secretary Brady, has just completed a six weeks' "uplift" campaign among the churches of New York state. The Havens Home at East Aurora, the association's New York institution, is experiencing some of the benefits.

Within the last month the association has received nine annuity gifts, totaling seven thousand dollars. This is a third of the amount of all of last year.

The association has a family of approximately six hundred; to be exact, 580. This family ranges all the way from the tiniest baby to the dearest old grandmother. It is made up of widows, orphans, half orphans and homeless, helpless, aged, indigent disciples of Christ. It takes a goodly sum to sustain this family. Brother, Sister, are you having a part in it? If you are, you are laying up for yourselves the richest treasure in Heaven.

JAS. H. MOHORTER,
Secretary.

The church at Waukegan, Ill., is rejoicing over the clearing of a debt of $1,000 on its building, which has been standing for many years. This was made possible through a provisional offer, the church to raise the balance. The announcement of this offer was made two weeks ago in the morning. In the evening a little group of the members came together and the $300 required was soon raised in cash and pledges. On that evening, after the church session, the treasurer and chairman of the finance committee got into a car and motored over to inform the gentleman who had made the offer that the balance required was raised. He at once gave his check for the $700 and an additional $100. W. C. Macdougall is leading this congregation to genuine success. A number of accessions to the church membership are reported during recent weeks.

## FOREIGN MISSION MESSAGES

Frank V. Stipp, Laoag, P. I.: "The work is doing fairly well, except that the people are in the midst of a famine of considerable severity, and a good many of the brethren are thinking less of the kingdom of God and His righteousness than they are of where the next meal is coming from. But we will have our rice harvest in six weeks and it promises to be a good one. Mrs. Stipp has gone to spend two weeks in the Girls' School at Vigan."

Dr. L. B. Kline, Vigan, P. I., reports 154 surgical operations, 51 major and 103 minor; 41 in-patients, 542 visiting nurse calls, 593 institutional days, 56 laboratory examinations, 2,096 persons treated in a month.

## AN IMPORTANT EVENT

We refer to the annual offering for Foreign missions, March 4. It is an event of growing importance in our churches. It is a glad day.

The reports of last year have been so cordially and enthusiastically received that we feel nerved to go forward. Words of congratulation and encouragement come from every part of the country, and even from lands beyond the seas. Friends seem to be in a most favorable attitude for another year's advance. These are good times. The churches are better trained and it does not seem a difficult task to reach $600,000—the amount suggested by the Des Moines convention.

Last year the churches reached the highest mark in their history when they gave, as churches, $153,530, a gain of $21,600 over the previous year.

If the churches give $200,000 or more this year, it is almost certain the $600,000 will be reached. What another splendid victory that would be!

S. J. COREY, Secretary.


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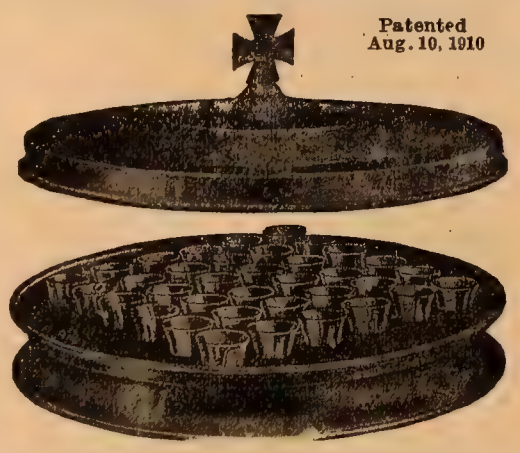


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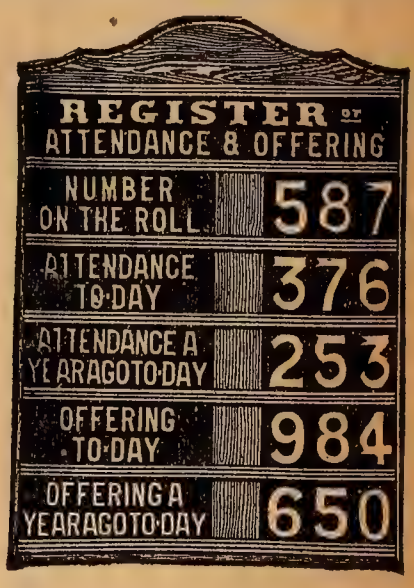
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# Young Women's Class Gets Results

The Outlook Class of the Franklin Circle Sunday School, Cleveland, Ohio, is a well organized class of young women, having an average attendance of thirty-eight.

The meetings are held in the Friendship Room of the new Community House. A spirit of warmest cordiality and harmony prevails, and the deep spirituality of all the girls is unquestioned.

The same officers—President, Secretary and Treasurer—have directed the affairs of the class for the past four years. The chairman of the Missionary Committee is the vice president of the class.

The Sunday morning program consists of five minutes for devotional purposes, the repeating of a psalm and prayer, and twenty minutes for lesson study. The final five minutes is occupied with announcements and getting acquainted.

### MISSIONARY ACTIVITIES

A missionary program is arranged by the Missionary Committee for the last Sunday in each month.

The missionary activities of the class are as follows:

The supporting of a student in the girls' school in Tokyo, Japan.

A Bible woman supported in Nau Tung Chow, China, the Living Link Station supported by the church.

The establishing of the "Gertrude Hall Memorial Room" in the Mission School in Livingston, Tenn., in memory of a former member and officer of the class.

Contributions are made to all of the missionary offerings of the Sunday school by the class.

Special philanthropic work is done at Easter, Thanksgiving and Christmas.

The needs of the local church are kept constantly in mind, and any appeal for assistance meets with a ready response.

### THE SOCIAL PROGRAM

The social life of the class is very delightful. Social functions are held each month, in the homes of the members.

Once a year a banquet is given in the church for the members and friends of the class, the attendance usually reaching one hundred.

Letters of welcome are written to new members and a call made at the earliest possible time.

The members of the Absent Committee send cards, make calls and use the telephone.

The aim of the Outlook Class is one of personal consecration to Jesus Christ, and mutual helpfulness.

To Miss Jennie Jenkinson, who for four years was the pastor's efficient assistant, is due the splendid work of the Outlook Class. This consecrated woman has become a real pastor to the individual members of the class, sharing their joys and sorrows and discussing with them the most intimate problems of life. Having charge of the welfare work in one of the largest concerns of the city, she holds her membership with the church and leads this splendid body of women in their Christian activities.

W. F. ROTHENBURGER,
Pastor.


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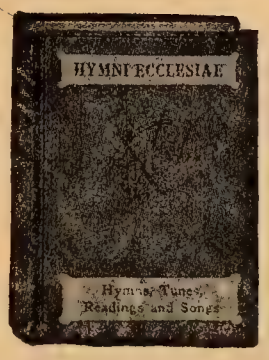


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Vol. XXXIV January 11, 1917 Number 2

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The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE month of December broke all records in receipts for new subscriptions and renewals to The Christian Century, and January starts off as if it intended to outstrip December. Never before have our readers shown such an interest in soliciting new subscriptions for the "Century." The **"Each One Get Three"** campaign continues with increasing zeal. Many subscribers are awakening to the fact that they can renew their own subscription for a year **without cost,** simply by getting two new subscriptions. We solicit your cooperation in making January a better month than December. If your own renewal is due, be sure to attend to it during January. And do not let the month go by without going after the two dollars in the pockets of three thoughtful persons who would be interested in the same kind of paper that you love to read!

**The Christian Century**
**Chicago**

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV JANUARY 11, 1917 Number 2

# The Disciple College

WE ARE PROUD OF THE COLLEGES OF THE DISCIPLES.

The children of the faculty homes in one of our leading schools talk of the things they will do when the college is "standardized." It is the word they hear every day around the family table. There is a mighty passion for educational standards in the minds of our leading educators today. It has been helped by the work of the Men and Millions Movement, but it never could have been at all, had it not been for the kind of men who in recent years have gone to our colleges to teach.

The teachers of the old days had a nobility all their own. The sacrifices they made eclipse the sacrifices of our pioneer ministers in some instances. Their loyalty led them to decline leading positions in prosperous schools and remain in some institution where the salary check was often slow and where they often donated part of the annual stipend.

These modern teachers in these schools have made their great sacrifices in their preparation days. They have remained in universities until in all good conscience they might go to the college class room and face the eager young students with an inner assurance that they were prepared to lead these young minds into the possession of the best of our modern learning. These new teachers cannot excel the old in loyalty, but they are far and away better prepared than any we have ever had.

★ ★

Why do Disciples have colleges? The state universities have grown to be powerful institutions. Many youth from Disciples' homes are in these institutions. There are schools of the Christian denominations which have endowment and equipment for high grade educational work.

More young people than ever before are getting an education. It may be that here and there is an institution that is unduly competitive and is not needed. For the most part America needs her colleges as well as her universities.

Educational leaders do not hesitate to say that we need our small schools as well as our large ones. Not all the best things in education come in the big crowd. Some relatively small schools have alumni lists in which it is apparent the institution has brought an unusual percentage of men to eminence and usefulness in public life. The big educational values are not all to be found in the big schools.

We know now that education is not a matter of mere apparatus or of endowment or of buildings. It is certainly not a matter of the size of the student body. A student body is a social unit. What happens on the campus is of almost equal importance with the things that happen in the class room. There is a training in loyalties. There is a freedom of discussion. In the case of a church college there is a religious atmosphere which pervades everything in the community.

Religion is a spirit, and cannot be taught in a formal sense. It is useful to present the intellectual phases of religion in classes, but the religious attitude is one which comes through contact with a religious community. There is an apostolic succession of grace which comes not with the laying on of hands, but by the contact of soul with soul. It is in this fundamental sense that we insist that colleges of the Disciples have been the best friends of our religious life. They presented to young people the spectacle of a community which was at once loyal to true learning and devoted to the religion of Jesus Christ.

Without our colleges, there would be no adequate leadership in the building of a thought structure for our religion. Our ministers would come to us lacking in the loyalty which cannot be cultivated easily anywhere else than on the campus of Christian college. An examination of the history of our great lay leaders of today shows that we have gotten these men from Disciples' schools. Their efficiency in religious work is the product of an educational process.

The Disciple mind has apprehended religion peculiarly on the intellectual side. It was no accident that Alexander Campbell made the founding of Bethany college his first great service to religion. We cannot continue to develop true to type unless the educational ideal, the intellectual attitude in religion, is prominent in our program.

Our colleges are still far from the goal of twentieth century standards in education. Though they have improved so wonderfully in a few years, the standards in the whole educational field have moved up.

★ ★

The educational duty of the Disciples may be expressed in concrete terms as being first that of providing adequate endowment for our schools. Education supported by tuition money is a thing of the past. We know now that it takes big endowments to provide young people with the best.

The Disciples have not only a financial obligation, but a human one as well. Loyalty to our schools should lead more of our families to send their sons and daughters to these institutions. We can be assured that in almost every instance they will come back to us with their religious life broadened and deepened. In any other atmosphere they might be lost to interests that are very dear to us. In a college of the Disciples they will be taught to the full rounded development of personality that will qualify them to take in their hands the future of our movement and direct it toward big and useful ends.

The colleges and the churches should join hands. Their interests are mutual. They are yoke-mates in establishing the kingdom of Christ.

# EDITORIAL

## RELIGION FOR THE TIMES

WE HAVE lived a long time since the great war began. In a time like this changes come that are rapid and revolutionary in character. There are so many things that are being affected daily by the events of world history.

The fate of democracy hangs in the balance. The war may leave the world with a conviction that a nation must give up its democracy in the interests of efficiency. All the warring nations have sacrificed much of liberty for the sake of an effective campaign. On the other hand, if the war results in a draw, war will be discredited as a means of settling national disputes and the statesmanship which initiated the war will be repudiated.

The war is putting a tremendous strain upon the nerves, and after it is over there will be thousands of men who will never be thoroughly careful thinkers again. The war is putting a premium upon the emotions. This will doubtless reveal itself in days to come in the changes that will occur both in literature and religion.

What kind of religious life will follow the war? Will the brutality of it drive men into atheism and despair? Will we have, on the other hand, a revival of the older emotional evangelism? Will we have a religion which will find a new passion for social uplift, or will it be a religion of individualism?

Nearly everybody peers into the future and sees what he wishes to see. It is a time of great uncertainty.

Meanwhile we have opportunity to put forward our conceptions of a modern and spiritually satisfying religion. It is no time for any man to hide his religious light under a bushel. Just as the revolution in China gave the missionaries their chance, even so the breaking of the social crust by the war will result in new opportunities for us. Every loyal follower of Jesus has the duty to testify to the light which is in him.

## HELPING CLEAN UP POLITICS

THE church men of Indianapolis did a good job in November in co-operating with the sheriff in providing the city with an honest election. It was an open secret that the saloons and the owners of the under-world dives were working together to defeat the sheriff and the prosecuting attorney.

A meeting of the ministers was held and they induced business and professional men of high repute to be sworn in as deputy sheriffs to watch all the polls where there was likely to be corruption. These men patrolled the city to see that the saloons were closed. The day before election the newspapers gave much publicity to the work of the church men, and as a result the under-world was intimidated. They remembered the prosecutions that had followed the previous election and only three arrests were made in the entire city.

After the election was over, the newspapers and the entire city expressed appreciation of the activities of the Christian laymen.

The movement was initiated by Secretary M. C. Pearson of the Federation of Churches.

The way of the reforming official is not a pathway strewn with roses. Dr. Wheeler, a physician, who was elected as sheriff of Sangamon county, Illinois, has been cleaning up Springfield. He has had his life threatened repeatedly.

It may not always be by direct action that the church helps to clean up the foul spots in our political system. It is fundamentally by creating a conscience on citizenship. There is a peculiar obligation in a democracy for the Christian to carry his Christian idealism into his service to the state. America needs few things more than a Christian conscience operating throughout her political system.

## ARE THEY PREPARED?

THE call for preachers for pastorless churches continues. All denominations are feeling the lack of a competent supply, but perhaps the Disciples are somewhat less adequately provided than any other of the leading religious bodies.

There are hundreds of our churches which have no minister who can devote himself with anything like regularity to his pastoral vocation. This is because so many of the congregations have to content themselves with the partial services of men who do other things through the week and preach on Sunday.

The lack of a competent supply of ministers makes this partial service the only alternative to nothing.

More than this, a considerable proportion of the ministers who devote all their time to the pastoral task are but indifferently prepared educationally for their work.

Professor A. W. Taylor of Christian Bible College, Columbia, Mo., recently made a careful survey of the conditions obtaining among the ministers of the Disciples of Christ.

He found that the total supply of ministers to care for the eight or nine thousand churches, with a membership of a million or more is just about five thousand.

He found that of this number only two thousand two hundred and fifty, or about forty-five per cent, are college graduates. And this, too, in an age when a college education is increasingly taken for granted as essential to any adequate preparation for Christian leadership.

He found that about fifteen hundred of our ministers have completed only a portion of any college course, and have never graduated. While sixteen hundred have never even attended any college, and more than half of these have never been in attendance in a high school.

How much of the recent decline in numbers among the Disciples and the ineffectiveness of many of the churches as measured by modern standards is accounted for by this lack of prepared leaders?

The Christian bodies around us are putting renewed stress upon the competent training of their ministers in graduate institutions. In several denominations no man is admitted to the ministry who has not graduated from a college, and in addition taken a course in a theological seminary of approved standing.

In ever increasing numbers our own churches are demanding the same preparation of the men they select as their ministers. Only in this manner, with rare exceptions, can they obtain the leadership the times demand.

Professor Taylor found that the total number of our ministers who, in addition to the ordinary college course, have taken graduate studies in a recognized institution is about four hundred, or not more than eight per cent of even the insufficient numbers we have.

In these facts one can easily discern the reason for the urgent plea made by our Board of Education that

the cause of ministerial education be given its rightful place on Education Sunday, and offerings worthy of the cause be taken to aid young men and women to prepare adequately for the ministry, the mission field, and other forms of specialized Christian service.

## RELIGION AND LIFE

THE peculiar demand which our age makes upon religion is that it shall be related to life. There have been many things in the past which have not been very closely connected with human welfare which have called themselves religious.

Ritual is not always connected with vital human interests. A ritual that is an adequate expression of deep ethical and spiritual realities may be very useful. A ritual, on the other hand, which is a survival from the past and has no connection with present reality falls justly under the contempt of progressive minded men and women. The wedding ritual in which the woman is given to the bridegroom by her father recalls the old days when woman was property. The burning of candles beside a coffin at a wake is a survival of the custom which was supposed to keep evil spirits away from the dead.

Doctrines may also be entirely artificial and unrelated to human life. The morbid speculation about the Second Coming which characterizes some sects is of this sort. It is not something which affects our conduct of life, except it be in an unfavorable way, by inducing people to defer certain kinds of Christian work for our Lord to do in his Parousia. Arguments about transubstantiation or consubstantiation are matters about which not many of us can get much excited any more.

The religion that men are seeking these days is a religion which helps them. It ought to bring better ethical ideals and it ought to reveal deep spiritual realities. We seek from our religious life something that will aid in the development of social relations.

This pragmatic attitude toward religion finds its justification in the religious position of Jesus. He said, "By their fruits ye shall know them." Religion is to be judged by its influence in actual experience.

## FAITH VERSUS FEAR

FEARS of primitive man still survive in the soul of the man of this scientific age. Our abhorrence for a snake is said to be a survival of the time when the chief enemies of the race were the reptilian monsters that inhabited the earth. The primitive man lives in continual fear of evil spirits. We cannot say that modern man has gone very far in the way of eliminating useless and foolish worries.

The man in central Africa is on the lookout for the witch who may throw a spell upon him from which will come sickness and death. The man of the American community lives in terror of the invisible but terrible microbe, which, like the primitive man's evil spirit, ever lurks near to blight and curse.

The fear of poverty is an obsession with some people. Especially as years increase, men and women often are haunted day by day with the thought of approaching want. This is, of course, a survival from the time when people did actually starve to death. Under our present organization of society it is hard for people really to want the necessaries of life unless they conceal it as a secret.

It is one of the great boons that religion confers to feel the protecting presence of God about us. The psalmist continually declares his fearlessness in the presence of famine, pestilence and death. He asserts the providence of God never fails, even in the valley of the shadow of death. The truly religious soul finds release from the fear and worry of the natural man. The unseen, which is full of terrors for the pagan, becomes the very guarantee of the safety and peace of life for the Christian.

This life of faith is needed in these days of high tension. Many people are finding it hard to make their adjustments to a rapidly changing order. We need to learn how to take much forethought without having mingled therewith any fear-thought.

## METHODISTS AND EVANGELISM

IT WAS probably a surprise to some to see a Methodist stand up and block a plan in the recent convention of the Federal Council at St. Louis to employ a small army of professional evangelists in a big simultaneous evangelistic campaign during the next four years. If the plan had carried, the troubles of the evangelists to get work would have been over for awhile. That it did not carry is no indication that either the Methodists or the Council are not in sympathy with evangelism. It meant simply that there is a new conviction about what works in the recruiting task of the church.

The old-time evangelistic meeting in the hands of a professional evangelist has meant the continuation of types of religious teaching that many self-respecting pastors cannot longer tolerate. It has meant an emotionalism which burns itself out quickly and leaves the church with heavy problems to face which are worse than those of the first condition.

Over against these illusory methods of recruiting the Church is the sound and historically successful method of evangelism by education. Two thousand years of Christian history have not been in vain. In the long run, the Church has found it more worthful to propagate religion by teaching truth than by emotional exhortation.

The danger, however, is that having rejected one method of evangelism, we shall work indifferently and slothfully at another. Apostolic zeal will be needed for any kind of propagation of the faith. We cannot afford to be at ease in Zion in the presence of the spiritual need that faces us on every hand. We should feel ourselves rebuked by those young people who may have gone through our Sunday schools without a desire to become followers of Jesus Christ. Such should warn us that we have not presented divine truth with sufficient diligence or awareness or due urgency.

## THE ABUSE OF JOHN BARLEYCORN

THE unpopularity of John Barleycorn grows rather than abates. Politicians who five years ago would have been as meek as lambs in his august presence have grown bold and rebellious against the erstwhile master of the political situation. Mayor William Hale Thompson of Chicago declares that for years whisky has been the debauching thing in municipal politics. Although we have not heard of the mayor declaring himself to be a total abstainer, he does declare that he will break up the crooked connection between the city hall and the saloon.

The magazines were once giving us carefully balanced statements on either side of the liquor question.

If anything, the case of booze was given the more favorable setting. Reputable journals would be found printing articles defending the drinking customs of the world. Now all is changed. John Barleycorn is being tried before the world-jury with scarcely a voice raised in his behalf. There is no attorney for the defense.

The Atlantic Monthly points out that no good life insurance company would any longer accept a man or woman as a risk who was known to be seriously tainted with alcoholism. This is a result of handling all kinds of people and is business, not sentiment.

On every hand there is the indictment of the liquor business for the crime of the world. Collier's Weekly complains because a murderer was sentenced to life imprisonment for killing his wife when dead drunk, while the saloonkeeper and the distiller were allowed to go free. The brutality of living upon the weakness of men has put the liquor dealer in a social class by himself, for the enlightened conscience of the world judges differently now.

With this growing avalanche of opinion, it would seem that "A saloonless nation by 1920" is no mere empty boast of the dry advocates. The time is near at hand when we shall live in a country which has handled its drug menace in the only rational way, by prohibiting its continuance.

## PROGRESS ON THE CONGO

REPORTS of our missionaries on the African Congo have the ring of reality these days. The program is one which is transforming life in all of its aspects. It is in such a situation as this that one gets a spectacular demonstration of the power of the Christian message to transform a social order.

The people of the district have had their language reduced to writing at the hands of the missionaries and they now have sufficient command of the art of writing that they often write each other letters.

The medical service has been of great benefit. The diseases that have long afflicted the people are yielding to the intelligent treatment given by modern science.

The steamboat, the "Oregon," is plying the river. Though the boat is not a rapid one, it has proved of the greatest service in transporting workers and supplies. In the native language it has been called the "Good News."

The missionaries have also introduced the technical arts. It used to be a saying that one was always building a house. Tropical conditions rapidly destroyed such houses as the people built. The missionaries are building houses of brick of native manufacture and are introducing the use of tin in building, which well resists the work of insects.

Nor has the mission failed in its evangelistic work. It is said that 3,500 people have been baptized. With this beginning, there is no reason to doubt that a sufficiently large group of workers could take the whole Congo country for Christ.

It is easier to get quick results with raw heathenism than with more sophisticated peoples like the Chinese. The same thing can be done the world over, however, if we are able to maintain consecrated Christian workers who will work faithfully according to modern missionary practice.

# Religion and Its Holy Books

BY HERBERT L. WILLETT

EDITOR'S NOTE: *With this article Professor Willett begins a series of some twenty articles on the Bible in the light of modern scholarship and modern life. It is increasingly clear that the currents of religious feeling and thought in our day are moving steadily toward a more intense conflict than has been felt for many generations. In the clash of opinion and interpretation the Bible is destined to be the storm center, at least in the first period of the conflict. Every earnest minded Christian will wish to have his thinking defined with respect to the issues. It is inevitable that the rank and file of churchmen will be compelled to take sides in a degree which has not obtained in previous controversies. This will be no academic contest of scholars, with the great mass of us looking on disinterestedly; for the issues will strike down deep into all men's souls. We have asked Professor Willett to write with his accustomed candor and to deal at close quarters with the problems of the most practical sort. Without doubt these articles, combining scientific scholarship with evangelical reverence, will prove to be not only interesting and enlightening, but profoundly creative of spiritual life in the souls of all who follow them.*

THOSE who make a study of human society and its chief interests are of the opinion that easily the most commanding of these interests is religion. This does not imply that it is everywhere so regarded, but that as history tells the story, and world-wide human activities reveal the facts, religion holds the foremost place.

Probably most people are not directly conscious of this fact. A score of other and apparently more vital concerns press in upon life and claim earlier attention. Food is a necessity, and its obtaining has absorbed the efforts of the race since the first adventures of the hunting path and the fishing pool. Mating, love, the sex impulse, and the desire for children have had their way from the times of cave man, and before. Clothing and shelter, and the development of family life have had their profound significance in the making of society.

Then have spread the social activities, work, tools, industry, herdsmanship, agriculture, social organization, clan relationships, group interests, seasonal observances, government, chiefs, law, custom, penalties, war, aggression, revenge, armament, discipline, trade, barter, traffic, travel, transportation.

### RELIGION UNIVERSAL

These are but suggestions of the long and fascinat-

ing list of human interests that have given movement, form, color and charm to the life of the race. Yet it is not beyond proof that the greatest of the forces that has molded the social order into its many and diverse expressions is religion; the sense of higher forces, awe for the vast uncomprehended powers or beings pictured by the religious imagination, or interpreted by prophets, seers and sybils.

It would not be too much to say that wherever one looks, in any land or any century, there will be found holy men, holy places, holy ceremonies, holy books. If religion is not a universal characteristic of the race, the exceptions make the common experience all the more impressive. It has not always expressed itself in lofty and convincing forms; but the same charge can be made against art and law. We do not despise music because the savage plays upon a reed pipe, nor scorn government because of grafting officials. And religion is not to be judged by its inadequate expressions, but by its noble and inspiring embodiments.

Moreover, there is a direct relationship between the progress of religion toward higher levels and the enlargement of civilization in general. There have been times when men believed that the larger culture was to be hastened by the suppression or destruction of religion as a form of superstition. But these reactions have been of brief duration, and have soon given way to clearer vision of the facts. The race has found that it is a fatal error to seek for the uplands of individual or social experience without the help of religion and its literature.

### RELIGION AND LITERATURE

It is well to keep in mind this constant connection of religion and literature through all the centuries. Wherever the reverent spirit has attempted to find a way of access to the higher powers, it has recorded its aspirations in sacred writings. Of these some have survived, and found embodiment in collections that presently became classic to the confessors of the faith. Thus have the holy books of the world been made.

All the important religions have been in some measure related to such bodies of writing. Hinduism has its laws of Manu, its Vedic Hymns and its great epics, like the Ramayana and the Mahabharata, the most popular and authoritative scripture in India.

The teachings of Confucius, probably the most widely revered of all systems of instruction, less a religion than a body of moral precepts, are contained in a collection of classics including the five Webs or Threads, and the Four Books of Confucius and Mencius. These are the standard Scriptures of the Chinese world, which embraces one-quarter of the human race.

Buddhism, sometimes called the Protestantism of India, now almost completely banished from the land of its origin, but the dominant faith of Burmah and Ceylon, and the most aggressive system of religion in China and Japan, has its sacred books, the Pitikas in the Pali tongue, the holy texts that reveal the Eightfold Way.

The Parsees, those interesting and progressive representatives of the religion of Zarathustra, hold at high value the teachings of that Persian reformer, recorded in the Avesta in the Zend language, whose prayers the faithful repeat in the ancient speech no longer current, and by most of them quite unknown save by sound.

Judaism, gathering up its comments upon the Hebrew scriptures, enshrined them in the Talmud, partly explanation and partly tradition, an amazing composite of fact and fiction, the holy book of the rabbinical schools.

Mohammed, the prophet of Mecca, wrote his meditations and instructions in chapters or suras, and the collection of these, known as the Koran, is the authoritative word of God to the hosts of the Moslem world.

These are but the more important illustrations of the intimate relationship existing between most of the world's faiths and the literatures in which they have found exposition and defense. The list is long.

### THE SCRIPTURES OF ISRAEL

In a similar manner the messages of prophets, the institutes of priestly instruction, the philosophic reflections of sages, the hymns of saints and the dreams of apocalyptists in Israel were committed to writing, and some of them, age by age, were incorporated in that growing collection of venerated books which Jews call the Scriptures, and Christians the Old Testament.

And just as the Hebrew religion gave birth to its classic Scriptures, the Jewish church produced the Talmud, and the Mohammedan movement voiced itself in the Koran, so Christianity gave to the world a group of writings—epistles, memoirs, instructions, defense and confident hopes—some of which were gathered into a body of documents which we know as the New Testament, and some of which found their place in secondary and apocryphal lists.

In all these instances the relation between the religious movement and its classic literature is intimate. In some cases the writings have priority over the organization with which they are associated, and constitute the foundation on which it rests. This is in large measure true of Confucianism and Islam.

In other and more frequent instances, the outbursting of a new religious impulse has produced alike a body of believers and a literature. This is true of Hinduism, Hebraism, Judaism and Christianity. Sometimes the relations have not been so intimate, as with the Greek and Roman cults, whose influence is felt in their literatures, but which gave rise to no distinctly religious writings. But in general it may be affirmed with emphasis that holy books go hand in hand with organized efforts to attain the holy life.

### INSPIRATION AND AUTHORITY

Most of these writings claim some sort of inspiration and authority. In the classic poems of Greece in which the national faith is recognized, the singer conceives himself as inspired by deity to utter his message. The great ethical and religious teachers of antiquity were no less confident that they spoke with authority. Confucius and Socrates taught with assurance. "Thus spake Zarathustra," is a finality with the Parsee. The Koran goes even further. The writings of the Koriesh merchant on the leaves of the sacred tree were embodied in a book. At first it was sufficient to assert that Mohammed had thus spoken. Later the tradition grew up that the angel Gabriel inspired the words. And at last it came to be the accepted view of orthodox Moslems that the whole was written in heaven and handed down to the prophet by the messengers of Allah.

In the case of the Old Testament there was a similar growth of sentiment regarding the origin and divine character of the books. The prophetic writers conceived it to be their right and duty to gather, revise and correct the utterances of their predecessors in the teaching func-

tion of Israel. In the same spirit the priests of successive generations developed the legal institutes of the nation, in harmony with their advancing conception of their pastors as religious leaders. In fact, all the literature of religion, prophetic, priestly and philosophical, grew up with entire freedom among the Hebrews of the classic period. But when these writings were gathered into a collection by the editors of the Persian and Greek ages, they were invested with a sanctity and authority unknown before, and a portion of the collection, the Torah or Five Books, was insensibly lifted by popular regard not only into the realm of the inspired and inerrable, but the divine. Little by little it was insisted that these writings were prepared in heaven, and mediated to Moses through ranks of angels. It was a far cry from the simplicity and naturalness of the earlier feeling regarding the records of the saints and teachers of Israel to this sublimated conception of a mysterious and unearthly book.

### EARLY CHRISTIAN WRITINGS

In the atmosphere of this deep reverence for the Hebrew Scriptures as inspired in a very solemn and far-reaching sense, the writings of the Christian community took form. In contrast with the older and authoritative Scripture, the letters and memoirs produced by the first believers in the gospel were regarded less as inspired utterances than as the prized words of the friends of the Lord. It was only by gradations that the quality of divine inspiration was affirmed of them, and their organization into a formal canon began. No one in the early church thought of imputing to these documents any of the highly theological qualities of inerrancy and verbal sanctity which later centuries developed. It was enough for these first followers of Jesus to find in the apostolic writings the expression of the spirit of the Master, and a trustworthy narrative of His life and teachings.

And what is the value of the claim made by these and the other sacred books of the various nations that they are the inspired and authentic record of the divine will? Is there reality in this belief, or are these high insistencies only the expression of an affectionate reverence for books that have become classic and precious? Is there validity in the claim which some writings make that they are the transcript of the divine will? Are there holy books, in any other sense than that some of them have secured the character of sacredness through employment in connection with places and ceremonies held to be holy? And if there is value in the claim, how may one discriminate between the different books of religion? What is the secret of their sanctity?

### GOD'S MESSAGES

The answer is not far to seek. All books that have aided in the achievement of higher levels of living for any portion of the race prove themselves by that fact and to that extent to be inbreathed of the divine life, the message of God to the world. The reality of the divine element in the various religions and their sacred books is proved by their character and results. This is the only conclusive test.

Among these writings some are of greater value than others, judged by their influence on the people who have been the subjects of their instruction. Their values are not to be measured by claims they make to inspiration and authority, for all alike insist upon their holy character, and some of the least significant are most urgent in their pretensions. The truth is only to be discovered by observing their effects upon the lives of their confessors.

Without anticipating in too large a degree the inquiries which are to be made in succeeding studies in this series, it may be said here that judged by this standard, the Bible, particularly the New Testament, rises unique and supreme above every other writing of the centuries. Divested of every dogmatic presupposition, and stripped of every adventitious help such as the church has too often devised for its defense, the Book simply proves itself to be the supreme religious literature of the race, the record of the great ideals and imperatives of the spiritual life.

### THE BIBLE'S SUPERIORITY

The Bible demonstrates its superiority to other books of religion by its record of the growth of the sense of worship from primitive and meager beginnings to its supreme embodiment in the life of Jesus.

It is the world's most impressive record of personal faith, sometimes in very imperfect forms, sometimes in fuller expression in the lives of apostles and prophets, and once in complete realization in the character of the Lord.

It is a collection of human books of greatly varying worth, but possessed as a group of a marvelous power to inspire human life with holy purposes.

It is a book of unique authority, incomparably more urgent than any other book in the world. Its authority is not that of rules of conduct or of commands for obedience. Rather does it possess the power of self-evidencing principles of belief and behavior, taught and enforced by the holiest men of history, and by the Master himself.

It is the world's permanent moral and spiritual monitor. With astonishing frankness it reveals the sins to which humanity may descend. With convincing passion it urges the attainment of such holiness and purity as the world has seen realized but once. With supreme confidence it anticipates the embodiment of its ideals in a new spiritual order, attaining slowly but certainly the full measure of Jesus' hopes.

This is the ground of its claim to finality among the holy books of the world. Alike to hostile charges that it is only a collection of religious traditions, and to extravagant claims of inerrancy made on its behalf it remains silent and indifferent. Its vindication is found in its simple fidelity to its great purpose to aid in the creation of a new and diviner humanity. And in the increasing success with which it realizes this purpose, it finds the growing proof of its right to be called the Book of Books, the supreme and inspired literature of the ages, the Word of God.

[*The next article of Professor Willett's Series on the Bible will appear next week.*—EDITOR.]

## Sons of Promise

In every meanest face I see
A perfected humanity.
All men, though brothers of the clod,
Bear promise of the sons of God.

No human ore that does not hold
A precious element of gold;
No heart so blackened and debased
But has for Him some treasure chaste.

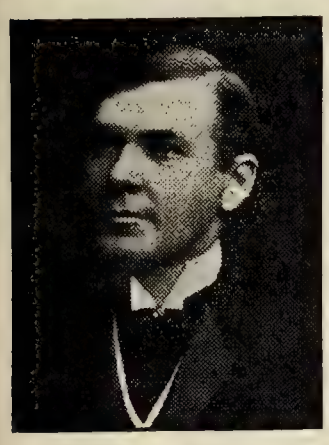
—Thomas Curtis Clark.

# "The Seventy"

### A Study of a Significant Scriptural Principle

By EDGAR DeWITT JONES

JESUS was not primarily an organizer. Not that he was without genius for organization—his work was of another nature. He was a Prophet, an Inspirer, a Savior. We have a record, however, of two organizations that he created: the Twelve Apostles, whom he called and commissioned to be the nucleus of his church; and the Seventy Disciples, whom he sent out to prepare the way for him. The Gospels have much to say about the Twelve; only a little about the Seventy. Matthew, Mark, and Luke—all three—record the calling and sending out of the Twelve. Luke alone tells of the appointment of the Seventy and the charge of Christ to them. The names of the Twelve Apostles are given several times; the Seventy are anonymous.



*Rev. Edgar D. Jones*

#### WHY WERE SEVENTY SENT?

The organization of the Seventy by Jesus, and his sending them out, is an interesting study. Two reasons have been suggested for this sending out of so numerous a body of missionaries. First, the time before his passion was now short, and it was his desire that the message of salvation reach as many as possible. Second, he wished to train his followers to act alone after his departure. It was pioneer work that the Seventy did, it was preparatory and introductory.

Why the number Seventy? It is a significant number in the Scriptures. The family of Jacob that settled in Egypt numbered exactly seventy. Moses chose seventy elders to assist him in his work. There were seventy members of the Jewish Sanhedrin. Moreover, the number seventy to the Jews symbolized the nations of the earth, and this is in accord with Luke's note of universality. At the feast of the tabernacles seventy bullocks were offered upon behalf of the Gentile nations. The selection of seventy, therefore, was symbolical and significant to every devout Jewish mind.

#### THE PRINCIPLE OF TWO AND TWO

Why go out two and two? It was thus that the Apostles went out. There are several reasons: companionship, different temperaments, counsel, and sympathy. All through Acts of the Apostles the evangelistic enterprise is represented by heroic couples or pairs: Silas and Timothy, Timothy and Erastus, Euodia and Synthche, Paul and Barnabas, Judas and Silas, Barnabas and Mark. For a supreme example, witness John and Peter before the Jewish tribunal. Their temperaments were different: Peter was impetuous, John was tender; Peter was practical, John was poetic. Both were bold as lions. They reacted one on the other. They could accomplish together what neither could do separately; and when threatened with death if they should preach any more in the name of Jesus, Peter spoke the brave word for both of them when he said, "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye, for we cannot but speak the things that we have seen and heard."

Two and two—common sense is in that plan. The Mormons have always sent out their missionaries two and two, and, thus together, they have taken the Mormon message over plain and mountain, in city and country. In imagination one can see the Seventy going forth in pairs, linked together for the most important of team work. The retiring and diffident with the impetuous and enthusiastic, the timid and shrinking with the bold and courageous; the slow of speech with the voluble; the erratic and peculiar with the level headed and well-balanced; the pensive and the poetic with the practical and alert; behold them going out two and two over hill and through valley, into city and village!

> "So when two work together, each for each
> Is quick to plan and can the other teach,
> But when alone one seeks the best to know
> His skill is weaker and his thoughts are slow."

#### THE PROGRAM OF THE SEVENTY

The Seventy did not go forth without a plan or program. Jesus prescribed the method. They were to go in the spirit of prayer. That was fundamental. They were to pray for laborers, that the Seventy might be multiplied many times over. They were to be courteous, gentlemanly, forbearing, always. They were to be contented with whatever was provided in the homes where they were entertained. They were to make haste. They were to lose no time in formal salutations which consumed many precious moments. The time was short. They were to bring a message of peace to every household. They were to heal and bless and help, and announce that "the kingdom of God is come nigh you." They were personal representatives of Jesus in so intimate a way that he said of them, "He that heareth you, heareth me, and he that rejecteth you rejecteth me."

Thus the Seventy went out two and two on errands of mercy and to spread the good tidings. They went before him. They were pathfinders of the Lord, and their work was successful. They returned with joy. Evil had been subject to them in the name of Jesus. Wicked spirits fled before the face of these missionaries. They came back strangely elated. Their joy was overflowing, for they had had a part in overcoming evil with good.

#### THE JOY OF PERSONAL WORK

It is ever so! Intimate personal Christian work assures the most lasting joy the human heart can know. Nothing can take the place of personal service of this high character. There is no substitute for individual work for individuals. In such ministries we save ourselves as we endeavor to save others. Following Jesus ceases to be a figure of speech and becomes instead a glorious reality.

Jesus' caution to the Seventy is worthy of reflection. To their fervid announcement that "even the demons are subject unto us," he responded, "Rejoice not that the spirits are subject unto you, but rejoice that your names are written in heaven." Wise counsel is this! The enthusiasm of his followers might fail if it rested solely upon visible results. Be it remembered that there are deserts in the realm of missionary experiences as there are in the enterprises which have to do with things purely material. Rejoice rather in God's approval. Rejoice in the privilege of partnership with him. Rejoice that your names are on the muster roll of heaven as workers for him here, channels for his grace now, vessels meet for the Master's use at any hour of the day or night.

#### THE EVERY MEMBER CANVASS

The sending out of the Seventy was an enterprise of Jesus that suggests numerous modern methods which may serve the kingdom of God admirably.

The Every Member Canvass is patterned on the plan of the Seventy and its success is phenomenal. The world awaits the awakening that will surely follow when fifty per cent of church members recognize their personal obligation to Jesus Christ, and proceed to discharge it accordingly. God will follow such evangelism with showers of blessings such as the world has not known since that memorable Pentecost when the church was born.

"They climbed the steep ascent of Heaven
Through peril, toil and pain!
O God, to us may grace be given
To follow in their train."

First Christian Church, Bloomington, Ill.

# South American Womanhood

**How the Women of the Southern Continent Have Played Their Part in its Conquest and Christianization**

By IRENE T. MYERS

FROM some book of Olive Schreiner's, read a long time ago, there comes to me a picture of singular dignity. It is of an African woman—a burden-bearer—toiling at the crude planting and grinding for her family, suffering, the prey of brutality and lust, yet silent, and proud that she is not failing to carry her full share in the hard life of her tribe. She shirks nothing, and since pain is a woman's portion, she respects herself for bearing it.

*Dr. Irene T. Myers*

She has risen before me whenever I have heard or read of the Mexican women—Indians or mestizos—who have gone with the fighting men, on the march, into the camp, into the mountain hiding places, and often into the ranks as soldiers, and have borne their children, and cooked the food, and carried a full share of the life's burden. The life is hideous to us, its demands loathsome, but perhaps these women also can respect themselves in that they do not shirk its pain.

### WOMEN AND CONQUEST

And then again I see the Indian women, following with their pack-mules the indistinct trails of the Peruvian sierras, bringing in their heaped-up hampers the fruit and vegetables and grain upon which the cities feed. And this food is the product of their crude planting and tending; and it is they who wait through the hours of the market until all is sold, it may be from the early dawn through the dawning of another day. They too stand square with their world because they have not shirked their burden.

And I remember how, through the more than four centuries since the Spaniard came into the Indian's land, the women of that race have taken a not ignoble part in adjusting the relations between the two.

It was a captive Indian girl who saved Vasco Nuñez de Balboa and his men from massacre, and for that great quest of the sea beyond the mountains. When Francisco Pizarro skirted the Peruvian coast, at the southernmost point of his landing he was cheered and strengthened by the hospitality of an Indian woman, the chief of her tribe. With her attendants she fearlessly came aboard his vessel, examined its new and strange accoutrements, and invited him and his companions to land upon her shore; and when the return visit was being made, with a fine sense of responsibility, she sent unasked some of the principal men of her tribe to remain aboard the vessels as hostages for the white men's safe return; she spread before her guests a tempting banquet under arbors of interwoven flowers and branches; she entertained them with dancing men and maidens; she listened courteously, although without understanding, to Pizarro's announcement of Castile's claim to her land, and in laughing good humor, under his direction, unfurled the royal banner over her own domain.

As old Bernal Diaz would say, when writing in the sixteenth century of the adventures of Cortés and his men, "Under God's will" it was an Indian girl who was one of the "chief instruments used in the conquest of Mexico." Marina was one of twenty girls, given by the Tabascans as a peace offering to Cortés.

### "A MAN MOVEMENT"

It is a great comfort to find, if one looks closely into the so-called woman movement of the past and present century, that it is a man movement as well. All along the way that the conquistadores traveled, the Indians proffered their daughters and the Spaniards received them. The standards neither of the red men nor of the white men, nor of the women themselves, were violated. Back in Europe for centuries before, kings and nobles had given their daughters as peace offerings to other kings and nobles; and people of less degree had bartered theirs with a keen sense of their economic values. Back in the early Hebraic days, even when angels were the guests of Lot, he could offer his daughters to the clamoring men of Sodom.

To say that these things are no longer done would be untrue, but to do them we—men and women alike—must disguise them even to our own souls. Perhaps we may go too fast, or we may go too far in running away from the things that were, but no woman, or man either, can turn seeing eyes upon that past without a shudder, and a breath of thanks that it is no more.

### THE PREACHING OF CORTES

Well, Cortés preached to the Indian girls—a sermon doubtless like the others which have been reported to us as sometimes convincing and sometimes not—a sermon that probably dealt with the mysteries of the Trinity. What other theological point could be so important as that to the Spaniard, who, after eight centuries of struggle, had successfully established it in the face of the unitarian Moor! And the girls were duly baptized, and renamed—what a fetich baptism was in those days!—and thus made worthy mates for the Christians. And these were the first Christian women of New Spain.

Doña Marina was a chief's daughter, Diaz says, who from her childhood had been the pride of her father's villages. But he had died, her mother had married a younger man, and together they had secretly sold her, that their possessions might go to the second husband's children. She knew the Aztec and the Yucatec tongues, and soon she knew the Castilian, for it was the speech of Cortés, whom she loved, and whom "it was her pride to serve in all things."

### "DONA MARINA"

Serve him she did with unsurpassed loyalty, but she served her own people also, and they loved and trusted her, and called Cortés by her name,

and were accustomed to receive through her interpretation the messages he was powerless to give her himself. Through her he communicated with the representatives of Montezuma, learned of the disaffection of some of the chiefs, gained the Totonacs as guides, as transporters of guns and baggage, as allies in battle, in the building of cities, in the providing of food. It was she who encouraged not only those Indian allies, but the Spaniards also in the desperate battles with the Tlascalans. "Even though she heard every day," says Diaz, "that they were going to kill us and eat our flesh, though she had seen us so hard pressed in the past battles, and now most of us sick and wounded, we never saw weakness in her." As he would say, "After God," they owed to her the conquest.

It was she who learned of the plot of the Cholulans, and made it possible for Cortés to anticipate their plans, overthrow their armies, and march on towards Mexico. It was through her silver speech that he talked with Montezuma, while the cavaliers and Aztec chieftains stood around in respectful silence. What a picture we have! It is a great hall in Montezuma's palace. Outside in the courts the fountains are playing, and crowds of Aztec nobles gather. Within, the ceilings are carved of fragrant woods, the walls are hung with cotton, with skins, with bright-colored feather work, glowing like the birds and insects and flowers that are its pattern. The smoke of incense is in the air. At the far end of the hall Montezuma is seated. And Cortés discourses to him on the Trinity, the Incarnation and the Atonement, the Creation and the Fall of Man. He invites him to cast away his idols, to embrace the Cross, and doubtless here, as elsewhere, shows the image of the Virgin and Child, through whom alone he can be saved from a terrible doom.

### INDIAN WOMEN AS THEOLOGIANS

Marina was "beautiful as a goddess," Camargo the Tlascalan convert and chronicler says, and she undoubtedly adds charm to the picture; but we may be permitted to question how successfully she wrestled with the abstruse doctrines, or interpreted them into a tongue which had for them no fitting vocabulary. And yet there were points of contact. The Aztecs offered human sacrifice to their gods, and themselves banqueted on the body of the victim. Perhaps they could make a further step to the theology of Cortés, in which they learned of the supreme sacrifice of One who was both man and god, and on whose flesh the Christians daily fed in their Communion service. We know that Marina labored zealously to show the God of Cortés as one, and yet as three, but it must have seemed to those simple-minded red men as but the substitution of new gods for old, and justifiable only when the old had failed them. It is clear that the work of conversion went on most rapidly when the God of Cortés gave him victory, and when they called upon theirs in vain.

But whatever may have been lacking in Marina's interpretation of Christian theology, it is only we of later date who stop to question it. Cortés and his companions did not. And on those long marches from Vera Cruz to Mexico, back and forth, across sandy plains, through hot, choking jungles, over mighty, snow-mantled mountains, Marina passed like Cortés' shadow—faithful, loyal, fearless—persuading, encouraging, warning, explaining.

### WHAT OF THE FUTURE?

In Mexico today, in Bolivia, Peru, Ecuador and the north coast republics, the peoples are fundamentally and dominantly Indian; and the blood of those Indian girls, whose fathers brought them as peace offerings all along the trails of the conquistadores, is in the veins of the mixed breeds of men and women out of which the nations are being made. As the waves of revolution, of immigration and of commerce beat upon them, as the gentler influences of schools and of more spiritualizing religion mold them, what will the women become? They are not without a legacy from their Indian mothers that gives great promise for their future.

Transylvania College.

# Thoughts for the Passing Years

**By LILLIAN GRAY**

Let us walk softly, friend;
For strange paths lie before us, all untrod;
The New Year, spotless from the hand of God,
Is thine and mine, O friend!

Let us walk straightly, friend;
Forget the crooked paths behind us now,
Press on with steadier purpose on our brow,
To better deeds, O friend!

Let us walk gladly, friend;
Perchance some greater good than we have known
Is waiting for us, or some fair hope flown
Shall yet return, O friend!

Let us walk humbly, friend;
Slight not the heart's-ease blooming round our feet;
The laurel blossoms are not half so sweet,
Or lightly gathered, friend.

Let us walk kindly, friend;
We cannot tell how long this life shall last,
How soon these precious years be overpast;
Let love walk with us, friend.

Let us walk quickly, friend;
Work our mite while lasts our little stay,
And help some halting comrade on the way;
And may God guide us, friend!

# Social Interpretations

By ALVA W. TAYLOR

### Lawless Saloons and Crime

August A. Busch recently made public a statement that lawless saloonkeepers were responsible for the anti-saloon sentiment. The famous federal Judge, Kenesaw M. Landis, sitting recently in East St. Louis, said: "Virtually every case that I have tried here in the last ten days has been hatched in some lawless saloon in this city." Turning to the mayor and chief of police he said, "Don't you know it is the law to close these saloons on Sundays?" They replied that they were just following a custom. "Custom nothing," said the Judge, "close them or you violate the law yourself," and issued subpoenas for the members of the police board. Then Judge Landis said to the auditors in the court room: "Here are thirty-two saloons confessedly managed by Mr. Busch's company, and they have been steadfastly breaking the law for at least ten years," and added that 90 per cent of the crime in East St. Louis can be traced to lawless saloons.

* * *

### Some Good News From Mexico

Back in the seventies when Porfirio Diaz was restoring peace to Mexico with his iron hand there was something of the same demand for interference by Uncle Sam that there is today. General Phil Sheridan was at that time in command of our troops and he warned the government at Washington to pay little attention to the news that came from Mexico across the Rio Grande, declaring that it was colored by border hysteria and American investments. Within five years we will doubtless be regaled with ample stories of how the sinister interests of investment and the hysteria of the border kept the news of this nation bemurked and muddled until the truth of what was happening in Mexico was not known in the United States. Lincoln Steffens, who has won international reputation for keenness of observation and analytical insight, and Professor Rowe of the University of Pennsylvania, one of the foremost American authorities on Latin-America, have both spent months in Mexico and return to tell the American people that three-fourths of the country is practically at peace, that schools are being opened rapidly and industries are resuming more nearly normal relations than at any time since the revolution broke out six years ago; and they assert, without fear of successful contradiction from the lips of anyone who can read his title clear to non-prejudice, that there is very little trouble of threatening nature except that which Villa is making in the north. We are judging all Mexico by the border, where Villa operates. The eight-hour day has been adopted in most of the states that have industries, a minimum wage of $1.50 Mexican or 75 cents American has been fixed, the old serfdom on the great haciendas has been broken up, labor has been chartered to organize at will, unused lands have been turned over to the poor to farm without rent, municipal elections have been held and civil authorities replaced the military in the towns and cities, delegates to a constitutional convention have been elected and plans are now being made for the election of both a congress and a president by February.

* *

The Mexican Review asserts with very good proof that the yield of edible foods the past year has been the greatest since the revolution began, and that the government is rapidly organizing affairs for a normal industrial life. The latest news from Mexico is that Carranza has put an absolute prohibition on bull fighting throughout the length and breadth of the republic, and that he has also prohibited liquor selling over more than half its territory, with a prospect of making the prohibition complete. The vote upon constitutional delegates was the largest popular vote that has ever been cast in a Mexican election, proving that there was more freedom and a more universal franchise than ever before. Most of the great leaders in Mexico are advocating the election of General Carranza, just as did the great colonial leaders advocate that of General Washington, saying that they propose to prove to the world that this revolution is one of patriotism and that they are for General Carranza because he has proved himself to be a real patriot and not a seeker for position.

* * *

### How the Laymen's Missionary Movement Has Helped

The Laymen's Missionary Movement has led men into a larger understanding and appreciation of the real significance of the missionary movement. Ten years ago the Christian churches of the United States and Canada were giving $8,120,725 for foreign missions. Last year they gave $18,795,000, an advance of $1,000,000 for every year of existence of the L. M. M. These churches are now giving $10,000,000 a year more than they did in 1906.

## Three Fine Books on Social Service

The Association Press is turning out for Y. M. C. A.'s and groups of men interested in promoting Christian work a very fine series of books which can be used for texts and which are equally valuable for the private library. The three following are of their latest issues:

THE SOCIAL PRINCIPLES OF JESUS, by Walter Rauschenbusch; 198 pages; 50 cents.

Professor Rauschenbusch is the first of living authors upon the social applications of Christianity. His books have been read by the tens of thousands. This fine little volume, printed on thin paper and neatly published, with rounded corners, in a pocket edition, is no exception among his books. Professor Rauschenbusch does not talk about the "social significance" of Jesus' teaching, but finds that Jesus was directly interested in social ethics, that indeed his entire moral teaching was one that demanded right social relationships. Is there any righteousness that is not a right action towards the other fellow? But Jesus did not attack the social problems of his time as such, and therefore some have stumbled at the claim made for him as a teacher of social righteousness. Professor Rauschenbusch sets these fundamental teachings forth as "social principles" and is happy in his phrasing of the matter. He treats of such themes as the fundamental value of life, the meaning of the Kingdom of God, the application of the laws of friendship to those impersonal relations which bring most

of our social problems today. If we applied Jesus' teaching regarding the duty of every man to be a brother to every other man in the industrial world it would effect a social revolution.

* * *

BOYOLOGY, by H. W. Gibson; 294 pages; $1.00.

No phase of modern church work is of more interest or importance than that of the boy. Mr. Gibson has made an unusually happy, discerning and readable analysis of boy nature and boy interests, and also put forth an admirable program for winning the lads. Actual statistical investigation discovered that 62 out of every 100 boys between 13 and 16, and 77 out of every 100 between the ages of 17 and 19 quit Sunday School and fail to attend church, and yet this is just the golden age for winning the lad to religion. Such movements as the Y. M. C. A. junior work, the Boy Scouts, etc., have demonstrated the ability of Christian institutions to effectually line him up. If every pastor, Sunday School superintendent, church worker and father would read Mr. Gibson's book the special activities organized in homes and religious institutions to "save the boy" would constitute a new era in organized religious effort.

* * *

MORAL SANITATION, by Ernest R. Groves; 128 pages; 50 cents.

Physical sanitation belongs to the science of preventive medicine. Sociology finds in a changed and bettered environment a moral sanitation or prophylactic. Can science find a field for the application of preventive methods in the inner sources of personal moral action? Prof. Groves finds such a field in the use of Freudian psychology. Freud's work has outrun the field of medicine through finding that many mental abnormalities are the result of moral conflicts; an analysis of these moral conflicts may lead to the discovery of means to prevent them and the adoption of a better moral prophylactic in character training. John Stuart Mill's proposal of a science of "Ethology" has never been as seriously taken as has Auguste Compte's science of sociology. Why should there not be a science of character building as well as of social welfare or health? We have been too much wedded to preaching and pious scolding and exhortation. After explaining the Freudian method the author devotes short but decisive chapters to such subjects as cravings, repentance, happiness, asceticism, conduct and the moral significance of the home and of work.

# The Sunday School

## Reverence

### The Lesson in Today's Life*

By JOHN R. EWERS

Americans have lost the idea of reverence. We call our father "The Old Man"; we caricature the President of the United States; we lack in respect for all those in high office; we write parodies on the most sacred hymns, and twist the sayings of the Bible to suit our light and flippant spirit. This is an index of a great lack. Impudence, insolence and brazen egotism have risen to the maximum point.

We always feel that there is something fundamentally lacking in one who does not highly honor his father and his mother. Where there is no family pride there is little self-respect. Where there is little self-respect there is little self-control. Where there is little self-control there is nothing for the next generation to be proud of.

Of a piece with this honor for family is the reverence for God. I always think of a great, kingly soul like Gladstone as filled with reverence. Such a noble man could not be light and flippant. It is true that we do not want to make God too distant and unreal. But on the other hand, we do not want to make God a sort of great, soft, indulgent grandmother! "I tremble when I remember that God is just." How should one feel in the presence of Holiness, Justice, Mercy, Power, Wisdom and Love—one who is perfect when we are most imperfect?

"And this one thought of hope and trust
  Comes, banishing all care,
As here I lay my brow in dust
  And breathe my lowly prayer
That not for heights of victory won
  But those I tried to gain
Will come my gracious Lord's 'Well Done'
  Like sweet, refreshing rain."

All the choice spirits of the world have been humble, sincere souls. One time a man said to Benjamin Franklin: "Why do you always walk with your head down?" To which the wise man replied: "I have always observed that when a head of wheat is heavy with plump grain it hangs down, but when it is empty it sticks straight up!"

The little, pert, dapper, impudent, brazen egotist may have his day—but so does the dog. The world does not build monuments to such, although I know that we all go to the Hotel des Invalides and gaze down on that significantly blood-red sarcophagus of the Little Corsican. Also in Berlin there is a wooden statue of Hindenburg—full of nails. We remember Nero! It is one thing to remember; another to imitate and adore.

There is nothing about reverence that contradicts the upstanding element in a man. We like Browning's man who "never turned his back, but marched breast-forward." But we like to see a man bow his head during prayer. I entered a home to pray with a very sick man the other day; the household was in deep distress; his life was very valuable to a vast community; we knelt. When deep seriousness enters in, we bow the knee. There is a place for stoicism and there is a place for reverence. We like to hear Henley growl in magnificent self-possession and self-confidence, "My head is bloody but unbowed," but it is fearfully pathetic to think of a man blindly, with blood in his eyes, battling on in a pit "black from pole to pole," particularly when he might have a guide and a light.

Beginning in our Sunday Schools, yes, farther back, in our homes, reverence should be instilled: reverence for aged people, reverence for the word of God, reverence for the hymns, reverence for prayers. There is no need for this to be constrained or superficial; it should be a part of essential good-breeding.

Be as brave, red-blooded, upstanding as you may, but all your work is, after all, done under God. Some day we shall learn to say "Our Father." Then his house, his book, his sky, his marvelous work will have our natural, simple, sincere reverence. Our constant attitude toward him will be that of quiet, loving adoration.

*The above article is based upon the International Uniform lesson for January 28, "Reverence of Jesus for His Father's House." Scripture, John 2:13-22.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — BY ORVIS F. JORDAN

### Remember the Birthday of Phillips Brooks

Phillips Brooks is thought by many to have been the greatest preacher that ever graced an American pulpit. His birthday is coming to be remembered in Boston churches every year. Not only does old Trinity church, of which he was so long the rector, hold a special service, but there are also memorial meetings at St. Paul's cathedral. This year in the cathedral service there were many clergymen present and there was an eulogy of the great preacher by the Rev. Frederick B. Allen, who was for ten years his assistant. The great preacher would have been eighty-one years old if he had lived.

### President of the World's Sunday Schools

The president of the World's Sunday School Association is the Rt. Hon. T. F. Ferens of Hull England. Though he has been a member of parliament for ten years, he goes home at every week end to superintend his own local school in Brunswick Wesleyan Sunday School, which now has a membership of 2,500. He is the chief director of an industrial firm which has a capital of ten millions. He is known for his loyalty to philanthropic and religious work.

### Mennonities Are Being Persecuted

The hatreds begotten by the world war are responsible for the persecution of people in the name of religion. Russia is busy rooting everything German out of their country and the Mennonite sect which is of German origin is being compelled to sell all their land to the Russian government at such price as the government will pay. It is probable that conditions will be so intolerable that they will emigrate to the United States or to Canada.

### Congregationalists Active in City Missions

The Congregationalists of Chicago are active in city missions. During the past year they have encouraged seven mission churches to build houses of worship which cost from $12,000 to $35,000. The society fosters 48 mission points with 52 missionaries in service. The income of the society is $45,000 for the past year. Dr. R. L. Breed is the new superintendent.

### Methodist Reunion Still Pending

The joint commission on unification of the Methodist Episcopal church and the Methodist Episcopal church, South, met in Baltimore during Christmas week and gave a careful study to the problem of the unification of the two bodies. They found that the point on which they were not able to agree was the question of the members of the Methodist Episcopal church of Negro extraction. Southern Methodists do not wish these included in the reunited church. The commission finally agreed to adjourn until next June, when further study will be given to the matters at issue. A call for prayer was sent out by the leaders of the Methodist Episcopal church that the unification might be affected.

### Boston Still Wet

Many had hoped that the campaign of Billy Sunday in Boston would have the same effect that it has had in other cities to bring a majority to the dry cause. Instead of the dry vote being larger this year, it fell off by a thousand votes. The Catholics of Boston have not been in agreement with the evangelist, and the religious differences in the community are said to account for the smaller dry vote.

### Episcopal Clergyman Called to Cathedral

The Rev. George Craig Stewart, rector of St. Luke's Protestant Episcopal church of Evanston, Ill., has received notice of his election as dean of the Cathedral of the Incarnation, Baltimore. His call has resulted from his pulpit gifts and his success in financing a large building enterprise. He would be expected to lead in the building of a new cathedral in Baltimore. He is now in the east investigating the call. Last summer he was elected the secretary of the World Conference on Faith and Order, but declined the position.

### Oldest Congregational Church in America

Each denomination has its cause for local pride and Congregationalists are specially rich in historical feeling. The Congregational church at West Barnstable, Massachusetts, recently celebrated its three hundredth anniversary. In England there is a church with a still longer continuous existence. The Horningsham church, Wiltshire, England, was organized in 1566.

### Congregationalists Work Among Foreigners

The Home missionary operations of the Congregational denomination are taking more account of the stranger within the gates. This denomination is doing some significant work among the Slavic peoples in the east. Rev. J. M. Moya has been appointed Spanish-speaking pastor in the southwest and he works among the Mexican immigrants.

### Theological Differences in England

The differences between the various parties in the English church do not grow less with the years. In a book recently published by Dr. Gore, the Bishop of Oxford, there is a statement, "Final moral ruin may involve such a dissolution of personality as carries with it the cessation of personal consciousness." Dr. Inge has called this statement "flatly heretical," though he admits that St. Paul may have held some such view. The Dean of St. Paul's has also insisted that the bishop is a heretic. Inasmuch as the Bishop of Oxford is a leader of the Catholic movement in England, it is really very enjoyable to some to find him championing views that differ from church tradition in any important matter.

### Church Has Its Own Settlement

The First Presbyterian Church of Evanston has for a number of years conducted a settlement called Christopher House, on the north side, in the poorer district near Deering. This enterprise has added to the budget of the Evanston organization about $25,000 per year. It is now proposed that a $75,000 building be provided for this growing work.

### Federate Against Profanity

There seems to be a kind of federation against profanity in Cincinnati in which Jews, Catholics and Protestants are participating. The Protestant Evangelical Alliance and the Hamilton County Federation of Catholic societies have been actively in cooperation.

# Our Readers' Opinions

## HOW MUCH DO DISCIPLES COUNT?

Editor The Christian Century.

Your article in the "Century" for December 28, 1916, "How Much Do the Disciples Count?" is very timely. It calls attention to one of the most interesting delusions that has obsessed the minds of many Disciples and illustrates one of the easiest errors into which one can fall and with the best intentions.

The characteristic error in the Disciples' thinking in regard to their place in the church union movement is beautifully illustrated by Mr. Barnes' letter. As you state in your commentary on the letters, the argument of the Disciples has run thus: At the time of the Campbells, union was anathema; the Campbells wrought for union; at the present time, church union is the desideratum of all forward looking leaders in the Protestant world; therefore, the Campbells and the Disciples have been the great lever by which the change has been wrought. This particularistic explanation of the change in the attitude of the Protestant churches ignores the fact that this great movement for church union has been due to great fundamental social forces, to the reaction of the social nexus in which the churches have their living.

The truth of the matter is, that Disciples have been, and still are, approaching the matter of union from the doctrinal standpoint when it can only come from the living and acting standpoint. We have mumbled the words "union" and "unity," but we have never lived the union life or attempted to. We have given lip service to the name and never had the attitude of union in the practical life of the church community around about our very doorsteps. We have prayed for union with our lips, but refused to work it out with our hands and thus realize our own prayers. We have called upon others to leave their sectarian paths and fulfill the prayer of the Master for unity and have unconsciously remained the most sectarian of all bodies in our local communities. There is serious danger that, with our zeal for doctrinal precision and blind adherence to the abstract concept "union," by failing to recognize the essential necessity of the pragmatic approach to the realization of our end, we shall become an obstacle to church union rather than the fulfillment of our cherished ideal. Church union will come. The real problem for the Disciples is whether they will have their proper part in the mediation of that goal.

Were the letters cited in your article isolated cases, they would occasion no interest. But standing as they do, as the typical expression of the attitudes of the Disciples and other bodies in almost every community where a Disciples church has been established, they are cause for serious searching of hearts on the part of the former. The interesting thing about it is, that our leaders live and die in these various communities and never become cognizant of the fact that in the consciousness of the other religious communions of the city, the Disciples are a denomination and zealously sectarian. The degree of this feeling on the part of the other communions is proportional to the amount of time spent on doctrinal correctness among the Disciples. The thing that constitutes a denomination is not the name or the particular codification of articles of faith, whether written or not, but the fact that a group exists which is acting essentially different, which is conscious of the fact that it exists and, above all, that all outsiders are likewise conscious that such group exists. The unwillingness or the inability of the Disciples to grasp this simple truth is provocative of all kinds of false conceptions, not the least amazing of which is our easy assumption of an unwarranted estimation of our part in the development of the Christian union movement. The attitudes of the Disciples and of their co-religionists in the numerous communities of the nation confirm the position you have taken in the article mentioned above.

Walter B. Bodenhafer.

University of Kansas.

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## "WHY BE OFFENDED?"

Editor The Christian Century:

In one of our journals there appeared recently an editorial under the caption, "Ought We to Be Offended?" It was based upon another editorial published in a popular magazine. The magazine article commented on the size, growth and prominence of some of the master religious bodies of the day. Though no such intention was in the mind of its author, it was an unpleasant pronouncement for some Disciples.

The original editorial states:

"The numerousness of the Disciples of Christ is astonishing. If a European should read American books . . . and newspapers he would almost certainly conclude that there were ten times as many Episcopalians as Disciples among us. Yet the Disciples outnumber the Episcopalians by almost 50 per cent. . . .

"The Christian Scientists get enormous attention . . . yet their last statement of membership was only 85,000."

Over against that number stand the Disciples with a membership of 1,522,000—almost eighteen times as large, yet as compared with the disciples of Mrs. Eddy, we are obscure.

It does not impress me that we should vent our energy in spleen. For every condition there are reasons. To be more widely known, to enjoy a wider publicity, is in every way desirable. It is our job to seek out the reasons for our obscurity and correct them.

It appeals to me that there are several reasons for our undesirable situation, but only two or three may be mentioned in the limits of this article.

* * *

Among the causes contributing to our obscurity, I would mention first our failure to dedicate our cash to our Cause.

A good brother once upbraided me for not assailing the Christian Scientists with a series of addresses. I satisfied his soul with fatness by saying, "I suppose you know that no church of this people ever has a financial problem?"

In the light of the fact that my good man's donations to his Lord amounted to about $50 the year, and his contributions to the American Tobacco Company to some $4 a week, his zeal for an antagonistic propaganda waned.

A good many of our people have a profound enthusiasm for the "pure Gospel" and the "plea of the fathers," so long as the cost to them is moderate, very moderate. Favorable public sentiment can never be builded upon cheapness. The penurious person never has back of him a wide circle of helpful friends. A doctrinal revival is not so much needed by our people as is the emphasis of the principle that paying is as vitally religious as praying, and that no generosity in creedal statement can take the place of a generous heart.

* * *

Another condition contributing to our obscurity is the fact that, too generally, in our teachings we are emphasizing contentions which are doctrinally unimportant and socially insignificant. We too much stress abstract dogmas and too little insist upon concrete demonstration of the indwelling of our Lord. We need a baptism of the consciousness of the largeness of our God. Let a man once spread the wings of his thought and beat his way, say, to the unthinkable outposts of mighty Canopus, and he can never again be so sure that he voices the edicts of Jehovah when he contends for the sanctity of certain rites and forms, which by the side of justice, equity and fraternity are very, very small. I am more and more convinced that the Lord of the Field of Stars doesn't care very much about a good many of the things we grow passing feverish and fretful over. So long as we magnify a method or until they hide the ranges of spirit, we are in a bad state. The priests of Israel did that, and cast the prophets forth, but who remembers the priests? Those who put the emphasis upon trifles must expect the trifler's reward.

Not the least of the ills growing out of the matter I have just been considering, and another element contributing to our obscurity, are a pettifogging authorship and pulpiteering. Some of the brethren have complained that the "denominations" have discriminated against our literature (note the "literature"). Not until recent years have we been producing a literature which was, with few exceptions, other than a sect propaganda. Of course, I know we are not a sect, but there remains the "literature."

We have, through pulpit and press, been concerning ourselves with issues which were not commanding, and in which the Christian world was but passively interested, if interested at all. As a demonstration of this contention, the name of one man among us stands out. He has been contending for an issue which was commanding. He has constructively stood for a program tending to practical unity. It begins to appear that he may be one of the prophets of this generation. At any rate, his work has placed the Disciples in the light of a favorable attention wherever he has gone. He is not the only one among us who is contributing something to the larger service, but he stands as a striking illustration of my contention.

It appears to me that the widest door to popular knowledge and approval stands before us in the form of an intense, sane emphasis upon that which is really the plea of the Disciples—the unifying of the forces of God on the basis of a dynamic faith is the abiding Christ.

Wabash, Ind. Frank E. Jaynes.

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D. O. Cunningham, Bilasput, India, reports five baptisms. He attended the convention of the Indian churches at Jubbulpore and audited the books of the mission treasurer.

In Kashgac, Chinese Turkestan, any person so wishing can secure a divorce at a cost of eight cents.

# Disciples Table Talk

### Five-Year Program at Beatrice, Neb.

C. F. Stevens is the leader at First church, Beatrice, Neb., and he has set a high goal for the attainment of his people during the years 1917-1922. The following are features of this five-year aim: Five volunteers, 50 per cent membership increase, 50 per cent attendance increase, 50 per cent increase in current expense offerings, 50 per cent increase in missionary offerings; prayer meeting attendance of 100 average, choir of fifty regular members, provision of adequate Sunday schol room. Aims for Sunday school: Fifty per cent increase in average attendance, fifty trained teachers. C. W. B. M. aims: Fifty per cent membership increase; the missionary, Dr. Longdon to be paid salary in full. Aims of Dr. Longdon Circle: Fifty per cent membership increase; $150 for Dr. Longdon Hospital. Christian Endeavor aims: One hundred, at least, average attendance. Intermediates: Fifty per cent membership increase; provide support of orphan. Ladies' Aid Society aims: Three hundred active members; increased income to $1,000 per year. Triangle aims: Fifty per cent membership increase; average $1 per member for missions. First church is one of the largest in the state.

### J. E. Davis Goes to Kansas City Field

J. E. Davis has served Central church, Spokane, Wash., for five years and during that period there have been 700 persons added to the membership, the present membership being over a thousand. Mr. Davis has been a useful man in many fields outside of the church, having served as president of the Research club and of the Spokane Ministerial Association; as Regent of Spokane University for three years; as president of the Inland Empire Christian Missionary Society for four years, and last spring he acted as chairman of the union revival meetings held in Spokane. Previous to his leaving for Kansas City the official board at Spokane informed Mr. Davis that they would increase his salary to $3,000 if he would remain with them, but he finds a great opportunity at Kansas City, which he does not feel justified in turning away from. The First church there, to which Mr. Davis goes, has the beginning of an endowment, having had $25,000 left to it by one of its members a few years ago. R. A. Long has made an offer to give one-fourth of whatever sum may be necessary to complete the new building and it seems certain that this goal can be attained very soon. First church has had but two pastors during its history of thirty-five years—T. P. Haley and W. F. Richardson. Dr. Richardson has been greatly interested in Mr. Davis coming to succeed him.

### Endeavorers With a Missionary Program

The Intermediate Christian Endeavor Society at Tulsa, Okla., will support Elonga-eola and Bofaci in Africa at $50 each. Five societies have now reached the "double life line" standard in the Foreign Christian Missionary Society. The society at Beaver Creek, Md., has become a "double life line" in the Foreign Society by pledging $100 on the support of their living-link missionary. It also expects to observe Endeavor Day, having a part in the Damoh orphanage work.

### An Educational Campaign at Mitchellville, Iowa

W. B. Zimmerman, who is attending Drake, but who also preaches at Mitchellville, Iowa, writes that his people there have been in an educational revival. The plan was to put the church on a firm financial basis, with duplex system for current expenses and missions, and to stress the ideals of modern religious education. No emphasis was placed upon increasing the church membership. However, Mr. Zimmerman reports that twelve persons came forward for membership on the first two days of invitation. There has been a fine representation in the audiences from the other three churches of the community. Mr. Zimmerman preached and Byrl Babcock, a ministerial student of Drake, led the singing.

### Endeavor Day—Remember!

Never before has there been such a keen interest in the observance of Endeavor Day, the last Sunday in January. The exercise, "Life Lines Across the Seas," furnished by the Foreign Christian Missionary Society, is both interesting and instructive. Every society should order programs at once from S. J. Corey, Box 884, Cincinnati, Ohio, and make the day one long to be remembered. Supplies are sent free to all societies taking an offering for the work of the Foreign Society.

### New York's 1917 Convention

Arrangements for the New York State Convention, early in May, are already getting under way. The three churches in the Tonawandas will be hosts and the Tabernacle church, North Tonawanda, George H. Brown, minister, will be headquarters. A local committee, under the chairmanship of Edward W. Messing, of the Payne Avenue church, has charge of the work of preparation and everything points to the greatest convention in the State's history.

### Vincennes, Ind., Church Has Clear Record

"Freedom From Debt in 1916" was the slogan of First church congregation at Vincennes, Ind., toward a debt of seven years' standing; and the aim was realized, for the debt treasurer paid during the year a total of $6,552.18 in principal and interest and had the pleasure of turning over to the church treasurer a surplus of $289.80. The total expenditures of the year were $12,077.41 and all departments closed the year with obligations met and money in their treasuries. Total benevolences of $1,414.23 are reported. The C. W. B. M., with a membership of 100, expended $557.09, the Girls' Missionary Circle, $165. The Sunday school, under the efficient leadership of C. B. Kessinger, is at top notch; there are five departments thoroughly graded, each having its own piano and quarters. Forty-seven teachers and officers are at work. The Dorcas and Ladies' Aid societies, respectively, report expenditures of $444.97 and $382.95. The Christian Endeavorers devoted $25 to benevolences. During the year forty-four persons were added to the church membership. On last Sunday W. T. Brooks and Frank McDonald began evangelistic services at the Vincennes church. E. F. Daugherty deserves great credit for the present excellent condition of this church, with all its departments.

### H. H. Harmon Preaches for German Endeavorers

H. H. Harmon of First church, Lincoln, Neb., delivered the Christmas sermon to the Christian Endeavor Society of the German Zion Congregational church of Lincoln's west side on the afternoon of December 24, and the pastor of that church used Mr. Harmon's talk, slightly changed, as his sermon on Christmas Day.

### Movies at First Church, Ionia, Mich.

First church, Ionia, Mich., has been equipped with a fine moving picture outfit, the gift to the church and Sunday school of one of its members. It will be the aim of the board, under whose control this feature will be conducted, to exhibit pictures not primarily for entertainment, but with an educational purpose. R. B. Chapman, the pastor at Ionia, believes the picture machine can be made a means of genuine religious education.

### New St. Joseph, Mo., Church Will Cost $100,000

The contract has been awarded for the erection of the new First church building, St. Joseph, Mo. The bid was for $72,000, but it is estimated that the building complete, with furnishings, will cost about $100,000. The style of architecture will be that of the Italian renaissance, of gray brick with stone trimmings. The edifice will have the largest seating capacity of all the city's churches—about 850 being the number of persons accommodated. This brings into realization a long-time dream of the pastor of this church, C. M. Chilton.

### E. L. Powell Talks to Railroad Men

Railroad men of Louisville Ky., heard E. L. Powell at First church, Louisville, on the evening of December 31. The Powell-Posten Bible Class committee was in charge of the event. Dr. Powell gave before the assembled hundreds of railroad men an exposition of the development of the great railroad industry in this and other countries and of its bearings on the moral development of the human race.

### Pulpit Changes in New York Churches

Several pulpit changes mark the opening of the new year in Disciples churches of New York. R. H. Sawtelle, late of Scio, goes to Postenkill. A. R. Adams of the Decatur Street church, Memphis, Tenn., is spending two months with the Forest Avenue church, Buffalo, with a view to the permanent ministry there. W. H. Leonard comes from Bridgeburg, Ontario, to Woodlawn, Buffalo. Mr. Leonard has done a notable work putting mission congregations in Buffalo and vicinity on their feet and he will find a fine opportunity awaiting him at Woodlawn.

### Miss Kate Johnson at North Tonawanda, N. Y.

Payne Avenue church, North Tonawanda, N. Y., is enjoying the fellowship for an extended period of Miss Kate

Johnson, for so many years one of the Disciple missionaries in Tokio. Miss Johnson is under treatment, which will keep her in the community for several months, and the local church people are profiting accordingly.

**Beaver, Pa., Cuts Slice Off Big Mortgage**

Chas. H. Bloom and the church at Beaver, Pa., Iroquois place, start off the new year with good cheer. One of the features of last year's work was the cutting off of a good slice from a big mortgage which has been burdening the work. The membership at Beaver is only 186, but all apportionments were paid in full, some of them overpaid. The congregation is not a wealthy one. Forty-one additions to the membership are reported.

**Huntington, Ind., Church Cultivates Spirituality**

Elmer Ward Cole of the church at Huntington, Ind., writes that the church there is working to cultivate spirituality rather than mushroom enthusiasm. With this in mind, A. B. Philputt of Indianapolis has been asked to hold a meeting for the church this winter, and I. J. Spencer, of Lexington, Ky., has also been secured for next year's meeting. Mr. Cole will soon have completed his ninth year as pastor at Huntington. During the past year he has preached 105 sermons, made 35 special addresses, given two lectures, made 11 after-dinner speeches, preached 43 funeral sermons, performed 55 wedding ceremonies, and has made 919 calls. A total of $10,030.63 has been raised in all departments of the church work, about half of this going toward the current expense fund. Over $700 has been given to missions and benevolences. The Sunday school raised $2,534.85, the Ladies' Aid Society $1,278.32, and other societies have done fully as well.

**An Expert Money Raiser**

George L. Snively has aided in raising over three millions of dollars for the Disciple churches during his career. During the last five years he has raised over two millions. It is estimated that none of the Methodist Bishops has succeeded in raising so much within the same time. During 1916 over half a million was raised by Mr. Snively and 421 persons were added to the churches through his ministry.

**Illinois Preachers Will Study Christian Unity**

The Committee on Theme and Reading for the 1914 session of the Northern Illinois Ministerial Institute (at Clinton next April), of which committee S. H. Zendt is chairman, has reported in favor of "Christian Unity" as the theme of study. The recommended bibliography is: White's "Principles of Christian Union," Harnack's "Thoughts on the Present Position." For those desiring further reading, these books are also suggested: Van Dyke's "Christian Union," Forrester's "Historic Episcopate," and McFarland's "Christian Union at Work."

**Marshalltown, Ia., Raises $1,200 for Missions**

W. M. Baker, who leads at Marshalltown, Ia., reports that the congregation there raised more than $1,200 last year for missions and benevolences. On C. W. B. M. day $727.68 was raised in cash and pledges. Most of this amount goes to support the living link missionary of the church, Miss Myrtle Furman, now located in Bilaspur, Ind. For all pur-

# Sunday School Superintendent for Forty-Two Years

The Sunday school of the Christian church in the little town of Nicholasville, Ky., mourns the loss of a superintendent who, for forty-two years, was the leader of the school in every sense of the word. On December 18, 1916, Benjamin M. Arnett, known and loved of the brotherhood all over the state, ceased his earthly labors.

In 1875, at the age of 27 years, Mr. Arnett was elected superintendent of the school and an elder in the church. Each succeeding year he was re-elected, no other person being even considered for the position. At 9 o'clock every Lord's day morning, unless he was ill or unavoidably absent from home, he wended his way to the house of worship and opened the school promptly at 9:30, no matter how few persons were present. Although a man of versatile talents, an orator of more than local reputation, a successful business man, a leader in fraternal organizations, a man honored with political offices, his first thought was of the Sunday school and the church, and he never forgot the widow and orphan. One of his last acts as superintendent was to appoint the committees to assist in preparing the Christmas entertainment, and it was his great desire to be present and witness the children's happiness.

Besides his service as superintendent, elder and trustee in the local church, he was for a number of years a trustee of the College of the Bible at Lexington; he served as president of the Ninth District Bible School Association and of the county association, and for one year was president of the Christian Church State Bible School Association, being one of two laymen to hold that position since 1848. Wherever there was work to be done for the Sunday school in the community or any work for the upbuilding of the town he was present for service.

As a member of the Independent Order of Odd Fellows Mr. Arnett had conferred upon him the highest honors within the gift of the grand lodge of Kentucky. After serving as grand master during the term of 1903 and 1904, he was subsequently elected grand representative to the sovereign grand lodge, which office he held until 1915, when ill health forced him to resign. Always a friend to the widow and orphan, he was, for a number of years, a director of the Widows' and Orphans' Home of the I. O. O. F. and president of the board of control. He was also a Mason of high degree and a Knight of Pythias.

When Mr. Arnett first became ill, nearly five years ago, and had to be removed to a hospital for treatment, his thoughts were not of his work as cashier of a bank, which he was leaving to other hands, but his interests centered in the church and Sunday school; for death, a short time before, had entered the ranks and called away an elder and assistant superintendent, whose place had to be filled.

Although a sufferer for so long, he was in his place on Sunday morning, often when he should have remained quietly at home, directing when he could not do the work himself. But the school moved with a greater vim when he was there, for his presence was an inspiration to teacher and pupil alike.

Mr. Arnett was a wise counselor, a faithful superintendent, an efficient elder and leader, a true and tried friend.

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poses $8,760 was raised. There were fifty-five additions to the membership, which now totals 1,136.

### Salina, Kansas, Gets New Pastor

J. C. McArthur, a leading layman of the Salina, Kan., church, writes that Arthur Dillinger, of Altoona, Ia., has been called to the work there, to begin service February 1. The "Wallace Farmer," well-known publication of Des Moines, recently printed an extensive write-up of Mr. Dillinger and his work at Altoona.

### C. L. Waite Reports Missionary Church at Colorado Springs

Claire L. Waite, who went to Central church, Colorado Springs, Colo., last May, reports that the year closed with the largest missionary offerings in the history of the church. There is also a balance in treasury. There have been 66 additions to the membership since Mr. Waite's coming.

### Editor Morrison at Springfield, Ill.

C. C. Morrison of THE CHRISTIAN CENTURY, opened Educational Week at Springfield, Ill., on last Sunday morning, speaking on "The Continent of Opportunity—South America." On Monday he had the pleasure of witnessing the ceremonies attendant upon the inauguration of Governor Lowden.

### Dedication at Payette, Ida.

J. K. Ballou writes that the new house of worship at Payette, Ida., was successfully dedicated on December 31, $8,000 being raised to complete the payments. Before the dedication services $10,000 had been raised. C. H. Richards is now holding a meeting for Mr. Ballou, and the Payette church.

### Fowler, Cal., Pastor Aided in Keeping His Dates

It is no reflection upon H. N. McKee, pastor at Fowler, Cal., that the congregation there presented him on Christmas with a handsome gold watch. At any rate, Mr. Fowler is very proud of it. A White Gifts Christmas was observed at Fowler, and a good offering taken for the Veterans of the Cross.

### P. A. Cave Goes to Washington, D. C.

P. A. Cave, after seven years of service as pastor at Bowling Green, Va., has accepted a call to H. Street church, Washington, D. C., and entered upon his duties there Dec. 31. During Mr. Cave's pastorate at Bowling Green, he made his influence felt not only within his congregation, but throughout the entire community.

### S. T. Willis Speaks at Waukegan, Ill.

S. T. Willis of St. Paul, who with Mrs. Willis and daughter, has been visiting his son, Paul, secretary of the Waukegan Commercial Association at Waukegan, Ill., delivered an earnest message at the church there on December 31, writes W. C. Macdougall, pastor.

### Simultaneous Campaign at Indianapolis

The Church Federation of Indianapolis, Ind., begins a simultaneous evangelistic campaign on January 14, with 110 churches participating. There will be two large meetings held nightly in the downtown district. One of these will be held in the Roberts Park M. E. church, one of the largest in the city. Miss Elinor Stafford Miller of Australia, and W. E. M. Hacklemen will sing.

### O. F. Jordan Receives Deserved Appreciation

Appreciation of the ability and faithfulness of Orvis F. Jordan, pastor at Evanston, Ill., is being shown in many ways in these days. Mr. Jordan is frequently called on for addresses in Chicago and elsewhere. On last Tuesday evening he delivered an address at Springfield, Ill., during "Educational Week" at First church, on "Lights and Shadows of a Great City." He has already been secured for addresses at Bethany Park, Ind., for next summer. Mr. Jordan is also popular as a speaker for his lodge, the Masons, being called upon to speak in various gatherings out over the country. The congregation which Mr. Jordan has served so faithfully for many years—at Evanston, Ill.—is quite aware of its pastor's worth, having recently granted him an increase of salary of $300.

* * *

—After seven years of profitable work at Okmulgee, Okla., First church, R. W. Clymer will close his work there on April 1. Mr. Clymer writes that these have been strenuous years.

**NEW YORK** A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

## HIRAM COLLEGE ITEMS

On January 1 Mr. A. C. Young began his duties as secretary and treasurer of the college. Mr. Young is a graduate of Hiram of the class of 1906, and for the last four years has been the secretary of the Western Pennsylvania Missionary Society and pastor of the Squirrel Hill Christian church of Pittsburgh. Mr. Young is known to his many friends as a man of fine Christian character and good executive ability and should prove a valuable addition to our office staff.

On account of the illness of Miss J. Tudor, Miss May Eunice Park of Northwestern University and Chicago University Graduate School has been called to assist in the Department of English. The latest addition to our faculty, however, is Richard Frederick Stauffer, who made his appearance on December 20th at the happy home of Professor and Mrs. Vernon Stauffer. Mother and son are both doing well.

During the month of January special emphasis is being placed upon the devotional life both of the people of the community and of the students of the college. Sectional prayer meetings are being held in the town and the dormitories and boarding clubs. The Book of Acts is also being read in the family devotions. These special efforts have already been a great blessing to our church and college life.

G. S. BENNETT.

## TRANSYLVANIA AND THE COLLEGE OF THE BIBLE

During the Christmas holidays a number of the members of the faculty attended important meetings throughout the country. Prof. R. E. Monroe was in Chicago in a meeting of the American Association of Modern Languages, Dean Irene T. Myers attended a meeting of the American Historical Association in


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Cincinnati, and President Crossfield attended meetings of the Executive Committees of the Men and Millions Movement and the General Convention of the Churches of Christ in St. Louis. Dean H. L. Calhoun has been in Haverhill, Mass., holding a meeting during the holiday season, while Dean McCartney has spent the time in Mississippi with friends.

The National Inter-collegiate Prohibition Convention, held in Lexington during the holidays, brought to the college community one of the great privileges of the year. Charles Stelzle, Senator Kenyon, Pres. Earl Sparks, Dr. Ira Landreth, George Irving, Daniel Poling, W. J. Bryan and others brought great messages to the convention. Many of the rooms in Ewing Hall were used for the entertainment of delegates. The College Prohibition Association of Transylvania figured prominently in taking care of the meeting. Many of the students of Lexington returned from their homes in time to attend the convention.

Education Day, the third Sunday in January, is being pushed by Transylvania forces. More and more the Kentucky churches are being led to feel their debt to the institution which has made possible their leadership through the years and upon which these churches must depend for their leaders of the future. Beginning with the first week in January a flying squadron campaign will be put on in the interests of Christian education.

After finishing a very creditable season the football team of Transylvania was given its annual banquet in Ewing Hall. In the midst of the large number of enthusiastic supporters sixteen men received the coveted "T." Oxblood crimson sweaters were awarded the players. Pres. R. H. Crossfield, Attorney Hogan Yancey, Coach W. T. Stewart, retiring Captain Dick Arnette, Captain-elect Jim Crawford, Retiring Manager Dick Huffman and Manager-elect Earl Teaford responded to toasts proposed by Prof. R. E. Monroe. It is probable that the institution has never in its history produced a cleaner football team than that of the last year.

Among the holiday visitors at Transylvania were John T. Vance, Jr., Deputy General Collector of Customs of San Domingo, and George C. Estill of Portland, Maine, both alumni of the institution.

## NORFOLK, VA., NOTES

On New Year's day Dr. Bernard H. Walker died at the home of his son, Dr. Rowland H. Walker, in his 91st year. He was a native of King and Queen county, Va., and an elder of the Smyrna church. He was an elder emeritus of the First church. He was a man of sterling character; active until the last. He spent much time in visiting members of the church and thus had not only in the church, but in the community a wide circle of friends who loved him.

### Christmas Eve

The Christmas Carol Club for the fourth year sang on Christmas Eve. The Holt Street Orphanage, the St. Vincent's and the Protestant hospitals made up the itinerary. Mr. Shirley Patti, leader of the choir, was in charge. Miss Carrie Steed attended to the distribution at each institution of flowers and cards. The club left the church at 4:30, returning at 7:30.

While the Carol Club was on its way the Senior Department of the Sunday School, under the direction of Mrs. B. E. Wasson, superintendent, served a supper for one hundred and thirteen men of the United States Navy. J. G. Holladay, superintendent of our school and secretary of the Navy Y. M. C. A., arranged for and brought the men to the church. It was a "turkey supper with ice cream trimmings." The Adult Department paid the bills. Each man was presented with a box of candy. Informally, the men, who, by the way, represented thirty-one states, met in the auditorium after supper and sang old hymns.

At 7:30 p. m. the Carol Club had returned, and the men and the assembled congregation gathered under the lighted Christmas tree on the church lawn. The many colored lights, the great lighted star crowning all, the lighted automobiles strung around and the crowd was inspiring. The club sang; a Junior Choir sang, and "A Peace Hymn" to the tune of "My Country 'Tis of Thee" was sung lustily by the sailors. All then adjourned to the auditorium for a short service.

### A Giving Christmas

With J. G. Holladay, superintendent of the school in charge, the Wednesday night "Giving Service" struck a fine note again in a true Christmas spirit. Sixty-seven baskets were distributed Thursday and Friday from the goods received. Mrs. W. B. East attended to the distribution. About twenty were baskets of fruit for the sick and "shut-ins." About 1,000 Red Cross stamps were disposed of. About $25.00 was received for Armenian relief. An offering was received to clear Virginia Christian


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## Disciples Publication Society

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College of debt on Sunday, the 24th. About $28.00 was given in cash to worthy people. The Christmas party of the Cradle Roll Beginners and Primary Departments was the best ever.

* *

* * *

## A VITAL MESSAGE ON THE CHRISTIAN COLLEGE

The Christian College occupies today a position of unprecedented importance and power. The awakening of many peoples to national self-consciousness, the decline of ethnic faiths, the solemnizing of the world through war, the need for strong and moral leadership, the socializing of Christianity, and the response of youth in America to the call for unselfish world service, all place upon the church school new opportunities and new responsibilities.

The keynote in the last period of education was evolution. The keynote in the present period is redemption—social redemption, political redemption, commercial redemption, racial redemption.

The object of the educational system that is passing was culture. The object of the educational system that is emerging is service.

R. H. MILLER.

* * *

## ILLINOIS NEWS LETTER

H. Gordon Bennett of Monroe, Wis., could be secured for a meeting in Illinois if the matter is taken up with him at once.

Our mission church at Freeport has called upon the secretary for a visit. The invitation has been accepted and it is the hope of all parties concerned that good may result from a more careful consideration of this important work.

Chas. W. Ross of the West Side Church, Springfield, reports the best year in the history of that congregation. One of the indications of growth is the reduction of their debt from $7,200 to $2,500.

The church at Tamalco has called Fred A. Smith of Mt. Vernon for 1917. Mr. Smith's entire time is now taken.

Keithsburg has called Ernest Reed of Kinmundy. He has already commenced his service with the church.

Since we recently called upon the brethren for a number of volunteer meetings, T. E. Tomerlin of Lawrenceville held such a meeting with the St. Francisville church, which resulted in fifty-two additions. We would be glad to hear from others.

The spirit of evangelism is on the increase in Illinois. The great meeting by F. B. Thomas with the Heyworth church, resulting in eighty-four additions, is evidence of this.

Then the meeting with Peoria Central by the Minges Evangelistic Company, with four hundred additions to the church, is still stronger evidence.

O. F. Jordan of the Evanston church reports thirty-five additions during 1916, twenty-three by confession of faith.

Chas. H. Wallis, Honey Bend, a missionary of the American Sunday School Union, has recently enrolled as a minister of the gospel with us.

The church at Chicago Heights contributes two hundred dollars a year to the support of the work at Harvey. The work at both places is prospering.

The state secretary spent the last Sunday of the year with our mission at Monticello. E. W. Akeman has been called to the ministry of that church.

Fife Brothers recently closed an evangelistic campaign at Havana. Our congregation received one hundred and twenty-five members as a result of the meeting.

T. L. Read, who has been ministering to the church at Emden, has moved to Texas. He has located on his farm near Lufkin. Brother Read will do a fine service in that state.

The churches of Rock Falls and Sterling are engaged in union meetings. Our brethren in the two cities are cooperating.

H. H. PETERS,
State Secretary.

* * *

## CANTON, OHIO, NOTES

L. A. Britton, a member of the church at Canton, Ohio, will have charge of the music in an evangelistic meeting in Second church, Warren, Ohio, beginning January 7. Frank Brown, the pastor, will do the preaching.

N. B. Crabtree, the pastor's assistant at Canton, will deliver an address at the annual banquet of the Sunday School Workers of the Christian church at Minerva Monday night, January 15.

The church at Canton held a five weeks evangelistic meeting closing December 17th, in which 382 were added to the church. The preaching was done by the minister, this being the tenth meeting in which he has done the preaching in his fifteen years in Canton. The Gilfillen-Hatley Quartet of Bellingham, Wash., sang, and N. B. Crabtree, the pastor's assistant and chorister, had charge of the chorus and congregational singing.

P. M. Kendall of Danville, Ohio, will lead the singing in a revival meeting at Central church, Warren, Ohio, beginning January 7. Walter Mansell, pastor, will do the preaching.

P. H. WELSHIMER.


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Vol. XXXIV January 18, 1917 Number 3

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The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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# THE CHRISTIAN CENTURY PRESS

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV JANUARY 18, 1917 Number 3

# Young People and Missions

YOUNG PEOPLE TAKE TO MISSIONS.

Their interest rests upon some things not specifically religious, but for the most part it is of the truest religious character. Every story writer knows that he succeeds better when his story is located in some strange part of the world. In such a story what is lacking in plot may be made up in description. It is just this natural interest in strange parts of the world which makes a well-written missionary literature congenial to young people.

There is also in the soul of a young man the love of the heroic. The man or woman who has the "nerve" to forsake native land and modern civilized life for the wilds of the Congo or for the unexplored plateaus of Thibet is sure to command the admiration of all the young hero-worshippers in our churches. It is far better that this inevitable hero-worship should be directed toward people who are engaged in uplifting the human race rather than toward people who do reckless things in behalf of concerns of much less moment. Hero-worship directed toward the missionary enterprise is utilizing a natural stage in human development for religious ends.

Our young people pass through a doubt period in the late 'teens. At that time, unless they are wisely directed, they will lose the traditional faith of their fathers without achieving a faith of their own. Missions is a most powerful apologetic for these young people. The doubts as to the reality of religion are all met by the powerful acts of missionary achievement. It is hardly possible for any one to believe that whole nations have been redeemed by a pack of lies and superstitions. Religion is judged by its fruits, and the most spectacular demonstration of the power of religion these days is the change wrought by such work as Disciples' missionaries are doing on the Congo. Missionary students do not become infidels.

This natural tendency in the young Christian to develop missionary interest cannot be left without direction. There are churches where a young man or woman might never get the first glimpse of a missionary interpretation that was interesting to him. There is a kind of approach which has proved powerfully effective with men. This is illustrated in the Laymen's Missionary Movement. There is another type of presentaton common in women's missionary societies. But young life demands its own kind of missionary interpretation. It is fortunate that the Missionary Education Movement has provided a series of splendid text-books for Christian Endeavor societies and that there is a bibliography of other books peculiarly adapted to the needs of the teen age.

★ ★

The equipment is all at the hand of the pastor today for a piece of missionary instruction of the greatest significance. If young people can be gathered into a study class of any sort, they can be most easily grouped to study the great movement for the redemption of the world.

It is inevitable that missionary study should lead to missionary giving. "No impression without expression" is a modern slogan in education. One of the most appropriate modes of expression is for the young people to learn early the joy of contributing to the support of those who carry the gospel to the uttermost parts of the earth. This giving should not be on the plane of some high-pressure campaign, but should be cultivated as a natural and habitual expression of missionary interest. Some societies of young people have taken up a definite work, such as the support of an orphan child or the providing of equipment for some station. That gives a sense of concreteness and reality to the efforts of our young students.

It is at this time of the year that young Disciples are facing an appeal from our Foreign Christian Missionary Society. The wise pastor will not fail to use this as a time to bring to pass some of his plans for arousing missionary interest among his young people. In recent years the plans formulated by the Foreign Christianity Missionary Society for the Christian Endeavor Day program have been wise and effective. The pageant notion has been utilized, appealing to the instinct of the young to dramatize things.

★ ★

The problem of securing missionary volunteers would be in considerable measure solved if there were wise direction to the missionary interest of the young people of a church. Many missionary volunteers in the past have devoted their lives to the world-wide work before they ever went away to college. Their desire for an education arose from the bigger religious motive of serving the world need on the mission field. It is the glory of some of our churches that they are able to count a significant number of missionaries whose inspiration has arisen right within the circle of the parish life.

For the young people who never volunteer for the foreign fields there is a leaven of idealism arising from missionary devotion. The young life with its natural romance is sometimes borne down with our sodden materialism. Worse still, it sometimes loses itself in moral ruin. Wrecks of this sort occur mainly in the early years of life. Missionary interest fills the minds of young Christians with beautful images of self-sacrifice and service and devotion to the unseen but ever present Christ. It is hard to estimate the value for religion and life of the cultivation of a missionary devotion.

These are great days in which we live. Missionary work is to be one of the great bonds of international peace and good-will. If all the young people of the civilized nations of earth should come together with a common missionary view-point, the next generation would reject as foolish and impossible our present methods of settling our international problems.

# EDITORIAL

## SPIRITUAL OLD AGE

THE classic example of the man who has grown old in the things of the spirit is the writer of Ecclesiastes. For awhile Martin Luther thought this book ought not to be in the Bible. We are glad it is there if people will only know why it is there.

The Preacher was very blasé. Life's possibilities had been tried out and found to be vanity. He was the spiritual progenitor of the modern man who possesses all things, but, in spite of this, is poor and discontended.

There is a kind of old age which takes away the joy of life. Men who have lived too long lose interest in business. They have no concern about politics. Even their families are not of vital concern as they once were. Of all pitiable objects in the world this kind of senility is most pathetic.

Spiritually, a man may be old before he is old in years. He may grow cynical about life. He questions everybody's motives and finds in every benefaction some hidden seed of selfishness.

Keeping young in the spirit means keeping a vital interest in the deep things of religion. We have all seen old men in years who had the fire and enthusiasm of younger days in the things of the soul.

Some of the older leaders of American Christianity are talking about religion and life with the keenest interest. We think of Washington Gladden, Lyman Abbott, President Eliot, F. E. Clark and some others. These will never retire in any real sense. To their lives' end they will continue to witness for Jesus Christ and his Gospel.

## BAD THEATRICAL OFFERINGS

FEW intelligent people deny the possibility of using the stage as an instrument of moral uplift. The modern stage was revived by the church and the great morality plays were presented. If it fell into obscenity and moral deterioration following the period of the Commonwealth, we have yet in our own day seen many a play-writer serving the interests of the higher life. That the play-houses need constant watching is borne in on our minds by recent events.

The Bishop of London recently condemned "slimy and lecherous plays." He was taken to task by certain members of the Playwrights' Society, but showed that certain theaters outside the circle of this organization were indeed offending.

In Chicago these days the secular newspapers have protested against the influence of the great film spectacle "Intolerance." The play is a wonderful triumph in the way of a great spectacle, after the order of "The Birth of a Nation." It takes a cynical attitude toward reform movements and gives plenty of material for the sexually morbid to feed upon.

The attitude of indifference on the part of church and clergy only allow the evil tendencies of the stage to work themselves out without restriction. All theaters are sensitive to the box office reports, and with the simple weapon of inducing people to withhold support from productions of improper tendency much can be done in the way of educating the purveyors of amusement.

In these days of wealth and luxurious living there is a fertile field for the lecherous play. It cannot be doubted that the commercialized and thoroughly callous section of play-producers will seek financial returns from this situation. To meet this tendency, there must be strong reaffirmation of the nobler ideals of the stage as held by men and women who still believe that the people behind the foot-lights may be made to preach the message of a higher civilization.

## SENSATIONAL PREACHING

IT IS evident when one reads the Sunday announcements in the city newspapers giving the sermon topics in the churches that the effort to preach sensational sermons is not yet over. Recently a man collected some of the subjects used in Cleveland, which is a city with as much dignity as any in the middle west. Among the topics offered were, "A Man With His Nose Out of Joint," "A Joke on the Conductor," "Slip, Slips and Slippers," "Kicked by a Calf," "A Big Hug," and "Nitro-Glycerine." It would be interesting to know what happened to the men offering such subjects. We would strongly incline to the opinion that the topics failed in their only possible beneficent result, that of getting a crowd to church. There is hardly any man so empty-headed that he would walk a block to hear a man discuss such themes.

There is, of course, a legitimate sensational element in preaching. Isaiah adopted means and methods that would be considered very unconventional in our day. But he never forgot his fundamental message, and even his unusual devices were to call attention to his word of warning to his age.

The words of Jesus must have brought a shock to the smug complacency of the time. They had the true sensational quality of challenging attention. But they were always true to the big thing the Master was here to do.

We suppose it might be possible for a man to chose one of the outlandish topics listed above and yet preach the gospel, if he was not too particular in following his subject. But he would preach the gospel under the handicap of facing an audience in a frivolous attitude toward religious truth.

Sensational preaching is like whiskey-drinking. An appetite for it calls for larger and larger doses.

The preaching of the sensationalist lacks the ring of reality and people are looking for the preacher who is transparently true and thoroughly genuine.

## STOPPING THE LEAK

NEARLY every church has a considerable number of inactive people. These are handled in various ways, but when they became confirmed malcontents there is usually but little to do. They are lost to the local church.

These people have various kinds of grievances. They fail to receive a call when they think they ought. They may not like the minister. They may think another church more stylish in which to bring out their daughters. More often than anything else, they have grown tired of paying a church pledge. They belong to one church, go occasionally to another and pay to neither.

If these losses could be stopped, many churches would soon become powerful organizations. Methods for accomplishing this good result are always of interest.

One pastor has divided his list into two parts—the Certain People and the Uncertain People. The first group

is the smaller, but it has the burden of caring for the other group. A form letter to the first group gives each member a name or group of names which are to receive from this member special care.

The habit of another church of sending out much mail, helps. Sometimes the uncertain people are simply careless. The parish paper mailed every month may serve to quicken their interest. An occasional pastoral letter will help.

The real task is to create in the occasional people of the church a vital interest in the things the church stands for. Since they do not attend, how shall this be accomplished? The pastoral visit may help if it has a religious motive. When we shall have learned how to permeate the whole community with religious interest we shall have a net with meshes fine enough to catch those who have been indifferent.

## THE PASSING OF A GREAT EDITOR

THE death of Hamilton Wright Mabie of the *"Outlook"* on the last day of the old year removes another of the great editors of the time. For thirty-seven years he has been associated with Lyman Abbott in the conduct of one of the leading religious papers of the country.

The evolution of this man is an interesting one. Beginning life as a lawyer, he early found himself more interested in letters than in the work of the courts. He was taken onto the *"Christian Union,"* the predecessor of the *"Outlook,"* to write the "news," which was a department in those days for recording the changes and activities of ministers. He was occasionally allowed to review a book, which he did with rare insight into its real meaning.

Lyman Abbott recounts with pleasure the surprise which was given his helper when one day the latter read in the paper of his place on the editorial staff. Through all of the years of this long literary comradeship the two men on the *"Outlook"* have continued the fine co-operation begun so many years ago.

Mr. Mabie has been in recent years a prominent member of the Protestant Episcopal church and has had a seat in the General Convention. His funeral was conducted by one of the bishops of that church. In his later years he grew more and more interested in the work of his communion.

Delicacy of feeling marked the literary work of Mr. Mabie. He was at his best in appreciating the work of other literary men. Whether it was Shakespeare or Turgeniev, he could assume the viewpoint of the author.

He had great interest in young writers and young people in general. He knew when to encourage budding genius as represented by the manuscript that came into his office. His addresses before colleges were always received with appreciation.

## MORE TROUBLE FOR THE SALOON

THESE are not days to bring much joy to the liquor dealer. The calamities are piling up on him day after day. After an election this fall, that may be called a landslide for prohibition, there has followed a series of new misfortunes.

One of the latest of these is the passing of the Supreme Court on the constitutionality of the Webb-Kenyon bill. This prohibited the shipment of liquor into anti-saloon territory. By making this law effective, one of the great arguments of the liquor dealers will be removed. It will be shown that prohibition really does prohibit. The national government will no longer nullify the will of the state government on this issue.

The Webb-Kenyon bill was passed over President Taft's veto after he had declared it unconstitutional.

A further fact of tremendous significance is the favorable progress of the Shepard bill in congress, which will prohibit the sale of liquor within the District of Columbia. The wet senators are facing a drought in their own place of labor, which will give them no end of inconvenience. The passage of this bill puts the national government frankly in line with the movement to make this a saloonless nation.

Meanwhile the liquor dealers are getting no end of good advice from the editors. They are being scolded and exhorted. The cartoonists are telling them with forceful pictures that the saloon has made of itself a lawbreaker and it can expect no mercy from a people that has respect for law.

Nothing will save the saloon. It is a poor belated thing that has been left behind in the onward march of civilization. No reform will bring it up to date. No palliatives can possibly be given. The great public grows more and more certain that a thing for which no defence can be given should be abolished.

## HOSPITALITY IN THE CHURCH

ALL over the land Disciple churches have the reputation of being hospitable. Whatever may be our deficiencies, we have not been slack in our duty to strangers. This quality may be one of the secrets of Disciple growth. We make it easy for the new attendant to get acquainted with us.

As time goes on, there will be a tendency to relax the warm-hearted welcome of people to our churches. Since we are an American-born movement, with American spirit unadulterated with any European tradition, we have thus far proved ourselves to be free and democratic. America herself, however, is in danger of losing her democracy.

Wealth is building up great social chasms. America made more money the past year than all of Europe did in 1913. This money is not evenly distributed, but is largely in the hands of a few who are becoming the lords and barons of our social situation. Immigration has destroyed the homogeneity of our American life and built up groups with little understanding of each other. Even our great educational development has in some instances built up groups of educated men who are lords and barons in the realm of ideas. Is not a university club in a city often one of the most exclusive of institutions?

In the past the democracy of the Disciples has been a product of our environment. We have been democratic because we lived in that kind of a community. In the days to come, we may have an obligation to be the missionaries of the spirit of hospitality in the church and of the spirit of brotherhood in the community.

Christian union is born of the spirit of brotherhood. A daughter of the same mother is democracy. It is fundamental to our attitude that the New Testament teaching, "God is no respector of persons," should also be our attitude today. Our message to men of wealth, education and superior advantages is that they should consecrate their gifts to the cause of religious progress.

## CO-OPERATING WITH THE MOVIES

THERE are communities where the church must join issues with the promoters of the motion picture. Evil and suggestive pictures are to be eliminated. We trust that this sort of community is the exception. Ordinarily the church is not to assume a negative attitude toward such things, but should seek the social use of whatever lies at hand.

In Columbia, Missouri, the churches have not been much concerned in installing "movies" in their church buildings. They have found it possible to influence the motion picture managers of the community to exhibit films on Saturday afternoon at a low price; these pictures to be of special attractiveness to children. The churches have even aided in promoting publicity for such films, hoping by this means to displace the wrong thing by encouraging the good. Through these efforts the educational film has been brought to Columbia and the children of the city see something besides Wild West escapades with a heroine alternately captured and escaping. The movie show has been converted to take its place in the community along with moral and educational institutions.

In another community the motion picture houses, appreciating a friendly attitude on the part of the churches, have reciprocated by granting the churches free use of the announcement opportunities of the play houses. The church announcements have been thrown upon the screen without any expense to the churches. Thus the theater and the church have been able to live in friendly and co-operative spirit in the community.

The future of the motion picture depends ultimately upon its moral tone. Its primary appeal is to children and young people. The people will not long tolerate a picture theater that debauches the youth. The church may be able to save the motion picture from some of its own worst dangers.

## THE SUNDAY SCHOOL AND THE CHURCH

THERE are a good many places of worship now where there is a big Sunday school and a poor little preaching service following. One men's class of a hundred does not have ten men stay to church. A young people's class is recruited outside the church and will never contribute much to the church life, for the young people are not being led to appreciate worship and the message of the church.

In the old days the Sunday school lived in the church by sufferance. It was a sort of permitted organization which had a doubtful welcome. Long since, the Sunday school has come to be fundamental to the whole program of the church in the community. We now know that the surest way of building a great church is to grow it out of the Sunday school. A Sunday school that has no loyalty to the church is one which is defeating one of the primary ends of the existence of the school.

In order that the church may have a deeper sense of interest in the Sunday school, many churches elect the Sunday school officers in the church election, recognizing the Sunday school as the church at work in the business of religious education. Some churches give the Sunday school money from their budgets so they will not lack equipment. In addition to these devices there is every need that the church should be educated to have the deepest concern for the welfare of the school.

All of this, however, calls for a greater loyalty on the part of the schools. We need new standards of success in Sunday schools. A Lutheran school we know marks church attendance on the part of its pupils as among the works of merit. The Sunday school superintendent should be trained to know that the success of his task depends not upon the mathematics of attendance, but upon the souls which are won to Jesus Christ.

## WHO IS OUR NEIGHBOR?

WE ARE all familiar with the immortal parable of Jesus, that of the Good Samaritan. It has been told again and again, until we all know now that Jesus would never permit a man to regard as his neighbor only those of the same creed, nationality or having some other peculiar kind of propinquity. Our neighbor is the man we can be neighborly with, always.

The Church also has its neighborly duties. The people who live around a local church are proper subjects of the Good Samaritan kind of treatment. Yet it is doubtless true that many churches do not know their neighbors.

A certain up-to-date city church has completed a card catalogue of all the people living in its district. This church knows not only where its own members are, but also where the Baptists and Methodists are. Sometimes the pastor of this church gives a new Methodist pastor a list of the unattached Methodists in that district. Of course this church knows where the people aer who do not belong to any local congregation.

It is just such handling of the religious problem that prevents our work from being ineffective. It would be impossible for a man to live in that community for twenty years and yet remain untouched by the religious institutions of the community.

But one thing is needed to complete the plan. That is, a permanent interdenominational clearing house in a city with machinery to keep the cards up to date. Once a complete card index of a city was made, a religious worker could keep it up to date by securing information as to changes from the business houses of the city. There is no reason why the business of Jesus Christ could not keep as closely on the trail of new people as milk drivers are able to do with their present system.

## THE PULPIT ESSAYIST

IT WAS said that previous to the Wesleyan revival in England a man might go from church to church and not know from the pulpit utterances whether he was in a Mohammedan mosque or in a Christian church. That would hardly be possible in any great Christian city in the world today, but it may fairly be questioned whether much of the preaching of our day has not lost from it the thing that makes it preaching.

The productions offered to congregations are sometimes lectures. These have the virtue of being informing if they are well done. Sometimes we are given an essay. In this case there is neither information nor inspiration as the thing often comes out of the sermon factory.

The great seminaries of the country have successfully delivered us from the ranters. We are now pretty well determined that the men who fill our pulpits shall be men of training and culture. But having escaped Scylla, are we to be victims of Charybdis? Shall the

church of today succumb to the sloth-producing influences of the pulpit essayist?

The need of the hour is for men with big convictions about big things. The balancing of doubts on a needle's point may be well enough in the classroom. It has no place in a pulpit. The church of today calls for men who know in whom they have believed. The great world is full of problems that call for a religious solution. There is a religious note coming even into our magazines. The world naturally looks to the pulpits of the world to furnish guidance.

The preacher of the hour will not be afraid to "let himself go" once in awhile. "Billy" Sunday does it, with ambiguous results sometimes on account of his deficient training. But if we could take the "Billy" Sunday abandon and put it into some of the educated men we know, there would be a combination that might bring New York or Chicago to its knees.

### THE SERMON BARREL

PROBABLY most preachers have a sermon barrel—concerning which so many funny things have been said. It would not be fitting for any man to allow his work to perish. There are emergencies when such a barrel comes in handy. But most preachers have learned by means of their barrel just how rapidly the world is moving.

A preacher said the other day that the world has lived a thousand years in the past three. All things have become old to make place for the new. While this has been preeminently true of these particular years, it is true of any group of years.

It is for these reasons and others that a sermon barrel is a museum. A man cannot hope that the thing he said ten or twenty years ago will be helpful to the people of the here and the now. There are gospel themes of perennial interest, but they must be presented with a variety of illustration and with the approach that is appropriate for each age.

Who could hope to rival the power of St. Augustine's denunciations of sin? Yet the reading of his Confessions in a church today would not at all be certain to prove interesting. Perhaps a church today would be more interested to hear Professor Ross's denunciation of sin in a powerful book of rather recent production.

The gospel has but a few great themes. Some preachers have staked all in preaching throughout a ministry a single one of these themes, with variety of subject and presentation. Every live preacher is made to realize, however, that yesterday's sermon will not quite fit the needs of today.

# How Books of Religion Took Form

BY HERBERT L. WILLETT

RELIGION is older than any writing. It seems evident from what we know of the history of the race that long before there were any books, or even the art of writing was known, men believed in deity, and were at pains to express their belief in some sort of service.

Some of these manifestations must have been of a very simple type. Among the lowest of them were animism and fetichism. In these cases the objects of nature, or even the simplest of material forms, were invested with a magical character which makes them potent for good or evil to the one who comes in contact with them.

In most of the early religions certain spots were believed to be sacred, as the abode of divine beings or demons. Such places, stones, fountains or springs, groves or single trees, graves of holy men, river banks or mountain heights, were regarded with veneration, and believed to be inhabited by beings whose favor was to be sought and whose displeasure must be avoided.

Also, because of their relations to higher powers, as their servants or their embodiment, particular men and animals were believed to be holy. The members of some of the early priesthoods, religious devotees, hermits, ascetics, and the animal totems of many tribes, were so honored. In some parts of the non-Christian world these strange expressions of the religious sentiment may yet be found.

Almost all religions have had certain sacred places, like Benares, Mecca, Jerusalem or Rome, to which the pious resorted to honor the memory of the founder of their faith, or some saint conspicuous in its history. Such pilgrimages were a notable feature of Old Testament times, and a recognized factor in nearly all religious movements.

In connection with all these and many other early features of religion, some form of ritual, simple or elaborate, was devised. Wherever there are worshippers, there something in the nature of sacrifice, confession, prayer, expiation, or some similar attempt to hold converse with deity, has been practiced. Oracles, shrines, and the ritual of worship are only the efforts of human beings to penetrate the mystery of divinity and find access to God.

### WORSHIP EARLIER THAN WRITING

None of these simpler expressions of the religious life require a scripture. Men can worship without having any sacred book or documents of any sort. Long before the art of writing was known, all these forms of worship, and many others, must have been practiced. And long after men could write, the ritual of sacred places was probably transmitted from one generation of priests to another, with no thought of committing it to writing. In all the early stages of any religion, as the story of the Christian Church makes clear, men are not concerned to write. They make known their message by word of mouth. It is only after a time that they take thought about the making of books.

It is because of this fact that nearly all the early materials which later find their embodiment in the books of religion are handed on for a long time in oral and traditional form. They are repeated from one to another, and with the tenacity of a child-like memory of words, they are preserved with only slight changes for generations. Writing, though very old as a human achievement, is only a late means of enjoyment and diversion. In antiquity, few men knew the art, and the work was costly and

laborious. To-day everyone writes, and the press multiplies the written pages with the swiftness of steam and electricity.

### MEMORY RATHER THAN BOOKS

In the times when most of the world's sacred books began to take form, including the Old Testament, it was easier to remember than to write. Stories, poems, instructions were handed on from father to son, and from teacher to pupil. Scholars believe that the Homeric poems, the greatest classic of ancient Greece, were unwritten for many centuries after their composition, and yet have survived in fairly accurate form from that dim past. It was not otherwise with the earliest portions of Holy Scripture.

It seems probable that long before any of the books of the Old Testament were written in the form in which we have them, there were many short and pithy sentences in the style of proverbs, aphorisms and oracles, that had taken their place in the common speech of the day, and passed as the current coin of conversation. The orient has always been fond of maxims, parables, quaint sayings in which the wisdom of the past was believed to be stored. Long before the Book of Proverbs was thought of, there were many such floating bits of wit and wisdom, as our oldest sources, like the books of Judges and Samuel, bear witness. Such riddles as the ones propounded by Samson at his wedding, such stories as the parable of the trees, hurled by Jotham at his arrogant brother, such proverbs as the one quoted by Zebah and Zalmunna to Gideon, were treasured in memory.

Then there were fragments of poetry, like the Sword Song of Lamech, the Song by the Sea, recounting the triumph of Jehovah over the hosts of Egypt, the Song of Deborah, and the song of celebration of David's victory over Goliath. With them must have been treasured the laments and elegies over famous men, like the dirges of David for Saul and Jonathan, and for Abner. Perhaps at some later time such fragments of national poetry were gathered into such a collection as the lost Book of Jashar, or The Book of the Wars of Jehovah, referred to but not included in the Old Testament. For centuries before there was any attempt to write down the floating poetry of remembrance, these and many other songs probably passed about as the common possession of the Hebrew bards and story-tellers.

### EARLIEST WRITINGS

It is impossible, of course, to be sure when the material which later went to the making of the Old Testament began to be written down. If one is to judge by the examples of other ancient people, it would seem likely that the laws that were taking form were written out, and, perhaps, displayed on tablets or carved on stones. Egyptian and Babylonian instances of this sort are familiar. The Ten Commandments, which were known as early as the time of Solomon as a written code of instruction, and probably go much further back as oral precepts, may well have found visible embodiment as the recognized form of popular direction. In the different forms in which these first laws of Israel were cherished as the words of Moses the man of God, they had an authority like that which was attributed to the utterances of Confucius, Zoroaster and Socrates by their disciples.

As soon as the interest in writing developed, and the body of worthful tradition exceeded the ability of men to remember, records of the poems, proverbs, parables and stories of the past were made and multiplied. Some sort of institutions that corresponded to the schools of later days grew up. This was the case in India, China, Persia and Greece, and there is no reason to doubt that it was also true of Palestine. Groups of the Wise met for discussion and instruction, and the words of the Sages were sought and treasured by their scholars.

But much more important, from the point of view of the growth of biblical literature, was the work of the Sons of the Prophets. At first these were the wandering seers, who went about in Israel, giving oracles, inciting the people to loyalty to their national faith, and in a rude fashion, interpreting the sanctions of religion. Gradually, under the leadership of saner and abler men, like Samuel and Elijah, they were localized in communities at certain of the more famous shrines, and became the first examples of the Schools of the Prophets, which later played so important a rôle in the story of education and religion in the land.

### SCHOOLS OF THE PROPHETS

In these schools the traditions regarding the great leaders of the past—Abraham, Moses, Samuel and the like—were preserved and used as the material of common instruction. The story of Jehovah and his mighty deeds in behalf of his people was rehearsed and written out. The world traditions of divine activity in the creation and discipline of the race were revised and adapted to Hebrew use. For the Hebrews were the children of the great Babylonian civilization, and the traditions of that ancient people were not unknown to them. To this fact is due the striking resemblance of the Hebrew prophetic and priestly stories of creation and the flood to those of the Babylonian cycle.

In such circles of instruction the preaching of the prophets of the nation was the standard of instruction. The words of the leaderlike men whose names have become familiar to us as the moral and religious teachers of Israel, were carried out into the wider reaches of the national life by the members of these brotherhoods, and set down for the purposes of further study and later preservation in the schools of the prophets. A vast and widespread activity went on among these unknown servants of God, only fragments of whose labors have been preserved in the records of the Scriptures.

And if the prophets were busy with their task of studying, interpreting, recording and distributing the oracles of master spirits of their order, not less fruitful were the literary labors of the priests, the ministers of the sanctuaries. Each of these shrines was in some manner a school even before the days of the great reformation, Jerusalem. The growth of priestly ritual and torah began very early, and never ceased, though its most flourishing period came after the destruction of the national institutions, and the change of Israel from a nation to a church. The body of writings that took form in the schools of the sanctuaries and later in the schools of the scribes and was known technically as the Law, became later on the most revered of all the sacred books, and held in public regard a position far more impressive than even the greatest of the prophetic writings.

### VARIETY OF LITERARY INTEREST

Of course, one must not forget that religious literature is by no means the earliest to take form. Men were interested in much more commonplace matters before they began to write down laws and oracles. From the days of picture writing to the age of literature, people were concerned to write about a hundred different things which

pertained to the simple life of the community, and had little to do with the subjects outside of the ordinary secular activities. Letters were exchanged, contracts were recorded, accounts were kept, public proclamations were made, the campaigns and achievements of kings were celebrated in laudatory chronicles, and inscriptions commemorated notable events.

In this growing mass of writing, the religious interest had its place, in the kind of products already mentioned, as well as the literature of omens, magical formulae, incantations, prescriptions for various emergencies, and other like documents. Most of these materials have long since perished. A few survivals and many references to such subjects make it clear, however, that among all the nations of antiquity possessed of a fair degree of culture, such written materials were to be found in great abundance. That they should have perished almost wholly is not surprising. It is rather cause for congratulation that so much has survived from ages in which the interest in the preservation of writing was so slight. And it is still further the good fortune of our time that archæological research is annually adding a considerable volume of unearthed materials to the literary treasures of the world.

### SURVIVING HEBREW BOOKS

When we turn to the Hebrew people, whose writings have proved of such value to the moral and religious life of humanity, we discover that out of a large quantity of writings of many sorts a few have come down to us in a unique collection which we call the Old Testament. The books found in this list give clear testimony that they are but a small part of all that was once extant. The books named in various parts of the Old Testament as once in existence but now lost would make a considerable volume. It is a vast misfortune that so many have perished. But this is the fate of much of the writing of the past, and we may feel a degree of confidence that in the providence of God, and by the working of the principle that the most valuable things tend to survive, we have in our possession the writings the world could least afford to lose.

These Hebrew writings in the amalgum which we know as the Old Testament, appear to have taken form between the tenth and the first centuries before Christ. For the most part they were written in the Hebrew language, during the period when that was a current speech. There are a few fragments of Aramaic, a kindred but later dialect. But the books as a whole are Hebrew. This was doubtless the foremost reason for their inclusion in a special collection from which later writings, in the Greek of the subsequent period, were excluded. The simplest definition of the Old Testament is that it is the total surviving literature of the Hebrew people during the centuries when their language was a living tongue.

Bible students have often supposed that there was something sacred and marvelous about the Hebrew language, because the Old Testament books were written in it. This is not the case. It was merely one of the many dialects into which the great family of Semitic languages was divided. It seems to have been the speech of the people inhabiting Cannan at the time the first Hebrew emigrants reached the Mediterranean coast from their Aramean and Babylonian fatherland. They took the language of their new neighbors in Canaan, in so far as it differed from their former Babylonian tongue, and this in time became known as the Hebrew language. Though this is by no means the most finished of the Semitic dialects, it is a wonderfully expressive language, and the sacred writings of the Hebrews owe much of their picturesque and expressive character to the dialect in which they were recorded.

### LATER GREEK WRITINGS

There were later books of religion, such as Maccabees and the Wisdom of Solomon, closely related to this body of writings, and in many ways differing from it only in the fact that they were set down in the Greek tongue, which became the vehicle for literary work in Palestine in the second century B. C. These books have merited a much larger measure of attention from biblical students than they have received. But because of the secondary position to which they were relegated on account of their form, they have usually taken their place merely as "apocrypha," and lost their rightful treatment at the hands of a large portion of both the Jewish and the Christian communities.

The New Testament is the collection of writings that gradually became classic among the numerous documents written in the early Christian society, between the years 50 and 150 A. D. They were of several sorts—epistles, memoirs, travel narratives, defenses of the new faith, and apocalyptic manifestoes. They were all grouped about the life and ministry of Jesus, and the work of his first interpreters. They are but a small part of the large body of literature produced by early Christianity. It was an age of remarkable literary activity, and the volume of writings that grew uparound the person of the Lord was very great. A much larger proportion of these have survived than in the case of the older literature of the Hebrews. But much the same process of selection took place, and out of the total mass of Christian documents there gradually emerged the small list of books which are now included in the New Testament. Many others found their places in that extra-canonical collection generally known as the New Testament apocrypha.

In some such manner as this our Bible came into being. Its character and value prove that a book does not need a supernatural origin in order to be the vehicle of the Spirit of God to the soul of man. This marvelous collection of documents, so simple in form and so human in the making, has taken a place occupied by no other in the regard of the race, and is increasing by wider and wider diameters the scope of its influence. These books are our most valued possession. Their sound goes out into all the earth, and their words to the ends of the world.

## An Evening Prayer

ACCEPT the work of this day, O Lord, as we lay it at thy feet. Thou knowest its imperfections, and we know. Of the brave purposes of the morning only a few have found their fulfillment. We bless thee that thou art no hard taskmaster, watching grimly the stint of work we bring, but the father and teacher of men who rejoices with us as we learn to work. We have naught to boast before thee, but we do not fear thy face. Thou knowest all things and thou art love. Accept every right intention, however brokenly fulfilled, but grant that ere our life is done we may under thy tuition become true master workmen, who know the art of a just and valiant life.

—Walter Rauschenbusch

# Billy Sunday's Conception of Religion

**Expressed in an Address Before the Uuitarian Ministers' Association of Boston**

*Billy Sunday has been achieving the most spectacular success of his evangelistic career in Boston. Prior to his entrance into that city the strong Unitarian sentiment was divided in its attitude toward the revivalist, one of whose chief assets has always been his attacks on Unitarianism. Instead of returning blow for blow the Boston Unitarians at last decided to treat the evangelist not only with tolerance but with sympathetic respect for whatever virtues could be shown to inhere in his work. They invited him to speak before their ministers' association, an invitation which Mr. Sunday accepted. The Christian Register had Mr. Sunday's address taken down stenographically. We believe this address has real significance. We publish it here without editorial comment. It will suggest many and various thoughts to Christian Century readers. Suppose we make an exchange of our thoughts through the columns of the "Century!" Write down in not more than 200 words the outstanding comment which this address suggests to your mind and send it in. Let the comments be as candid as—well, as candid as you believe our editorial comment would be!*—THE EDITOR.

"I AM an old-fashioned preacher, and my object and aim in life is to try and make it easier for people to do right and harder to do wrong; and I have no other object or aim than that. I hope what I have to say to you will help you as much as your kind invitation to me has already helped me. The goal toward which all things are moving is the acknowledgment of the sovereignty of God. All things are to be subject to God. All power is given under heaven unto Christ that he may conquer all God's enemies, and when this is done he will abolish all rule and authority and power of the devil, and when he has destroyed the last enemy, sin, he will deliver up the kingdom to God, the Father.

"Popularly speaking, salvation is escape from the punishment of sin and assurance that the fellow will enter heaven. It is something more than an escape from punishment of sin. Salvation to a person drowning would be his restoration to the condition he occupied before. Salvation from sin restores man to the condition he occupied before he sinned.

### BODY AND SPIRIT

"Now, the spirit and the body are involved in the fall, and both have to be restored, spirit and body. All right. Complete salvation demands the restoration of the whole man. Very well! That their restoration can be all that was desired is evident from the fact that when God made man he made him perfect. God is not like an architect; for the architect makes a tentative plan and alters it here and there until he is satisfied. Man was perfect at creation. The reason he is not perfect now is because of sin.

"I don't believe in the bastard theory of evolution. I don't believe that I came from a protoplasm or a

*Rev. William A. Sunday*

fortuitous concurrence of atoms. I don't believe that my great-great-grandfather was a monkey in a cocoanut tree with his tail wrapped around a limb of a tree shying cocoanuts at the neighbor across the back alley. If by evolution you mean advance, I will go with you. If by evolution you mean that I came from a monkey, good-night!

### GOD'S PLAN OF SALVATION

"Now, if man's spirit alone is restored, then he is partly saved. If his body is restored, he is partly saved. Therefore to be saved means that he must be restored to his original perfection. While God knew how salvation would ultimately be attained—and the grounds of it existed before the foundation of the world—instead of saving man directly after he fell, God chose to lengthen the process and make a full display of his love, his justice, and his mercy, and to show that salvation was by grace.

"How could man show his obedience? Well, God made the forbidden fruit the test and man disobeyed, ate the forbidden fruit, and the world became a graveyard and an ache and a pain. He made the rite of the sacrificial test, the offer of the sacrificial lamb by way of return. Abel offered his sacrifice in faith, and God accepted it. Old Cain in a spirit of rebellion went out and gathered the fruits of the field and offered them to the Lord, but he said, 'No, nothin' doin'!' and he rejected it. Just the same as I did. He couldn't offer a substitute any more than I can hang a tallow candle in the heavens and have a substitute for the sun. When man multiplied he followed the footsteps of Cain, and, weary with sin and meditating on punishment, God sent Noah to warn the people, and the warning was fruitless.

### THE WRITTEN LAW

"Then, God gave the written law. Perhaps man was ignorant, perhaps if God would tell him what he wanted him to do in written law, man would obey it; and so God gave the code which would save. The plan along this line was to raise up a people having God's special care, to whom he would give his law and through obedience God would bless them. The other people would see God bless them and turn from their idolatry to the Lord that they might correspondingly receive the blessing. This people one night were brought out of Egyptian bondage. Two million people were suddenly converted from being slaves, baring their backs to the lash of the taskmaster, making bricks for old Pharaoh without straw, unto a nation; and at Sinai God gave them the Ten Commandments. For forty years they were in the wilderness, and God was training them to obey. When at

last they entered Canaan God commanded them to destroy the idolatrous people that had taken unwarranted possession of their land. That land belonged to them. If you got home today and saw some fellow in your home, you would order him out, and, if he wouldn't go, you would make him hotfoot out of the place or call the policeman. Then they rendered partial obedience and saved some, and the ones they saved became thorns in their flesh and tempted the Jews to turn from God to idolatry and worship the idols; and God punished their idolatry. When they repented, of course the Lord forgave them, but their tendency was all the time to forsake God.

### ISRAEL'S WAYWARDNESS

"Now, God had governed Israel through Moses and Joshua and the judges that he had sent, but when Samuel was an old man, about ready to give up his governorship, the people said, 'Oh, give us a king, that we may be like other nations.' It broke Samuel's heart, and he went to the Lord about it. The Lord said, 'Now, Samuel, don't you worry; they aren't rejecting you; it is I that they are passing up'; and he gave them a king in his wrath. All through the history of the Jews until today they have suffered from that minute for that thing.

"Now, under old Rehoboam, who was a heady, chesty, high-headed young fellow and a high roller, the kingdom, because of oppression and injustice, was broken in two. Ten tribes became Israel and two tribes became Judah. The ten tribes ran such a course of rebellion that God gave them into the hands of the Assyrians, and they have been lost to this day. The two tribes of Judah ran a similar course. They had a few pious kings who did their level best to turn them in their mad, wild stampede of idolatry and sin, and God flashed the semaphores of his eternal truth across their pathway and delivered them into the hands of old Nebuchadnezzar. They wouldn't obey God. Nubuchadnezzar carried them to Babylon, and that was the end of their kingdom of Judah. God did not allow the Jews to run this downward course without warning. He sent prophets to preach the way of righteousness and the coming of Christ, but the people would not repent. That was the end of the second experiment.

### SALVATION NOT BY LAW

"Now salvation was not by law. Paul could point to the history of the Jews as proof of its failure; and the failure ought to shut the mouth of everyone who harbors the thought that salvation is by works. The great lessons that God teaches by the history of the Jewish nation are: first, man is not inclined to obey God's law; second, man cannot save himself. The third method of salvation was last. God waited, and finally he put beyond all question that salvation is by faith and not by works, by laying help upon one that was mighty to save. So he sent Jesus Christ into the world to become a saviour. Christ came not only to reveal God to man, he came to reveal man to man. In Jesus Christ I have the highest possible revelation of God. Because God has revealed himself, I can tell that fellow out there what God wants him to be and how God wants him to live. The special feature on which Christ laid stress was love—love. Christ's end and aim was to win men's hearts and show them the love of God. He wanted them to know that God loved them. It was the love of God that gave the law to mankind. It was the love of God that inflicted punishment when they disobeyed. It was the love of God that sent the prophets. Christ proceeded to convince by deeds. If the people could not reason, they could feel, and if they could not be reached through their intellect, very well—then they could through their sorrows and their distresses and their miseries. They needed help and they were sick, and helpless, and blind, and lame, and with the touch of pitying love Christ healed their flesh, forgave their sins, and their hearts were softened and many believed. Not to leave any place for doubt, Christ laid down his life for them.

### SAVED FROM SIN'S PENALTY

"Now, we have been bought for a price with the precious blood of Christ; bought from what? Bought from the penalty of the law. God's plan was that man should live forever, but man perverted God's plan and the penalty was, 'The soul that sinneth, it shall die.' By acting as our substitute Christ delivered us. He tasted death for every man, and everyone who accepts and comes to Christ is released from the penalty of the law.

"Now, that is God's method of salvation. The first step is the renewal of the spirit through salvation, and the second step is the renewal of the body through resurrection. Between the salvation of my soul through faith in Jesus and the renewal of my body through resurrection, death steps in, and between the salvation of my soul through faith in Christ and death, my friends, my renewed spirit dwells in my unrenewed body; hence there is a scrap on hand. That is what is the trouble now here. When I accept Jesus Christ my soul is saved then and there, and that is the assurance that my body will be saved at the resurrection. But my redeemed spirit dwells in my unredeemed body until death, and so there is a battle there. At resurrection my renewed spirit and my renewed body are united and stand before God restored to my original condition before man ate the forbidden fruit and brought sin into the world. God brought me back again. In Samuel's time the term 'king' had never been applied to God. The people demanded an earthly king, and Samuel declared God was their king; but God answered the people according to their folly. He said, 'You don't need it.' They said, 'We have got to have it.' He said, 'All right, you bullheaded mutts, you can go ahead and have it.' So the Lord said, 'Go ahead,' and they had their king.

### FATHERHOOD OF GOD

"The sin of rejecting God as King is the sin of the world today. Some people think they honor him by teaching the fatherhood of God and the brotherhood of man; they have declared that instead of the sovereignty of God, the fatherhood of God should be put forth, and they have been ringing the changes all over the land in all denominations today on the fatherhood of God and the brotherhood of man. Some think they have discovered a new religion. No doubt God is the father of those that believe in him through the Lord Jesus Christ; but will you hide yourself in the fatherhood of God, or are you going to say to the people, 'Gird yourself in order that you may obey the will of God and do the will of God'?

"What is the dominant note of the Lord's Prayer? That the fatherhood of God may be acknowledged? No. The brotherhood of man? No. But 'Thy kingdom come and thy will be done'—the kingdom of God as Jesus Christ preached it. It is through Christ that man will get back to his allegiance. God demands obedience; he wants to rule in every heart, and I don't believe, men, there was ever a greater time in all this world when we ought to preach obedience to God than now. The world has gone daffy today in the service of mammon. We are going crazy over social service, over uplift, over things which in themselves are all right and are absolutely indispensable, but the trouble is, we are simply turning away people from obedience to God

and God's truth. 'Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father in heaven.' The kingdom must be set up in our hearts. All things are working to this end, even the war in Europe. I don't know how it is going to be brought about, but it is going to be brought about. I don't believe in war if you can possibly get along without it, but there are times when you have to scrap just the same. If there had been no war, Bunker Hill monument wouldn't stand yonder.

WHEN WILL THE KINGDOM COME?

When the kingdom is to be established, I don't know. Nobody knows. Old Russell had it doped out; he was going to wind it up here. The Millerites had it way back in 1848 and they knocked off work and crawled under barns, and it hasn't come true yet. Before the kingdom comes, a good many things will have to be done. The nations are going to be converted; the Jews are going to be restored; Jesus will return, Satan will be bound, the dead will be raised, the judgment will take place, and Christ will sit on the throne as judge. When he holds the reins of universal power, he will destroy the last enemy, death, and deliver up the kingdom to God, the Father.

"The whole world groans and travails, my friends, in pain until now. When man is restored the earth will be delivered from sin. No thorns, no thistles, no briers, my friends; no sorrow, no famine, no war, no saloons, none of the infamy that curses this old world; all will be blotted out. Yet in spite of God's willingness to pardon, men continue to reject him. Man's will is his central glory. God decreed the freedom of the human will, and he stopped right there. I am Methodist enough to believe that, although I am a Presbyterian. Hats off to old John Wesley! He took dry-as-dust theology and set it on fire. God will not destroy man's central glory, his free will. If a man wants to love sin he can go ahead, but he must remember that when he is through he will go to hell, and that's all there is to that. God will never coerce any man on earth, but he appeals to people to forsake sin. That is my mission in Boston, to make it easier for people to do right and harder for them to do wrong, make it easier for a man to walk home sober, and make it easier for people to live in joy in this material old world. With all the power that God gives me I have come to preach the gospel of Jesus Christ for all I know how to do it."

*Our readers are invited to comment on the views of Mr. Sunday as expressed in the above address, keeping their statements within a space limit of 200 words.*

# Why Force Fails

**By Washington Gladden**

OF course, the kingdoms of this world have never yet acknowledged His dominion. International relations have always been founded on the law of physical force; kings and rulers have never had any faith in the might of any weapons that are not carnal. So they have kept the world always in strife.

At this moment most of the great nations of the earth are reddening their fields with blood and blasting the lives of their people in the insane endeavor to prove that right relations between nations can only be settled by war. They will prove, of course, that war can do nothing of the kind.

RIGHT BASIS

Right relations between states can never be founded on hate and suspicion and fear. The forces in which the nations are trusting are powerless to give them the good they are seeking. What they will do will be to demonstrate, once more, the futility of force. There are forces, irresistible forces, within the reach of these nations, which would quickly and surely secure right relations among them.

Kindness, friendship, good will, how quickly these would banish enmity and quench suspicion and abolish fear! Germany will never subdue England; England will never crush Germany; but either of them could win tomorrow a splendid and decisive victory by flinging away the sword and saying: "Come, what is the good of this hideous, fiendish, futile fighting? It settles nothing; it never will. Let us be friends! Let us study how we can dwell together in unity, how we can help and serve each other. There's room enough under the sun for all of us, and the space under the sod for our slaughtered youth is getting scarce. Let us have peace!"

DREADNOUGHTS AND PEACE

There is a force which is irresistible. That is the power with which the mind which was in Jesus is ready to clothe men and nations. All England's dreadnoughts, all Germany's batteries and battalions are devices of feebleness and futility; they will fail to give either of them any conclusive victory, any enduring peace.

What a flimsy thing a dreadnought is, or a battery of big guns, for overcoming hatred and suspicion and fear in the hearts of a people! And how quickly all that darkness could be dispelled by a few words of good-will from the leaders of the people!

When will the nations learn how feeble are all the weapons that are carnal, and how mighty, under God, are the weapons of light and love?

OUR NATIONAL ATTITUDE

And how pitiful it seems that this nation, after watching for a year and a half the insane spectacle of the powers of Europe slaughtering one another for nought—with the assurance that every one of them will be infinitely worse off when the war is over than ever they were when it began—should now propose to join this procession of maniacs and find out for herself how stupid and insensate is the age-long delusion that right relations between states depend on the use of physical force; that we cannot live in unity with our neighbors unless we are prepared to kill them.

## Goals

Ah, well for him who knows, when each new goal
Eludes his steps, 'tis only that the soul
To farther goals may speed, and that the eyes
May thus be lifted toward a fairer prize;
Who, called at eve to lay his hopes away,
Knows higher hopes shall come with breaking day.

—Thomas Curtis Clark

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

BY ORVIS F. JORDAN

### Religious Education Association Meeting, 1917

"Religious Education and the Coming World Order" is to be the theme of the Fourteenth Annual Convention of the Religious Education Association, which will be held at Boston, Feb. 27 to March 1, 1917. The theme will be developed in addresses at popular evening sessions in Symphony Hall and other meeting places, and will be studied in its relations to the colleges, to churches and Sunday Schools, to the family, to public schools and to other social agencies in special meetings held in the afternoons. Several commissions have been studying specific problems in moral and religious education during the past year, and these will report at the convention. Sessions will be open to the public. Programs may be obtained by addressing The Religious Education Association, Chicago, Ill.

### Methodist Theology For the Chinese

The esteem in which Sheldon's "System of Christian Doctrine" is held among Methodist peoples is seen by the fact that it is now translated into the Chinese language. Rev. M. C. Wilcox has made it ready for printing by the Methodist Publishing House of Shanghai. The book has been adopted as one of the studies in the Chinese preachers' course of study.

### English Preacher Wants No Rich Bishops

Rev. Hubert Handley of England has spent ten years championing the cause of abolishing the worldly grandeur of the bishops. He insists that the wealth of the bishops prevents the church from making an appeal to the poor. He preached recently in a city church of London. The text was taken from Acts iii. 6: "Silver and gold have I none; but such as I have give I thee; in the name of Jesus Christ of Nazareth, rise up and walk." The preacher declared that St. Peter here struck a deep and lasting Christian note. Poverty goes with spiritual power. They who say grandly, commandingly, "In the name of Jesus Christ of Nazareth, rise up and walk," are they who also, in effect, say, "Silver and gold have I none." Thomas à Kempis and John Wesley were adduced as eminent illustrations of this law. The Church of England today is saying to the nation, "In the name of Jesus Christ of Nazareth, rise up and walk," but the nation does not listen, the masses of the nation turn a deaf, a contemptuous ear. All kinds of reasons are offered for this default. The real reason is that the masses of the people do not believe in us Churchmen, particularly in us clergy; the people instinctively feel that we are double dealing, are trying to obey two masters, are, with every moral device and social contortion, struggling to serve God and mammon. The root of this worldliness of the Church is the worldly grandeur of the bishops.

### Wants Church of All Nations

There are 600,000 Germans in and about Chicago, and the Methodists have been successful in planting churches among them. Bishop Nicholson, the new resident bishop of this district, is planning to develop further this German work and also looks forward to the founding of a Church of All Nations on Halsted street on the south side, which will be modeled after Dr. Helm's church in Boston.

### Roman Catholics of Canada

The Roman Catholics of Canada seem not to have enlisted in the war as the members of other religious communions have done. While twelve per cent of the members of the Anglican church have enlisted, the percentage of Roman Catholics is said to be but a little over one per cent. The Roman Catholics of Canada are of French extraction and are not sympathetic with France in the present war, for to them the separation of church and state in France has made the mother country "godless" in their eyes. Religious feeling in Canada is not very cordial these days as the Roman Catholic section of the population is being regarded suspiciously by the various Protestant groups.

### Unitarian Churches Well Served

While the Unitarians of New England are not numerous and not growing, their work would seem to have great solidity. There are 199 Unitarian ministers settled in New England churches and less than a dozen churches are without ministers. The average length of pastorate is seven years, which is more than twice that of the evangelical churches. Twenty-one of the ministers have served their churches twenty years or more. Nine ministers have a record of over thirty years in one church and two have been forty years in a single field. The Unitarian churches have adopted a schedule for presenting the cardinal positions of the Unitarian fellowship and Sunday by Sunday the sermons are being preached setting forth Unitarian doctrine.

### Catholics Must Know the Doctrine

For the coming five years there must be popular instruction in Christian doctrine in every Catholic church of Chicago by order of Archbishop Mundelein. At all low masses, ten minutes of Christian instruction will be given at each service. The first year of this process will be given over to an exposition of the Apostles' Creed.

### Quakers in England Embarrassed

The Quakers of England are very apprehensive with regard to future military measures compelling men in spite of conscientious convictions to enter the army and fight. At the annual meeting this year the men of military age set forth their quiet and determined purpose to remain out of military service at any cost. An observer at the meeting reports: "Many of them seemed mere boys. They sat patiently there quite unanimous in their intention to go to any lengths to preserve the religious freedom of this nation in the crisis that had come upon it. They were extraordinarily simple, quiet, and unemotional, but all that one had heard of the early days of Christianity—of its unheard-of position in relation to the powers that be—became irresistibly vivid in one's mind. That primitive Christianity was intensely alive today was born in one."

### One Day's Income

The members of the Protestant Episcopal church were asked recently for one day's income for missions. Enough members responded to the appeal to bring in a total of $95,000, according to the report made the middle of September. An effort is being made to increase this amount to $122,000 at an early date. Bishop Tuttle of Missouri, the presiding bishop for the United States, has sent out the appeal.

# Social Interpretations

By ALVA W. TAYLOR

### Hope for St. Louis

Has the Business Men's League of St. Louis seen a new light? They made a plea to the public last October for the saloons; now they have elected J. Lionberger Davis, a militant young prohibitionist, who fought them to the last ditch on this proposition, as their president. The St. Louis Republic, for so long of like mind with the Business Men's League, but now edited by a former Congregational minister, has been calling upon St. Louis to wake up to the fact that the country is going dry. In his Sunday address before the Federal Council of Churches, W. J. Bryan denounced the bankers and business men of St. Louis in tones that reminded his hearers of the words of the old prophet Amos in his condemnation of the princes and leading men of Israel. Unless St. Louis changes her ways she will be under the handicap of being known as "the shame of Missouri."

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### Labor and the Saloon

At one of its meetings during the campaign the Detroit Federation of Labor voted to ask all affiliated unions to withdraw as delegates such individuals as had joined the Trade Union Dry League. This reveals two facts: first, that workingmen are organizing dry leagues, and the other that there is still a saloon influence in the affairs of organized labor that is menacing. But in order that we may know that saloon influence is not dominant it is worth while noting that the labor leaders in Duluth offered to find places for every liquor employe ousted by the prohibition law. Only six applications were received. Positions were found for each of them within a few days, but five of them had already taken other positions. Labor will rapidly awaken to see the truth of what Vanderveldt, the great Belgian leader, recently said: "Frankly, I see no reason for waiting for the morrow of social revolution before we stop poisoning ourselves. We should prohibit the sale of alcohol."

### The Eclipse of Democracy in Japan

Japan's Grand Old Man, Count Okuma, recently felt compelled to resign the premiership of Japan on account of lack of support in the government and parliament. Japan's cabinet, like Germany's, is not responsible to the people but to the emperor. Nevertheless, its tenure of office often depends on its ability to work through the rather bureaucratic type of representative government and the parliament. Count Okuma is the leading democrat of Japan and is doubtless its most liberal-minded, far-visioned statesman. But the Japanese people are ruled in a more or less paternal fashion. The Mikado is all-supreme and, doubtless, a vast majority of the people still look superstitiously upon his person as sacred. Count Okuma is thoroughly sympathetic with all things modern, including Christianity, the best type of education and democratic tendencies. Doubtless there were at least three fundamental reasons for the disintegration of his influence among the co-operative arms of government.

First and foremost was the demand of Japanese imperialism upon China. It was impossible for Count Okuma to use the iron hand of a Bismarck because his principles were rather like those of Gladstone. Secondly, there is the growing antipathy in Japan toward Great Britain and the suspicion that she may checkmate Japan's ambition to become the England of the East and keep the ruling influence, if not, indeed, the actual governing power in China. Then there is the ancient conflict between England and Russia in Asia, which the Japanese could well believe will arise again once the war is over. This, of course, involves the new Russo-Japanese treaty. Third, was the rising tide of democracy in Japan itself, with which Okuma was thoroughly sympathetic. The young Mikado is given credit for being somewhat reactionary from his father's liberal policies and inclined to rule with a military rather than a civil arm.

Count Okuma recommended Baron Kato as his successor, but Kato was not satisfactory to the elder statesmen and the Mikado because of his failure to put over the five imperious demands upon China and on account of his pro-English rather than pro-Russian sympathies. Against the popular will, Count Terauchi, the man who by his strong military arm completed the conquest of Korea, was made premier. Terauchi, it will be remembered, was governor in Korea at the time more than a hundred leading Christians were arrested and the majority of them condemned to prison terms on account of a so-called conspiracy against his life.

It is to be expected that the new governor will glorify the military arm of Nippon and rule more as a Bismarck than as a Gladstone and that his attitude toward China will be one eminently satisfactory to the military, imperial and jingo element of the country. Japan's democracy is for the timebeing in eclipse, but, doubtless, only in eclipse. Once the war is ended we may expect a restoration of some such government as Okuma's.

# Reviews of Helpful Books

COMMUNITY CIVICS, by Field and Nearing. 270 pages. 60 cents. Published by Macmillan & Company, New York.

Miss Jessie Field made herself a national reputation as superintendent of schools in Page County, Iowa. Scott Nearing, the noted social economist, has corroborated with her in the publication of this timely effort to supply the country boys and girls with an up-to-date book upon community civics. It is not the ordinary treatise on civics, which is confined to the political phase of civic questions, but socializes the whole field and takes political interests in as a part of general social and community interest, but the discussion is made from the standpoint of the rural mind and of rural society. Such topics as the home, neighborhood, the school, the local political organization, etc., are fully treated, but in simple language, and to every chapter is appended a series of questions and topics for discussion. This book should be widely used in the rural schools.

* * *

INDUSTRIAL ARBITRATION, by Carl H. Mote. 392 pages. $1.50. Published by Bobbs-Merrill Co.

This book is very timely just now as the President and Congress are turning the thoughts of the entire nation toward the question of industrial arbitration through their discussion of the railroad situation and their efforts to adopt some form of enforced conciliation to prevent the transportation of the country being paralyzed.

The very problem presented by this railroad situation enforces in the common mind the notion that some judicial process must be discovered for the prevention of such industrial calamities. Mr. Mote reviews efforts toward conciliation and arbitration in all the civilized lands, discussing both the virtues and the faults. He is unable to find that the experience to date promises any perfect solution. There are questions of conflict that cannot be settled by reference to judicial processes simply because they are items in the progress of humanity, which, like all measures of revolution and reform, are not matters for judicial determination but for law making. Such are the questions as to whether or not women shall work a certain number of hours, the eight-hour day, how profits shall be divided, child labor, etc. But all questions of administration upon accepted bases of work and wages should certainly be submitted to judicial processes, and, without doubt, the ordinary strike and lockout must give way to more judicial methods of settlement.

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PLAY AND RECREATION, by Henry S. Curtis. 265 pages. $1.25. Published by Ginn and Co.

Mr. Curtis was formerly secretary and vice-president of the Playground Association of America and supervisor of the playgrounds of Washington, D. C. He is now doing some of the most effective writing in this field. In this volume he treats of play in the home and in the rural school and of the recreational interests of the rural community, together with the extension of rural life interests through the social center. Not only does he apply to the rural situation the best modern pedagogical discoveries regarding the opportunities for education in the field of recreation, but makes a real contribution to the whole general literature upon the subject. Education is rapidly turning away from the old drill method to the modern creative, recreational and vocational methods. The children of the country communities have heretofore led lives of rather strict discipline. There were many chores to do and the active and direct methods of work in their economic life as helpers on the farm have also been carried over into their educational life in the schoolroom. The children of urban communities have little part in the economic life of their homes, and their schools have outrun those of the rural districts in the adoption of the play interest as a means to study. Mr. Curtis pleads for and shows how the country community is rich in its opportunities to use recreation and cultivate a healthy physical and social life as part of the educational process.

# The Sunday School

## God So Loved

*The Lesson in Today's Life*

By JOHN R. EWERS

DRUMMOND was right when he made Love the greatest thing in the world. We cannot be thankful enough that God is Love. If God were loveless Power,

loveless Wisdom, loveless Will, loveless Intellect, loveless Brilliancy, we would all be Buddhists, praying for annihilation. Our fondest hope would be to be blotted out of existence. But God is Love. When we say that the spring breezes begin to blow, the flowers begin to send forth fragrance and the birds sing rapturously. God is Love—we must be Love.

Got is not Hate. War is Hate. Loveless Energy is let loose in war—sometimes in business—sometimes in the home—sometimes in the church. Love cannot be cruel, harsh, cynical. Cruel people are Godless; cynical people are Godless. Put that down. After the earthquake, after the roaring fire, comes the still, small voice of God. After the rantings of men, after the vituperations of men comes the sweet, gentle voice of Jesus. How soothing it is. How it woos us from hard and evil ways—that gentle voice of the First Gentleman.

* * *

Æsop put this truth in a nutshell in the parable of the "Sun and the Wind." The harder the wind swept, the tighter the traveller drew his coat. Then out came the warm, genial, smiling, gentle sun, and he laid his coat on his arm. Parents need to learn the power of consideration. Each child has his own personality, which is entitled to respect. His rights may not be invaded. He is a king in his little world.

Love is a big, strong word. It is roomy enough to accommodate sentiment and tenderness, as well as courage and bravery. Love is strong. Love produces sacrifice counting it all joy. Love watches silently by the sick-bed all through the night. Love laughs at danger. If one wished to measure the size of God love would be the word. God is Love. Jesus not only *was* but *is Love*. Disciples must also be loving.

* * *

The fine art of living is attained when one learns to live lovingly. Some day we will get rid of posing in religion. In that day stated times will lose some of their value. We will not only be good on Sunday, but all the time. We not only will look pious at church; we will be pious all the time. Our whole constant attitude of life will be toward always doing right and never doing wrong. We will live lovingly in our homes—what a revolution that would cause! One out of every six marriages today ends in divorce! We would live lovingly in our churches — how many nasty schemes and underhanded methods would thus be cast out! Envy, jealously, place-hunting, money-grasping, hate would be left behind forever. We would live lovingly also in business. Business is not half as bad as many paint it. A life insurance company paid a ten thousand dollar policy which it could easily have avoided paying; but it paid it because it seemed right to the company. The wife would not even have brought suit to collect it. She could not have collected it by law. Business men take excellent care of their employes when sick in most situations. I know of hundreds of such cases. Many big business men actually do live lovingly in their offices, and in all their contact with their employes. When we live lovingly we will have a smile and an extra cent for the newsboy and every one we meet will be our friend. Yes, that is the way to love—but it is very hard. It is easy to lose the temper, to be harsh and selfish in all of the above relations. It is easy to brow-beat and scheme. It is difficult to live like Jesus lived—the God life in one—but it is worth while a thousand times. Try it for a day and see.

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This article is based upon the International Uniform lesson for Feb. 4, "Jesus the Savior of the World," John 3: 1-21.

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Near Huntsville, O., a man named Robinson Crusoe was arrested not long ago for robbing the house of a man named De Foe. Man Friday was not present.

A minister in a western city has sent to his people a list of forty sermon topics asking them to vote for the ten they think most timely and important, by way of aiding him to select for treatment.

# Disciples Table Talk

### Church Receives Legacy and Meets Conditions Attached

Monroe Street church, Chicago, recently fell heir to a legacy of $3,500 conditioned upon the raising of $500 with which to satisfy certain claims against the estate of the testator. The amount needed was pledged at the annual meeting of the congregation, January 9, the most enthusiastic meeting of the kind in many years. The legacy applies against the church debt, which is now reduced to less than $6,000. The church is hopeful and united under the ministry of J. E. Wolfe.

### Local Congregation to Maintain Church College for Christian Training

Tabernacle church, Franklin, Ind., has met the need of training its members in Christian leadership by organizing within its membership a "Church College." Wednesday evenings are set apart for the sessions. Classes are organized in varoius departments of Christian work—sociology, teacher training and missions. The pastor, Carl A. Burkhardt, is ably assisted in manning his college by Rev. William Mullendore and Miss Minnie Treslar. The plans are experimental and subject to change with experience. In stating the reason for so ambitious an experiment, Mr. Burkhardt says that "the emphasis has heretofore been put upon the enlistment of members; henceforth greater prominence must be given to the training of the enlisted forces for more effective and intelligent service. An ever-increasing number of men and women are taking their Christian calling seriously and are anxious to fit themselves to achieve permanent results in the building of the church."

### Mark Collis, Pastor for Twenty-five Years, Honored by His Congregation

Broadway church, Lexington, Ky., celebrated the twenty-fifth anniversary of the pastorate of Mark Collis with an impressive meeting on the last Sunday in December. The service was held in Morrison Chapel of Transylvania College, where the congregation has been worshipping since fire destroyed its building, nearly a year ago. Dr. R. H. Crossfield presided. Many addresses of appreciation were made by leaders of the congregation. I. J. Spencer, himself pastor of Central church for twenty-two years, paid a tribute to his co-worker. Dr. A. W. Fortune, of the Transylvania faculty; Ira Boswell, pastor at Georgetown, Ky., and F. M. Rains, of Cincinnati, also spoke. A purse of $500 was given to Mr. Collis by personal gifts from his people.

### Kansas City Church Determined to Remain Downtown

Determination to remain in the heart of downtown Kansas City and build there a strong Christian work is the dominent mood of First church, as Dr. W. F. Richardson lays down pastoral leadership after twenty-two years of service. In his farewell session on the last Sunday of December Dr. Richardson expressed this mood of determination. He said: "This congregation, established more than sixty years ago, in the heart of a great city (at Twelfth and Main streets) has seen the city grow to its present magnificent proportions, has contributed of its life to the people round about. It has refused to join the movement that has led so many churches away from this congested district into more beautiful and commodious residential neighborhoods of the city. For thirty-five years it has occupied the present site (Eleventh and Locust streets) and here it purposes, by the grace of God, to remain. Despite all the losses it has sustained in the removal of members and in the loss of wealth, despite the recent destruction of its house of worship by fire, this congregation persists in holding fast to the trust that has been committed to it. It is the settled plan of the church to complete its church building and fully equip it to serve all the needs of this downtown neighborhood. It is also its purpose to build up its endowment fund to a point that will guarantee the continuance and enlargement of its ministry to succeeding generations." The pulpit is being supplied by various ministers during January. J. E. Davis, of Spokane, begins his work with the church on February 1.

### Predicts Deepening of Religion as Result of War

Orvis F. Jordan told his Evanston, Ill., congregation that the effect of the present war would be to greatly revive religious faith. "Religion has a new value in these times," he said. "It is no wonder that men and women in all countries are going back to the religion of their childhod. After the war, if they are rightly led, they will go forward to a better religion than the religion of their childhood. Catholic-minded Christians of all sects will lead the way in the days to come to a realization of the religion of Christ, which will give a new consciousness of the infinite value of every human soul."

### Church Building at Bloomington, Ind., Destroyed by Fire

The house of worship of First church, Bloomington, Ind., was destroyed by fire New Year's Eve, with but $8,000 insurance. It is supposed to have caught fire from matches lighted by New Year's revellers who entered the building to ring the bell. A $3,000 pipe organ was destroyed. The building was erected in 1884 under the pastoral leadership of T. J. Clark, now of Albion, Ill. The present minister is W. H. Smith. For some time the congregation, which numbers over 1,500 members, had been considering its need of a new and larger house of worship and had already begun to assemble funds for that purpose. Prompt decision has now been made to proceed at once on a $75,000 building.

### Norwood, Cincinnati, Church Flourishes During 1916

The annual report of the minister, C. R. Stauffer of the Norwood, Ohio, church, reveals the following facts: Sixty-seven persons were received during the year by baptism and fifty-nine otherwise, making a total of 126 added. Two were lost by death and twenty-seven dismissed by letter, making a net gain for the year of ninety-seven. The total number of additions to the church for the past four years has been 601. The minister preached ninety-four sermons, delivered twenty-nine addresses outside the local church, attended eight conventions, participated in thirty conferences and committees on the larger work outside the local church, edited the Norwood Christian weekly, conducted twenty-three funerals and married eighteen couples, in addition to making over 1,200 pastoral calls. The average attendance at the Sunday school was nearly 600 for the year, and the total amount of money raised for all purposes by the various departments of the church was $13,015, of which $1,700 was for missions and $4,000 for the building fund of the church. All of this money was given outright, fairs and suppers having been eliminated by the women of the church as a method of raising money. One of the achievements of the year was the sending of Miss Anna Louise Fillmore, one of the young women of the congregation, to Nanking, China, as a missionary of the Foreign Society. She will become the living-link of the Sunday school. Mrs. Minnie Ogden of Batang, Tibet, is the living-link of the church. Mr. Stauffer is in his fifth year with this thriving suburban church of the Cincinnati district. During this time the church membership has increased from 350 to over 900, the Sunday school has been more than doubled in average attendance, a Sunday school plant of the large proposed church structure has been erected at a cost of $32,000, and the church has become a factor in the religious life of greater Cincinnati, with the largest Sunday school in the county. Mr. and Mrs. W. H. Boden will assist the Norwood church in February in an evangelistic campaign.

### Indiana's Secretary of State Elected Head of Temperance Board

Judge Edward Jackson, secretary of state for Indiana, was elected president of the Disciples' American Temperance Board at its annual meeting, January 8. David Shields, pastor at Muncie, Ind., desired to be released from the responsibilities of the presidency, feeling that the duties of his parish were demanding his undivided attention. L. C. Howe of Noblesville, Robert Sellers of Elwood and E. E. Moorman were re-elected to the other offices of vice-president, secretary and treasurer, respectively.

### Central Church, North Tonawanda, Reports Best Year in Its History

George H. Brown, pastor at Central church, North Tonawanda, N. Y., reports the best year in the history of the Congregation there. Eighty-one persons were added to the church during 1916, sixty-six by baptism. The membership has been increased 75 per cent in the past two years. A total of $5,613 was raised in all departments for local expenses and missions, and after all bills were paid a balance of nearly $500 remained in the treasury. The pastor's salary has been increased twice in the past two years. The church will become a living-link in the Foreign Society.

### Summarized Report of First Church, Ashland, Ky., for 1916

Total amount of money raised for all purposes, $9,430.68. Total contribution for missions, $902.58. The amount paid on the church debt during the year was $4,036.50. The church exceeded its missionary apportionments, made a contribution to all the missionary activities of the brotherhood, and gave $250 toward a neighboring church. The Ashland church building is one of the most beautiful among the Disciples and is equipped

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with all the apparatus of the most up-to-date plant, including printing press and moving picture machine. There is a remaining debt of $12,200, which is expected to be cleared within the next couple of years. There have been sixty-six additions to the church during the past year, thirty-three of whom were by baptism. The pastor, W. A. Fite, preached 174 sermons during the year. A Tithers' League has recently been formed in the Ashland church. Many of the most liberal contributors are in the league. It is expected to grow. The beginning was made December 27, and signers to the tithe covenant card are coming in every Sunday.

### Pastor Calls on Membership According to Wards

In becoming acquainted with the membership of his newly accepted parish at Mexico, Mo., Henry Pearce Atkins is calling systematically on all who live in a given ward. He then publishes the fact that he has been in every home in that ward. If any householder has been missed, it is due to an error in the address record, which is thereby easily discovered.

### Altoona Declines to Let Pastor Go

Arthur J. Dillinger, called to the pastorate at Salina, Kans., was on the point of accepting, when his church at Altoona, Ia., found it out and issued prohibitive orders, accompanied by an increase of $300 in salary and a new automobile. Under such compulsion Mr. Dillinger will remain in Altoona.

### Disciples and Presbyterians to Unite in Evangelistic Meeting

At Wabash, Ind., an interesting union meeting is to be held in February. Frank E. Jaynes, Disciple pastor there, tells of it as follows: "The manse of the Christian church stands right by the side of the church. Facing our church is the substantial edifice of the Presbyterian people, and standing squarely in front of the residence of our minister is the home of the pastor of our sister church. Naturally, with nothing but the street between us, geographically, and with hardly more vital things than that between us doctrinally, we have been very closely associated for many years. Dr. Charles Little has been pastor of the church across the way for more than forty-four years, and has been intimately associated with Carpenter, Atkinson, Chase, Morgan, Wilfley, Daugherty, and other of the stalwarts of our people who have lived or served here. Our two churches are probably the most substantial and influential in the community. We have been constantly growing closer to each other, and the purpose of this note is to advise that we are about to have a fellowship that promises much. It is coming about in this wise: About a year ago my congregation called Dr. Herbert Yeuell for a meeting. He is to begin here February 4. In conversation with Dr. Little, a few weeks ago, the idea of uniting our forces for this campaign was broached. It seemed a happy suggestion. It was presented to my officers and to his session. The expression in favor of it was unanimous in both cases. Next Sunday evening Dr. Little and I exchange pulpits, and both of us will talk about our meeting and the fellow-

## Secretary Hopkins Sends News Letter

A training school for Sunday School field workers is to be held in Indianapolis, January 22-26. The instructors will be Prof. W. C. Bower, of Transylvania; Prof. C. E. Underwood, of Butler, and E. Morris Ferguson, of the Maryland Sunday School Association, in addition to our national force. Almost all of our field force is expecting to be in attendance. This is the first training school we have ever attempted and its helpfulness to the work is eagerly anticipated.

Two new additions to our field force are announced. Georgia, through the special contributions of Mrs. Wm. West, is to have a Sunday School superintendent for all his time. C. E. Pickett, now a student at Yale, has consented to take the work and will begin February 15. The Northwest District has been without an active superintendent since the resignation of F. E. Billington, save for the volunteer service which C. M. Green has been rendering. We are happy to announce that Roy K. Roadruck, associate superintendent of Kentucky, will become Northwestern Superintendent February 1. Thus two strong men are added to the force.

The Sunday School Council is meeting in Boston, January 16 to 18. This is the seventh annual meeting of this council. Important topics for consideration include the "Problems of Lesson-Making," "Standards for the 'Teen Age Department," the "Development of the New Teacher Training Course," and "Bible School Extension." I. J. Van Ness, of Nashville, is president, and Geo. T. Webb, of Philadelphia, the secretary. Robert M. Hopkins, our own Sunday School secretary, is chairman of the Education and Extension section.

An important series of schools of methods is announced for the middle west and southwest. This includes the following dates: Omaha, Neb., February 4-9; Little Rock, Ark., February 11-16; Waco, Tex., February 18-23; Tulsa, Okla., February 25-March 2; Wichita, Kan., March 4-9. All schools are statewide in their scope and in most cases all visiting delegates will be entertained.

W. J. Clarke, adult superintendent, is to make an extensive tour of the Pacific west during February and March. Dates are being made in Nebraska, Colorado, Utah, Idaho, Oregon and California. Schools desiring visits should write at once to their state or district superintendent. Two schools of methods are projected for California, at Fresno and Los Angeles. Edgar Lloyd Smith and W. J. Clarke will be the chief instructors.

One of the best pieces of work yet done by P. H. Moss was the two weeks' institute and rally held in Cincinnati. The colored population of Cincinnati is increasing quite rapidly and our negro churches are planning advancement. A new house of worship, well located, has been purchased and Mr. Moss, with his associates, made a complete canvass of the neighborhood, greatly strengthening the new work. We have a very able representative in Mr. Moss for our negro churches.

The offerings from the Sunday Schools are coming in splendidly. The receipts for the quarter, October to December, show a gain over last year of $1,187.11. The first half of January shows a gain of like amount. That $50,000 is in sight! There are 400 good schools that pledged an offering in November that have not remitted and almost as many more whose offerings are usually in hand at this time of year from whom we have not yet heard. Has your Sunday School sent its offering in full for the year?

ROBT. M. HOPKINS, Sec.

ship of it. I feel very comfortable about the whole matter. While it is probable that our congregation would have enjoyed a greater number of accessions if we had gone on alone, I am sure that the force of religion in Wabash could not have received so powerful an onward impulse and that, in the end, the benefit will be far greater and more substantial. Another feeling of satisfaction is in the thought that no man among us is better able to meet an opportunity of this kind than Herbert Yeuell. He will be ideal for this situation."

* * *

—Vincennes, Ind., church, of which Edgar F. Daugherty is pastor, is preparing for its evangelistic campaign by a series of cottage prayer meetings, held simultaneously in various parts of the city, and led by the elders of the church. The subject for prayer and conference is "Our Home and Our Church."

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—C. W. Clark, minister at Central church, Syracuse, N. Y., was recently elected state superintendent of Christian Endeavor, succeeding A. A. Sebastian, who has removed from the state.

—Madison A. Hart, of Columbia, Mo., church, addressed the Commercial Club of his city recently.

—Fifty persons in First church, Mansfield, O., pledged themselves to the practice of tithing their incomes recently in response to a stirring plea by the pastor, Charles R. Oakley. The occasion was made memorable by the completion of an offering of over $3,300 on the church indebtedness.

—During the first four months of his new pastorate at Columbian Heights, Washington, D. C., E. B. Bagbey has received 101 persons into the church.

—As an indication of the value of the right kind of minister to the business community the Chamber of Commerce of North Platte, Neb., recently offered to supplement the salary of H. G. Knowles, who had resigned from the pulpit of the Christian church if he would remain.

—Entertained by one of their members, the Men's Bible class of the church at Flora, Ind., held a debate on the question of receiving money for religious purposes from men who oppress the poor in order to obtain it.

—The American Temperance Board makes a call upon Disciples of Christ everywhere to send money to the secretary, L. E. Sellers, Indianapolis, to aid in the state-wide prohibition campaign now being made in Indiana.

—Decatur Street Church, Memphis, Tenn., closed the year with $835 in its treasury and all bills paid. The fact elicited comment in the daily press of Memphis.

—President H. O. Pritchard of Eureka College, Illinois, was chosen president of the college section of the Illinois State Teachers' Association at the recent annual meeting.

—The church at Paulding, Ohio, C. L. Johnson, minister, observed Christmas with a "White Gifts" program whose effects are still felt in the whole community.

—Prof. Alva W. Taylor of Missouri Bible College has taken the superintendency of the Boone county churches. He has set himself the task of coordinating all the churches and raising the standards of missionary giving.

—Levi Marshall will close a six and one-half years' ministry at Nevada, Mo., in July, 1917. This is the longest pastorate in the history of the church.

—Canton, Ill., church, with a membership of 667, reports a net gain of twenty-seven members during the past year. The Sunday School enrolls 553 persons in all departments and reports an average attendance of 236. Nearly $2,500 was raised for local expenses during the year and $314 for missions. B. H. Cleaver is the pastor.

—The Sunday School at Carthage, Mo., offers three prizes, of $25 each, for a trip to the Lake Geneva summer schools to the three persons making the best record in attendance, promptness, offering, home preparation, etc. Charles H. Swift is pastor.

—Dr. George H. Combs has been pastor of Independence Boulevard church, Kansas City, for twenty-five years. The anniversary was celebrated on January 7. During the past year Dr. Combs has received 425 new members into the church.

—University Place church, Champaign, Ill., reported over $10,000 raised in offerings for local expenses and missions during the past year, which, after all bills were paid, left over $900 in the treasury. The pastor, Stephen E. Fisher, reported 138 new members added to the church.

—In response to a suggestion made by a daily newspaper of Frankfort, Ky., the Christian church of that place has established in its building a rest room for the convenience of country people who are spending a day in the city. They may meet friends, receive mail and packages, use the telephone, and enjoy other privileges from 9 a. m. to 4 p. m. every day in the week. Richard T. Nooe is the pastor of this congregation, which evidently has the social vision.

—Dr. H. O. Breeden, pastor at First Church, Fresno, Cal., has been absent from his pulpit a good part of the time since October 1, three weeks being taken in his trip to the Des Moines convention, a week at Pomona, Cal., where he held a short meeting, which was followed by a three weeks' illness. He is now recovered and at the helm of his church again.

—A. McLean will have been with the Foreign Society twenty-five years on the fourth of March next. That is the date of the annual offering for foreign missions.

—Until the past year the church at Clarence, Mo., enjoyed only part time pastoral care. The report of J. W. Pearson, the first all-time minister, shows that the larger program for the church


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has been carried off easily. A total fund of $2,400 was collected for current expenses, and $400 for missions. Fifty-one new members were received during the year.

—William Newton Briney, pastor at Broadway church, Louisville, Ky., was called into conference by the official board on a recent Sunday and informed that his salary for the new year would be increased by $600.

—N. S. Haynes, of Decatur, Ill., former pastor at Englewood, Chicago; Eureka, Ill.; First church, Lincoln, Neb., and other prominent congregations, was stricken with cerebral congestion of the blood vessels. He is on his feet again, but is feeble.

—New Year's Day was celebrated with open house by the church at Wellsville, N. Y., the affair occupying afternoon and evening. The program was made up principally of musical and appropriate indoor athletic features.

—The Hopi Camp of Camp Fire Girls, Central church, Buffalo, N. Y., signalized Christmas this year for a group of children in one of the poorer quarters of the city, providing a Christmas tree and appropriate and pleasing gifts for the little folks, with a program in keeping.

—Central church, Youngstown, O., publishes twice a year the names of those who have made pledges to church support and have paid them. The effect is to standardize the pledge system. It is said to work wholesomely. W. D. Ryan is the pastor.

—Byron Hester, pastor at Chickasha, Okla., was recently the principal speaker at a community meeting and barbecue held at Verden. His subject was "Good Roads," and he spoke from experience, having spent New Year's Day working on the roads in the outlying rural district.

—First church, Beatrice, Neb., C. F. Stevens, pastor, has projected a five-year program, with high goals for every department of congregational activity.

—E. L. Day has resigned at North Park church, Indianapolis, to accept the leadership of the church at Marion, Ind. During his six years in the capital city Mr. Day has received over 500 persons into the membership of the church.

### ENDEAVOR DAY, FEBRUARY 4

Little did Francis E. Clark dream of the extent to which the Christian Endeavor movement would grow when he organized the first society in his church, Portland, Me., in 1881. From the one small society it has grown to many thousands in all denominations and in all parts of the world, and has been an ever-increasing force for good.

All progressive religious bodies are today interested in missions. It is, or should be, the object of their organization. One of our mottoes, "The World for Christ," places us, as Endeavorers, in the forefront of all missionary work. Many years ago the United Society of Christian Endeavor, in its wisdom, set apart Endeavor Day, the anniversary of its organization, for foreign missions among all societies. It is most fitting that this day should be given over to this important work. An organization that has brought so many into the fold of safety should carry the gospel to the uttermost parts of the earth.

The societies of our own churches have been most aggressive since the organization of the movement. During that period they have contributed to the work of the Foreign Christian Mission-

# Notes from the Foreign Society

A friend in Tennessee sends $2,500 on the annuity plan. This is his second gift on this plan for this amount.

The University of Nanking Magazine, Nanking, China, issues a special memorial number for F. E. Meigs, missionary under the Foreign Society. He was worth all of the splendid tribute paid to him in this excellent number.

Last week a friend sent a contribution of $5,000 as a direct gift for the work of the Foreign Society. Such gifts cheer us on the way toward the $600,000.

Secretary Bert Wilson has changed his address from Kansas City, Mo., to Box 884, Cincinnati, O. He is here in the work, up to his eyes.

David Rioch, missionary to India, on furlough, has been doing some excellent work in the Rallies. He hopes to take some special studies to better equip himself for the work in India.

D. O. Cunningham of India reports five baptisms.

Report comes that President G. W. Brown of Jubbulpore, India, is improving some in health, but is not as strong as his friends would like to see him.

The missionaries in India cannot understand why our missionary staff is not enlarged in that country. We have but twenty-four on that field. We had more there eleven years ago. A great March offering and large receipts this year will help to solve the problem.

D. E. Dannenberg and family of Chuchow, China, are at home on furlough. Their present headquarters are at present at Randolph, O. Mrs. Dannenberg has been compelled to go to Rochester, Minn., for consultation with physicians.

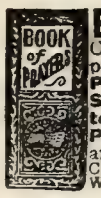
Henry Drummond once said, "Wherever David Livingstone's footsteps crossed in Africa the fragrance of his memory seemed to remain."

The whole nation is going "dry." This will hasten the evangelization of the world in a great way.

A wide observance of the March offering in our churches will insure another splendid advance.

Last year $95,721 came into the treasury of the Foreign Society from the state of Illinois alone. Fine record! There ought to be as much every year from that great, rich, aggressive state. Ohio came second in her offering, with $52,814.

S. J. Corey, Secretary.

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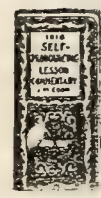

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ary Society about $186,000. What a power for good! Since the great famine in India in 1900 the offerings of the Endeavorers have largely been used in caring for and developing the great Boys' Orphanage at Damoh, India. They can well be proud of the results accomplished. Many of the boys rescued from famine are now the strength of our church in that land.

The Foreign Christian Missionary Society has prepared a new exercise for the observance of Endeavor Day, the first Sunday in February, 1917. It is entitled "Life Lines Across the Sea," and is both interesting and instructive. These programs are furnished free of charge to all societies sending the offering to the Foreign Society. Send your order promptly to S. J. Corey, Secretary, Box 884, Cincinnati, Ohio, and help make Endeavor Day, 1917 the best in the history of Endeavor work.

The object of Endeavor Day is to bring prominently before the minds of the young people their obligation to the world. Could it be observed more appropriately than in the manner suggested?

# Our Readers' Opinions

## APPROACH TO THE STATE UNIVERSITY PROBLEM

EDITOR THE CHRISTIAN CENTURY:

There is no place in all the world where a divided church demonstrates its weakness more than at the gates of the state universities. We must have a united religious approach to the state university or be punished with sadly meager results from these marvelous fields of strength and opportunity. There are many indications that the state universities will refuse to become denominational grab bags. There is a demand for religious life and instruction as democratic in the field of religion as the state university is democratic in the field of education.

There are three classes of approach to the religious life and instruction of state universities:

1. The local churches in the cities in which the state universities are located.

2. Representatives and institutions of the churches about the campus devoted entirely to student religious life and instruction, such as university pastors, divinity schools, seminaries, Bible colleges, university churches, Bible chairs and guild houses.

3. Organizations of students, such as Y. M. C. A., Y. W. C. A. and student volunteer bands. Most of the Christian associations have salaried secretaries. Some of them are still allowed to work in buildings on the campus and others have built separate buildings.

All of these agencies are appealing to the one hundred and fifty thousand state university students in America to give religion and the Bible a place in the program at the university. It is little wonder that amidst this din of confusion, competition and sometimes strife he decides to take his own course and listen to none of them. These various agencies, this confusion of appeal, is an eloquent testimony to the importance of the state university as a mission field; but it also constitutes a call for a united religious approach that the work may be effectually accomplished.

We venture to offer the following program as a united approach to the state university:

1. That churches in the communities where the state universities are situated be the only denominational centers and the only places for public worship. If the state university communities are not sufficiently provided with churches, then others should be added or the existing ones strengthened. We believe that university churches for the use of students only are not wise. Denominational activity, organization grouping of students, should be about the already recognized local denominational churches. We also are convinced that all student activities about the local church should be under control of the local church and an integral part of its work. If the church needs help, then let assistants be added, but not helpers independent of local church control.

2. Leaving all the denominational and church work of university students to the local churches, all the other activities now at work on the problem should be housed in one central building and constitute a school of religion. This building should have class rooms, offices, lecture rooms, library and a chapel. It should be provided also with ample facilities for social life, banquets, etc. It should be the home of the Christian associations which are the most effective agencies for the expressional religious life of students. The teachers and other workers in this central building might be provided and controlled by an independent board of directors.

Bloomington, Ind. JOSEPH C. TODD.

## CREED VERSUS PURPOSE

EDITOR THE CHRISTIAN CENTURY.

I have studied with appreciative care the comment of the "Century" on the Barnes-Brown correspondence.

To an observing person, living here in the midst of the conflicting elements all included in the name Christians or Campbellites, there is no mystery whatever in our being regarded as intensely sectarian and of no value whatever as a factor in the movements toward union of Christians.

But there is another side to this matter. It is morally impossible for a minister or layman who cannot conceive of God as an exaggerated Asiatic ruler and who regards that appeal to fear which puts weak adults and little children into a condition of hysterics, as essentially immoral, and also regards rolling in dust and tobacco spit as degrading, to join in with union evangelistic meetings and he who refrains is accounted sectarian and unbrotherly. We see here in an unusually well developed form the evil that essentially inheres in speculative religion.

Personally, I have no use for any remnant of it. As long as churches make speculative theology the essence of their being union would only serve to perpetuate error and tend to fasten on human life those barnacles of "authoritative" superstitions which retard progress.

I would rejoice to see a union of those elements which aim at humanizing mankind, which put the emphasis on individual and collective righteousness, i. e., the state and condition of human life on this planet which corresponds to our best ideals of human perfection.

I want to see a union of *purpose*, and primarily a world-centered purpose, and not of *belief* as belief is now received among traditionalists.

The authority of the humanizing spirit within us is superior to the "authority" of a more or less imperfect tradition.

Harrison, Ark. F. M. CUMMINGS.


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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV JANUARY 25, 1917 Number 4

# Religious Change

WE ARE ALL CONSERVATIVES !

We give up our notions about life and the world with reluctance. There are only a few men who will accept the logic of their thinking. Such men lay the whip of their cruel logic across our backs and drive us a little way on in the road of human progress. This is peculiarly true in religion. The very importance of religious ideas is the reason for men holding these ideas so tenaciously and for compelling progress to prove itself at every step.

Religious change occasions shock. Even the individual communion cup makes its way slowly and is still taboo in an old and highly respectable denomination.

Hegel has given us a formula which is helpful for interpreting the changes in human thought. He uses the three words thesis, antithesis and synthesis. His idea is that a careful scrutiny of any of our fundamental ideas results in finding some truth in an opposite statement, which is antithesis. Further thought leads to a new formulation or synthesis.

We can see the process of synthesis at work in the Book of Hebrews. This book has profound significance for the present stage of the life of the church. It shows us how to proceed in the task of reconciliation.

The Jews who had become Christians had passed through the stage of denial or antithesis. They had debated in the synagogues as did Stephen and Paul. The break had at last been complete and the church no longer called itself a synagogue, as did James in his epistles. Probably Jews were ceasing to observe the practices of their ancient faith. It was at this point that doubts arose about the value of the steps they had taken. The Epistle to the Hebrews was written at a time when the Alexandrian Jews were on the eve of a great apostasy that might have led them back into the synagogue. The unknown writer of Hebrews (was he Apollos?) helped the Jews to make the proper appreciation of religious values. Their attitude was not to be reversion to the old, nor a continuous attitude of hostility toward the old. A synthesis was to be made which should include the values of the past and the newer values found in the religion of Jesus.

They were not to despise sacrifice, neither were they to practice again the killing of animals; they were to look upon the death of Jesus as their sacrifice. They were not to reject the priesthood, nor were they to seek again the ministrations of the sons of Aaron; there was a new priesthood after the order of Melchisedec. Thus one by one the great ideas of Judaism were incorporated in a new definition of Christianity.

★ ★

What Apollos or some other man did for the Jews needs to be done for modern Christians. The book of Hebrews has in it a method of the profoundest significance for our present needs.

Modern Christianity has been passing through a period of antithesis. The old definition of the place of Christ in a theological Trinity has been denied. The older conceptions of the inspiration of the Bible have been rejected. Science with its doctrine of evolution has compelled us to reinterpret all our knowledge. This has led to many denials. Democracy has led to the rejection of many forms of ecclesiastical authority.

In the past fifty years these denials have seemed to sweep the very foundations of Christianity away. It seems to us that the age of reconciliation draws near. This involves appreciation of our religious past, but not a return to it.

★ ★

There is a new appreciation of the person of Jesus Christ. We have recovered his humanity, which the church had almost lost. There is now a new footing for confessing his divinity . We shall do this because we now have a new thought of God. The Trinitarian formula may fall into disuse, but the spiritual realities which it expressed are capable of a fresh and vital reinterpretation.

If we of modern times talk less of the inspiration of the Bible our new thought of God gives validity to the idea. The Bible does reveal the will of God to us, though through human minds and through progressive unfoldings of the truth.

We now know it is unscientific to set science in opposition to faith in God, or Christ, or the Bible, or the soul, or immortality. When a man of science makes a sweeping universal denial of these things he has become as dogmatic as a medieval monk. In the name of true science men now reject such unscientific presumption. There is today no quarrel between "religious religion" and "scientific science."

In the matter of democracy, too, we are now ready to make a synthesis in church organization. By the side of democracy we place the new word efficiency. We are willing to give up at times a fictitious liberty that the work of God may be done quickly and well. The church in the future will be no mob.

Especially will the evangelical spirit survive in the reconstruction of religion. We shall soon cease preaching our nice little sermons telling people to "be good." We shall again exhort men to "come to Christ." Soon we shall cease to look at sin with good natured tolerance. We shall not take away the soul's responsibility with the familiar formula of heredity and environment. We shall hate sin again as men have always hated it in times of spiritual power.

The Disciples movement in its beginning contributed much to the synthesis as well as to the antithesis of religion. Our lingering spirit of denial must pass. Our men of modern training especially must learn again to affirm. Our weary world waits for a religion of power which has thought itself through and stands once more upon the everlasting rock of our faith, the Lord Jesus Christ.

# EDITORIAL

## THE RELIGION OF THE CITY

IT IS often assumed that the people of a great city are less religious than the people in the country. Statistics often seem to point that way. Whether in New York or Chicago or San Francisco, the church is struggling against awful odds and often the figures are a pitiful indictment of the religious indifference of a great city.

There is something to be said on the other side. In a community where the church is the only social factor, some people may attend it for almost the same reason that city men go to a saloon, for sociability. It is reasonably certain that a man who hunts up a church amid all the attractions of city life, is looking for religion. If there is relatively less church membership, there is a loyalty and a consecration in the membership which makes it a select circle. The story of sacrifice in city churches bears this out.

Religion in the city is in the process of change. Every community has a right to shape its religious ideals and practices according to its needs. There is one gospel, but many applications of it to life. The social situation of the city man makes a demand for a peculiar kind of religious institution.

The religion of the city must have in it a keen ethical sense. Sin stalks the streets seeking its victims. The young live in perils that are unique. The church cannot afford to take an indifferent attitude to city evils.

The city man's religion must have in it a great note of brotherhood. There are more caste barriers in city life created by race nationality, wealth, education and peculiar circumstances. Religion has the power to glorify human life and create community feeling.

Nor are we to despair of finding a deep consciousness of God in the soul of the city man. Saints like Savonarola and St. Augustine were city men. Another generation of city men will be weary of the toys of our wealth and seek the greater realities of the soul.

## STATIC RELIGION

THE issue that more than anything else divides religionists is the question as to whether religion is static. Such discussion harks back to the days when one Greek philosopher declared that all things change while another declared all change to be illusory. The Roman Catholic theologian speaks in behalf of an unchanging and eternal church. The modernist admits change and argues in behalf of it as the one principle which guarantees the continued life of religion.

This issue is being fought out in the field of every religion of the world—that is, where modern ideas have gone. There are now Mohammedans who believe in change in religion in opposition to others who argue for the static conception. Confucianism faces either change or utter elimination.

The Disciples, like many another religious people, presented at one time a static conception of religion. They proposed to restore the original church. When it was restored, it would not need to be changed. In this static conception they stagnated. The new life in the movement results from a frank acceptance of the principle of progress and growth.

There was no church in New Testament times which was not criticised by the writers of the New Testament. The first three chapters of Revelations are almost pessimistic in their denunciation of the failures of the leading churches. We would not want to copy the narrowness of the Jerusalem church, nor the corruption of the Corinthian church. The Ideal church was in the minds of the apostles, but if it ever existed on earth they failed to describe it.

Our new science, our study of sociology, our exchange of views in the study of comparative religion,—these and many other things compel change in the religion of today. Behind the static conception of religion is a blind, though often unconscious egotism. The conception of progress in religion rests upon humility of spirit. "I count not myself to have apprehended," says Paul.

## RELIGION AND OUR WORLD PROBLEMS

ULTIMATE problems of religion lie at the bottom of most of our political and national differences. Two groups of ministers in the east seem to be saying different things with regard to the world war. The word of the thorough-going pacifist, such as Dr. Gulick, has become familiar to the American public and has exercised an influence that five years ago would have seemed impossible. Now another group of ministers, represented by such men as Rev. Newell Dwight Hillis and others, ask if there is not a more fundamental word in the Christian vocabulary than peace, the word "justice."

These men apply this word to the international situation in a way favorable to the interest of the entente. They propose a series of questions relating to the invasion and spoliation of Belgium, also concerning other matters connected with the great world war.

It is not, of course, the intention of these men to justify war as being the best means of settling international differences. They intend only to ask whether, if there is no other way to right injustice except by war, it is not right under such an evil situation to fight.

This is, of course, no question to be settled by the matching of texts. Both pacifist and militarist have been able to use the Bible effectively in the past. No one questions the thoroughgoing militaristic quality of nearly all of the Old Testament. Nor does anyone forget the great peace words of Jesus.

The question of the relative value of peace and justice is a question of casuistry. Casuistry was brought into disrepute by the Jesuit's handling of it, but in many moral situations we are all compelled to be casuists. There is a greater and a lesser good. Moral values do not stand on a dead level. There is, therefore, in the issues between the two groups of religious leaders a problem of world importance: Which is the greater, Peace or Justice?

## LIQUOR AND THE TRADES UNIONISTS

IN THE fight for national prohibition the last entrenchment of the enemy will be in the ranks of the trades unionists. Large numbers of these men are total abstainers, but the organized union men of the liquor trades are claiming the protection of the union fellowship, which in days gone by has always brought a ready response.

The argument of the liquor leaders is that the closing up of the liquor trade in America would mean large numbers of unemployed men, which would affect wage standards in every trade. There is a subtle appeal to

selfishness in this argument which may prove effective with some.

The work of Rev. Chas. Stelzle in combatting this tendency is to be commended. He is editing a monthly magazine and preparing a tractarian literature in which he shows how little of the money of the liquor business goes into labor. He has been for a long time connected with the labor movement and is persona grata to its leaders. He is well qualified, therefore, to conduct this campaign.

Mr. Stelzle is appealing for the support of the trades unionists in the churches. These men will be asked to distribute literature in the shops where they work.

As one studies the wet and dry map, it is seen that the progress of prohibition is opposed by a few leading cities—New York, Chicago, Philadelphia, Cincinnati, Boston, Cleveland and St. Louis. In these cities the trades union movement is strong. If this prop of labor support could be taken away from the liquor business in these cities it might turn the tide for an immediate victory.

## THE CITIES AND PROHIBITION

FIFTEEN cities in Massachusetts recently voted on the liquor question. Fall River, great industrial town of 120,000 population, changed a wet majority of 1,800 one year ago to a dry majority of 1,500 this year. Other large industrial towns, such as Haverhill, Leominster and Tauntan also went dry. In the other eleven cities the dries made big gains over the last election. The end of John Barleycorn in this country is now in the hands of the cities and the industrial centers, and every election goes to give confidence in the ultimate verdict.

## HOW CITY MISSIONS HAVE GROWN

IT is the general impression that the work of home missions in the great cities is being done each year by the Disciples of Christ in a bigger way. This work refers to the extension of our churches in growing portions of the cities and to the discharge of our obligation to the immigrant. There will be much interest in learning how city mission work has been extended in the city of Chicago, the metropolis which is central to Disciple territory.

Something over ten years ago, the Illinois Christian Missionary Society was maintaining one mission in Chicago. Today it maintains none.

Eight years ago, the Christian Woman's Board of Missions was putting two thousand dollars per annum into mission work in Chicago. This was less than the Chicago auxiliaries and churches were giving to the woman's organization. Then the appropriation was cut to twelve hundred dollars a year. The past year, the Christian Woman's Board of Missions has given nothing at all to city mission work in Chicago, though the churches in that city have continued their gifts to the organization with their usual liberality.

Eight years ago, the American Christian Missionary Society was putting two thousand dollars a year into Chicago besides refunding the money given by Chicago churches for home mission purposes. At the present time that society is content to pay most of the expenses of the Russian mission, which is a considerable saving as compared with its former expenditure. The Chicago churches are not any longer given credit for home mission work when their gifts are used in Chicago, except in the case of two churches.

Under these discouraging conditions the contributions of the Chicago churches themselves have fallen off. There has probably never been a year in twenty years when so little was done for city missions in Chicago as last year.

Meanwhile our great brotherhood is being told by home mission secretaries that our organized agencies are taking seriously the redemption of the city.

## THE SIGNIFICANCE OF WORK AMONG IMMIGRANTS

AN immigrant group in the city lives under conditions that are usually unknown to the rest of the city, for one half knows nothing of how the other half lives. In Chicago it is the one-quarter Americans by birth who are ignorant of the three-quarters of those of recent European origin.

One can follow the group of Bulgarian laborers returning from their railroad work. They live in boarding houses, several in a room with the windows nailed down and the cracks stuffed with rags and the doors shut. There is a spring crop of tuberculosis that rends one's heart to see. The longest lived race of men in the world die in Chicago for want of knowledge of the hygienic conditions of existence in a great city.

Or one can go over into the Russian colony. There the anarchist orator, disciple of Emma Goldman, is ranting against the established order on the street corner. Only forty per cent of the men can read and write, but one man will buy the I. W. W. paper, "The Workers," and gathering a group around him after the lecture, will read the story of the progress of social unrest. These men now carry their money in their pockets instead of in a bank, and defend it as best they may. The private banks have failed, costing them thousands of dollars of hard-earned money, and the government savings bank has no clerk who speaks Russian.

These men have but few women in their colony. There are none of the restraints of the home life. The saloons minister to their native love of drink. The brothel takes its awful toll from their lives.

These are the cold, brutal facts as they relate to hundreds of thousands in every metropolitan center. Meanwhile a great brotherhood like the Disciples of Christ spends a few thousands of dollars—hardly $10,000 all told—for this appalling missionary need and brags of what it has done for the immigrant. Lazarus is at our door. He will rise up in the judgment against us.

## MR. LOKEN RELINQUISHES CHURCH

AFTER resigning twice before in the past year and failing to get the consent of his church to release him, Rev. H. J. Loken has resigned the third time at Berkeley, Calif., and insists that his resignation be accepted. Mr. Loken will spend some time in the middle western states fostering an acquaintance with the churches in a portion of the country where he is but little acquainted.

His presence in these Mississippi Valley states should be made an occasion for the churches which have heard of the fame of his preaching to come into closer range with his personality and message.

Mr. Loken spent seven years in the pastorate at Berkeley. During the stress and storm of the theological attack made upon him by forces far removed from his parish, his congregation remained loyal and united in a remarkable degree. Contrary to the prevailing sentiment of his church, he now feels that a new man can lead the

congregation into quieter waters, and into more effective service. His resignation is in the line of this unselfish conception of his ministry.

In the brotherhood of the Disciples there are few preachers the superior of H. J. Loken in Christian spirit, in originality of mind, in the evangelical quality of his message and in the power of delivering the word of Christ with prophetic urgency.

The church at Berkeley will keep its face forward, holding fast the good it has won for itself—and for all its sister churches of Disciples—through these trying years in which it has pioneered a way for itself and for the rest of us to live up to the high ideals of our movement for the unity of Christ's followers.

### THE WRITTEN SERMON

EVANGELICAL churches have often shown a lack of hospitality to the written sermon, especially among Methodists and Disciples. This kind of sermon has been supposed to be dull and difficult to understand. It has been popularly assumed that it lacks the fire of the preacher's personality.

It would be interesting for our readers to see a list of some of the foremost preachers among the Disciples of this present period who use a manuscript in the pulpit habitually.

The arguments for the manuscript are many. In the first place, the man with the manuscript has made preparation at some time or other. He does not come into the pulpit to "let the Lord put words in his mouth" as did a species of preacher that is not dead yet. The congregation also has a comfortable certainty that the man with the manuscript has some terminal facilities. He will not be tempted to transgress on the proprieties of the occasion by following interesting side-lines of thought. There is also an order and symmetry about the written sermon which most extempore efforts do not possess. Some preachers have found also that when they discuss a theme such as is likely to be misunderstood, a written document is sometimes a great protection. It settles any dispute as to what the preacher really said.

# The Makers of the Bible

**Third Article in the Series on the Bible**

**BY HERBERT L. WILLETT**

THE books of the Bible are windows through which one may look in upon the world's most unique religious history. To the experiences of the Hebrew people and the early Christian church all the generations have gone for moral and spiritual suggestion and direction, just as they have gone to the story of classic Greece for inspiration in art and education, and to the life of ancient Rome for ideals of law and government.

One cannot say that the national and group experiences recorded in the Bible are the only ones which disclose a deep interest in ethics and religion. God has not left himself without witness in any people. Several of the ancient civilizations reveal notable concern for the higher interests of life. But in comparison with the ideals progressively reached by the Hebrew and Christian communities, under the leadership and inspiration of the prophets and our Lord, they must be given a lower place. The Bible is the record of religious aspirations higher and more nearly realized than may be found elsewhere in the story of the race.

It is always interesting to study the men who have helped to produce great literature. The books of the Bible furnish the material for absorbing study. The men behind the books are of equal interest. To be sure they are not so easily studied, because many of them are wholly unknown except as they reveal themselves in their utterances. Yet it is impossible to read any important work without attempting to form some picture of the one who wrote it, and the circumstances in which it was produced.

#### FREEDOM OF BIBLICAL WRITERS

One of the first impressions one gets from the reading of the books of the Bible is that they were not written by people who conceived themselves to be making formal documents, or materials that were regarded as sacred when written. Rather they wrote with the freedom and enthusiasm of eager advocates of the truth, whose chief concern was to persuade others to see things as they did, and share with them the values of the life of good will. Only once, and that in perhaps the least intelligible book of the New Testament, does the writer assume the oracular air of one whose words are a finality.

Nor were these books, either of the Old Testament or the New, written with the thought that they were to find a place in a sacred collection of books, or to be preserved for the reverent study of future generations. They appear rather to have the character of tracts for the times, of urgent and impassioned protests against the sins of their age, and appeals in behalf of timely and needed virtues. Many of the writers did not believe the world was to last long. This was as true of prophets as of apostles. They were not speaking to the future, but to the present. Theirs were voices, cries, complainings, against a present evil age.

For reasons like these it is always interesting to get as vivid an impression as possible of the men behind these books. It is a great thing to know something of Deuteronomy, the Psalms, the Book of Isaiah, the Epistle to the Galatians, and the Book of Acts. But it is still more interesting and important to have a just appreciation of the character and service of Moses, David, Isaiah, Paul and Luke. For in them the messages first had their expression —in their character, their thinking and their daily speech— before they were put into the form of books.

#### THE MEN BEHIND THE BOOKS

In order then to have some adequate conception of the manner in which the familiar phrases of the Bible had their origin, one must think of the men who framed them, and of the environment in which they were first uttered. Into that interval of time that lay behind the writing, in the personal give and take of daily life, one must penetrate if he would gain a true impression of the making of the Scripture.

There were the market places, the caravan groups, the

busy crowds in city gates, where eager discussions were held, questions of moment were considered over the commonplaces of barter and exchange, and the trite proverbs so dear to the oriental soul were made a part of the traffic. There were the circles of the Wise, who sat in the gate or deliberated in sheltered spaces of the streets over the problems of success and failure, the misfortunes of good men, or the folly of yielding to the seductions of wine and the strange woman.

There were occasions of great significance in the national life out of which came hymns of celebrations, odes of gratitude for deliverance and victory, songs in honor of heroes, or laments over public tragedies, and dirges for the dead. In all the tribes and throughout the history there was the utterance of the devout spirit in hymns of the faith, prayers for direction, outpourings of thanksgiving, meditations upon the mystery and pathos of life, and pilgrim songs of the devout as they went up to the house of God. Such fragments of poetry are scattered through the narrative portions of the Old Testament, and are partly found in such anthologies as the Psalms and Lamentations.

### THE GREAT LEADERS

Of still greater moment was the preaching of those men, the prophets, who did more than all others to give to Israel's career its unique ethical and religious curve. Moses is heard instructing his people in the wastes of Paran, or giving farewell exhortations beyond Jordan. Samuel counsels with pilgrims as they visit Ramah for his advice, or journeys about the land as a circuit preacher, spending a few days at each of such sanctuaries as Gilgal, Bethel, Carmel and Jericho, in the celebration of one of those "sacrificial feasts" that must have been a sort of combination of a term of court and an evangelistic mission. Elijah, the fiery defender of the national worship of Jehovah, denounces the tolerant Ahab in the public highway, or routs the priests of Baal and Astarte in a fire test at Mt. Carmel, Amos, a herdsman and fruit seller from Judah, uses the opportunity of his market journeys to Bethel and Samaria to warn the people of Israel of impending judgment upon the royal house of Jehu. Isaiah, the cultured and high-souled statesman of Jerusalem, wherever he can gain a hearing in the city, preaches the holiness of God and denounces the social evils of the time. And Micah, living among the oppressed tenants of the shephelah, makes eloquent protest against the merciless exactions of greedy landlords in the capital.

Some fragments of these and other public messages of the moral leaders of Israel have come down to us, either in quotations in the prophetic narratives, or in the books that contain small collections of prophetic sermons. We do not know just how they first came to be written down, whether by the speakers themselves or their disciples and helpers. We only know that they are among the most precious and inspiring portions of the Old Testament.

### EARLY CHRISTIAN MESSAGES

In much the same manner, though with greater accuracy of report, we have come into possession of some parts of early Christian sermons. The discourse of Peter on the Day of Pentecost, the sermon of Paul at Antioch of Pisidia, and other apostolic addresses, have been reported in at least their outlines. To this material must be added the inexpressibly precious words of Jesus, either assembled in small collections, as in the First Gospel, or more generally distributed through the narrative, as in the Third.

Nor must it be forgotten that all three of the Synoptic Gospels were the material of apostolic preaching virtually in their present order, some time before they were committed to any written form. It appears, then, that a considerable part of the Bible was originated in the delivery of moral and spiritual teachings, warnings and exhortations by prophets and apostles, and by our Lord. The literary impulse was later than the spoken word, and subordinate to it. Out of the crises of the religious life of those eventful centuries came the most impressive sections of the Bible.

Out of human experiences of the same urgent sort came the laws of Israel and the guiding instructions for the primitive church. Tradition affirmed that Moses gave to the nation in the wilderness the simple institutes needed for the age. Priests in their ministries at the various sanctuaries, elders of towns and villages administering justice, soldiers and kings making rules for their followers, groups of sheiks and wise men deliberating upon the welfare of their people, gradually added to this torah through the years. From time to time it was collated, revised and reorganized, as in the case of the Deuteronomic reformers, and the scribes of Ezra's age, and took form in successive bodies of law, like the Book of the Covenant, the Deuteronomic Law, and the Priest Code, which seem to have taken their place in the national life in the early royal period, the reign of Josiah, and the Persian age respectively.

### THE LAWS OF ISRAEL

So this great body of Hebrew legislation, which has served so admirable a purpose as the basis of later national constitutions, was not so much the output of one lawmaking mind as the expanding legislation of a people, with the basic principles of whose religious and social life it was impressed through the centuries of its growth. As a torah for the habitual regulation of community life it deals with a multitude of details that may seem trivial to the men of today, and it cannot be doubted that it encouraged that elaboration of ritual and ceremonial precision which was the prevailing quality of later Judaism. But fundamentally the Hebrew laws enforced the religious truths for which the prophets stood, and the austere morality which lifted the tone of Israel's normal conduct far above that of contemporary peoples.

The intelligent study of the Bible demands the use of the creative imagination, which, upon the warrant of the facts we know, can look in through the windows of these books upon their makers, the men in whose lives the principles of Hebrew and Christian faith held sway. One must see the unknown author of the Book of Job, deeply concerned to sustain the wavering confidence of his fellow Jews in days of national ruin, using the story of an ancient saint, suffering incredible afflictions without apparent cause, as a means of present explanation in the effort to justify the ways of God to man.

One must go with Jeremiah into the vile dungeons into which he was thrust because of his unbending opposition to royal folly, or watch his fiery indignation when he learned that Jehoiakim had slashed to ribbons and burned to ashes the laboriously written roll from which he had hoped so much. One must follow Ezekiel about the streets of Tel-abib, and listen to his fierce denunciations of the sins that were making the fall of Jerusalem inevitable. With Peter one needs to travel down the hills to Joppa, or along the sandy shore to Caesarea, and hear his conversations with Simon the Tanner and Cornelius the Centurion.

And one must take ship with Paul, when he started, depressed and misunderstood, to return to his own province in Asia Minor, where he was to spend half a score of unrecorded years before his familiar ministry really began; or tarry with him in prison at Caesarea or Rome, while he chafed at the frustration of work he was never to complete. In such moments of companionship with the writers of Holy Scripture one obtains an insight into the meaning of their books which can be gotten in no other way. More than this, one comes to understand that the Bible was written in the spiritual experiences of these men long before it took form under their hands.

### THE GREATER MESSAGE OF CHARACTER

Something like this may have been in the thought of Jeremiah when he recalled in later days the hour in which he determined that he would cease his prophetic task which had proved so difficult and expensive. But when he tried to withdraw from his vocation as a preacher of righteousness, he found he could not do it. The word of God was like a fire shut up in his bones, and he could not keep silent. Behind every written oracle that came from prophetic hands there were volumes of the spoken word which never took written form. And behind all utterance of the lips there was the man himself, and this living message was the most important of all. No prophetic sermon heard in Palestine, no page from the book of Hosea or Habakkuk is as important as the prophet himself.

It is conceivable that if no word of the Bible had ever been written, the power of those forceful personalities who first made known the truths of our faith, particularly the Master who wrote no word that has survived, might have been sufficient in the providence of God to found and direct the greatest religious movement in history. But no one who gives thought to the problem can fail to perceive how immeasurably the Scriptures have assisted in the enterprise. They are the living oracles they have shown themselves to be, however, by reason of the characters and experiences that lie behind them.

And how did they come to be written at all? And by whom were they written? We may be assured that none of the books in the Bible was prepared by anyone who was conscious of having a part in the preparation of a sacred volume. We have traditions regarding the writing of some portions of the early laws. Samuel is said to have written out the rules for the king he helped to choose. Elijah was reported to have written a letter to a king of Judah, and Jeremiah wrote one to the exiles which is preserved. The same prophet's book of messages probably originated in that roll, which, destroyed and renewed, contained the body of the sermons delivered by him up to that time. Hints of the circumstances in which certain portions of the biblical material was written are found in books like Ezekiel, the epistles of Paul, and the Book of Revelation.

### WHO WROTE THE BOOKS?

Probably in many instances the documents were prepared by the men whom tradition has associated with them. In other instances the words of the prophet or preacher were set down by friends or disciples, as we know to be the fact in the cases of Isaiah and Jesus. In still other instances the messages of great moral leaders were doubtless gathered up orally and preserved in the schools of instruction, and there committed to writing as occasion required.

And the purposes for which the writing was undertaken are sufficiently obvious. The letters were sent as vehicles of advice and instruction. Some of the writing was for the preservation of important oracles and their use in the schools. But no doubt in most instances the words of prophets and of Jesus were written out as the means of a wider dispersion of the truths it was deemed necessary to make known.

Much of the human interest that attaches to the Bible is due to the simplicity and naturalness of the book, as a collection of brief tracts or pamphlets which took form in the most unpremeditated manner at various times during a thousand years of intensely vital history. These documents individually and as a collection have much the same literary experience as other human writings. Only there is a certain romantic interest attaching to the Bible as a book with such an appealing and adventurous career and such a marvelous influence upon humanity.

A great deal of its impressiveness is due to these elements of naturalness and frankness. It is not a book making supernatural claims for itself, like the Koran or the Sybeline Oracles. It reveals the presence of the Divine Spirit not by magical tokens but by the reality of the religious experiences of the men whose story it tells. The moral and spiritual levels which it discloses and to which it summons all to whom its message may come are the proofs that it is inbreathed of God. The marks of its human makers are upon it. It is not perfect, either in its workmanship, its historical or scientific statements, or its moral ideals. It is not a level book. It exhibits great variety of sentiment regarding ethics and religion. Yet this variety is the token of a constantly growing sensitiveness to spiritual ideals, and in the end of the day it presents as its final word the life and character of our Lord, between whom and our highest conception of God no acutest criticism has ever been able to detect the least cleavage.

The Bible has everything to gain and nothing to lose from a candid and insistent recognition of its human qualities and its human experiences as a collection of writings. No theory that robs it of these simple and appealing values under pretext of paying it reverence can be other than erroneous, and in the end, self-annihilating. Frankly received at its own evaluation as the record of the world's most illuminating spiritual experiences, and especially as the disclosure of the life and program of Jesus, the Bible proves itself to be God's word to man, first revealed in flesh and blood, and then transmitted in divers forms and fragmentary ways in a book of inestimable value, a book in which the illumination and urgency of the Spirit of God forever abides.

## Evening

I know the night is near at hand;
The mist lies low on hill and bay,
The autumn leaves are drifting by,
But I have had the day.

Yes, I have had, dear Lord, the Day;
When at thy call I have the night,
Brief be the twilight as I pass
From light to dark—from dark to light.

—S. Weir Mitchell

# Where Is Our God?

**Are We in Fact Living in the Darkest of All Ages?**

**By EDGAR DeWITT JONES**

WHAT a strange question for a people to raise who were God-emancipated and God-led! For the children of Israel to ask, "Is God among us, or not?" is like a January night asking, "Are there any stars in the heavens?" or a wheat field, ripe for the harvesters, enquiring, "Is there any heat in the sun?" Yet the chosen people of God—sheltered by the Father, "as a hen gathereth her brood beneath her wing," raised this unseemly and unbelieving question, "Is the Lord among us, or not?"

### THE MODERN MAN QUESTIONS

This impertinent query asked by recreant Israelites centuries ago catches the eye and compels attention. It is a question that multitudes are asking nowadays; not all voicing it, perhaps, but pondering it; and all the while ashamed to be entertaining even grudgingly so skeptical a query. There is a reason for this question. The children of Israel raised it because they were almost famished with thirst. They believed that God had forgotten them. Everything looked dark and doubtful. On the surface, now as then, men and women who were once sure of God have been led to wonder, to question, to doubt.

"Is the Lord among us, or not?" Look at the world at this very hour. Look at it as if you were not a part of it, but on the outside, and were scrutinizing the world of men and women as a boy or girl looks curiously at a globe and traces the boundaries of land and sea on the earth's surface. Look at this terrestial ball, and what do you see? You see Europe in a bloody onset of arms, which has been continuing for more than two years. You behold the grief, the loss, the deep-seated horror, the wormwood and the gall. At a conservative estimate, 3,000,000 men—the very flower of the manhood of France, Germany, England, Austria, Russia, Italy—have perished on field of battle or in trench. The vastness of the area and the intensity of the fighting grows rather than diminishes. The fourteenth nation to become involved in this dreadful catacylsm not long ago entered the bloody arena. The grief of widow and orphan is too deep for words; and the loss in monetary values, while enormous, is the least loss of all. So much for that portion of the globe.

Come closer home; look at our own land. Reflect on the perils that have beset us in the last two years! The

*"Is the Lord among us, or not?"—Exodus 17:7.*

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delicate situations and the immense difficulties that have all but plunged us into the great and dire conflict: the menace of the bandit-ridden republic to the south of us, the various interests and policies—some for and some against intervention—the prophets of preparedness, the direful predictions of Japan's designs upon our western coast, the great commercial rewards that have come to the United States through the great war in Europe, and the subtle temptations of immense fortunes in munition making, the effect upon America of the two years' conflict in the way of hardening our hearts and blunting our finer sensibilities—who of us who understands these conditions even partially is not tempted to raise the question, "Is the Lord among us, or not?"

### IS GOD IN AMERICA?

And this is not all: There is the great industrial conflict in our land. Only recently what would have been the greatest strike in the history of the world impended for days like the shadow of some frightful storm, threatening to break at any time in fury. The lines are drawn closely and taut between employers and employes in practically every important American industry. Is it any wonder that stout hearts sometimes tremble and devout souls, sensible of a nameless dread, raise the question, "Is the Lord among us, or not?"

But look away from the world now and from society and its distresses. Behold yourself. Make a personal inventory. The age-old problems, the obstinate questions that puzzled and perplexed your fathers, disturb and annoy you. The experience of loss and disappointment, of the suffering of the innocent, the pathetic incompleteness of life—is it a strange thing that this question should arise in your minds and sooner or later find utterance in the query, "Is the Lord among us, or not?"

### EVERY AGE IS "THE DARK AGE"

It does no good to deny these conditions, for they exist. We may shut our eyes and say we do not see them; but when we open our eyes the conditions confront us, only too substantial and matter-of-fact. But how great our folly if we permit even the most untoward conditions to hinder our growth in mind and spirit, or dwarf us in the culture of the soul!

### WERE OUR FATHERS MORE RELIGIOUS?

A reading of history shows that every age believed its day the darkest the world ever knew. We have a habit of saying that there never was a time so perilous, so worldly-minded, so money-mad, so obsessed with a passion to be amused, as our own time. There is much to give us pause and to disturb; but we ought to inform ourselves concerning the ages past before we make such strong affirmations. History and biography refresh and encourage the flagging spirits of him who reads. For instance, we have come to believe our age is non–church going, above all others. Is it? I have believed it such; yet I came across the comment of Ralph Waldo Emerson, written seventy years ago, in which he deplored the lack of attendance at church services; and predicted grave evils would follow in the wake of so woeful an omission. The words of Emerson, even to phraseology, parallel precisely indictments which modern ministers are wont to make of this present age.

Reflect on the dark days that have confronted the brave hearts in other periods. Nothing that impends or threatens evil now can equal the woe that enveloped our country in the purgatorial years of the Civil War. Only those who lived through that period know the terror and sorrow of those days when not only the nation was divided, but families—brother against brother, father against son, lover against lover.

### "GOD IS NOW HERE!"

"Is the Lord among us, or not?" Let a little child answer that question. A scoffer once wrote the irreverent inscription upon the sidewalk, "God is nowhere." A little girl passing by saw the writing and stopped to read it. She spelled it out wonderingly, and then she read it aloud; and this is how she read it, *"God is now here."* Blessed little believer! She knew the heart of God better than many a great scholar. God is here in power and might as omnipotently as when he bade Moses speak to the people of Israel that they "go forward." He is here as wondrously as when little Samuel heard his call and answered, "Speak, Lord, for thy servant heareth." He is here as majestically as when Isaiah saw him lifted up, his train filling the temple

and the seraphim crying one unto the other, "Holy, holy, holy, is the Lord of Hosts." He is here as assuredly as when in the depths of Gethsemane, Jesus found him and communed with him intimately, until he was able at last to say, "Not my will, but thine be done."

The reason we raise the question, "Is the Lord among us?" is obvious. We have not sought him. We have been interested elsewhere. Busy buying and selling, we have forgotten him. Our time has been spent in figuring and frolicking. The seen has enthralled us—not the unseen. We have minded the things of men and neglected the things of God; and all the time God has waited for his children to seek him; all the time he has been speaking, but we have not listened for his voice. Like those weary disciples who, after a night of fruitless fishing on Galilee, saw Jesus standing on the beach at the break of day and knew him not at first, so are multitudes in these latter days.

On the glory of the envisioned moment, when like that disciple whom Jesus loved, we cry, *"It is the Lord!"*

# The Last Days of John Barleycorn

**Getting Ready for the Funeral of the "Mightiest John in History"**

**By ELLIS B. BARNES**

"JOHN, if you have tears to shed, prepare to shed them now, for as certain as the sunrise your last days are in sight. Old boy, you had a fine time in this world, and things went pretty much your own way. You cut a wide swath in many lands, respecting neither age nor sex. All flesh was fair game for you; kings and paupers alike went down to their graves after a career in your service, while you chuckled and gloated and continued the slaughter. You have been a champion of champions but you have met your match in the opening of 1917.

"You must be tossing on your pillow these nights and dreading the peep o' day. If you were not such a notorious villain we could feel downright sorry for you, yea, even shed a tear now that troubles are rolling in upon you like a sea. But like every other transgressor you must drink your cup to the dregs, you must tread the winepress alone."

Think of John treading the winepress! However, we will not press the analogy too far. The time has come for the mighty John to make his last will and testament.

* * *

"When the women of a former generation made war upon you, spat upon you and refused to come near you, you held your fat sides and cackled. 'Them dear women,' you croaked, 'they don't like me.' And you were right about that, for of all your victims you hit the women the hardest, and they never forget such as you. You hit the pride, the love, the purse, the homes of women, and your blows were never tempered with mercy. You patronized the women of this country as long as you dared; you laughed at them when your laughter had in it the ring of the maniac's glee; you mocked them in the day of their calamity; and now when your old fat heart is being wrung with anguish and you are feeling the bitterness of death the women are not inclined to do the offices of the Red Cross nurse for you. Your tender mercies were cruel. Your benevolence had in it the teeth of lions. The women suffered two pains for every one you inflicted on husband, son, or brother, and they now see with joy your long-delayed retribution coming like a whirlwind. You are now walking on the edge of the pit to which you drove so many, and the fires into which you drove millions are now roaring their welcome to you.

"John, you will soon know that the hottest hell into which a man can fall is the one he kindles for others.

* * *

"Then, too, the preachers made life a burden for you, John, through many long years. Every preacher looked on you as an enemy to be destroyed, and never got near enough to speak politely to you even had he been so disposed. The preachers cannot forget all the evil you have done them, and they are not sorrowing for your sorrow, and now the great corporations turned against you, and the railroads gave you a body blow that sent you reeling; and the fraternal organizations expelled you from their councils and treated you as an outlaw. Yet you seemed to have a warm place in the hearts of your countrymen, no matter what happened to you. You had more lives than many cats. You knew how to light on your feet in any event. You could find a friendly port in any storm.

"But when the fiction writers entered the lists against you and you were sent to the hospital for repairs, we, who have watched this warfare for twenty years, knew that you were being outgeneraled and outfought. These writers gave you the unkindest hurt of all. They were not preaching temperance 'sermons,' so they said, just telling what you had done to them—note that, too—and if any wanted the benefit of their experience they were welcome to it; if not this was a free country, and a man can take advice or let it alone as he prefers. The polite way in which the novelist mauled you must have made you wish that they had used a real, live machine gun and had the agony over with.

* * *

But John was not down and out by a good deal. He had several fights in him yet. He pulled his belt a little tighter, gritted his teeth a little harder and said to himself:

"I'll show these cranks that I'm not ready for the boneyard yet, durn 'em!"

Straightway he sent for his old friends, the politicians, who had always stood firm and true when all others took to the long grass, and asked them what they were going to do to help recoup his fortunes and regain his health. But this time they wobbled and said:

"John, old pard, it's no use, the jig is up, everybody's agin' ye, and we've got to look out for ourselves. We stuck to you as long as there was any hope, but the hope is gone."

Whereupon John said that they were wrong, that business was never better, especially in dry territory, that all that was needed was more dry territory to put the business on Easy street. But the politicians were not convinced. They had heard a rumbling which they thought meant John's days were numbered. Then when the Supreme Court and Congress went back on the mighty John he wiped the perspiration from his forehead, sent for the doctors and his ghostly advisors, begged them to do what they could for him ere the breath left his body, and composed himself for the inevitable.

At last reports John's temperature was 104, and the physicians hold out no hope. A few of his old friends remain to weep while the days of the mightiest John of history draw to a close.

# Education as Soul-Building

**Growing Citizens for the Kingdom of God**

**By HERBERT MARTIN**

A WIDELY known evangelist said not long since that had he a million dollars to bestow he would give one dollar to education and the balance to the church. His conception of the self or soul differs widely from that of another whose personal experience of the value of an education would urge him to make at least an equal distribution to those two religious institutions. For the one the soul was an entity whose only function was to be technically redeemed; for the other the problem was the development of a soul which in the process was being redeemed.

### THE WHY OF EDUCATION

The type and function of education will vary according to one's view of the nature of the soul. For Comenius the chief function of the school is man-making. "Man has to be educated to become a man." Under such a view education is vitally significant. For Froebel every person has a part assigned, a definite function to perform in the universe as an organic unity. The nature of each is in tune with the whole. The first concern of the educator in this case is to discover what the laws of nature are, and make possible their free expression in the individual. The teacher exercises a "benevolent superintendence" in this process of development from within. The educative process here is largely negative and passive.

At the other extreme stands Herbart, for whom the soul is without form and void, having "no capacity nor faculty whatever" save a characteristic inertia against ideas. Out of this action and reaction, this attack of ideas upon the soul and its defense there is developed what is called mind, which is but the cognitive aspect of the soul. Such a concept of the soul's nature attaches large significance to education, since it is the school that determines the ideas that shall be presented to the soul. Thus the differences between individuals, born free and equal, are explicable in terms of "education and environment." For Rousseau "the child has a soul to be kept pure." "Everything is good as it comes from the Author of nature; everything degenerates in the hands of man." For him education must be through contact with nature. Émile must be alienated from society in order that his soul, originally pure, may not be contaminated.

### EDUCATION AND LIFE

Our appreciation of education depends upon its significance for life. The prevailing type of education expresses the life values of its exponents. Our educational philosophy grows out of our philosophy of the self or soul. Where the older theological concept of the soul is dominant modern education is an enterprise of doubtful worth to the soul. Rousseau's theory were better here. If the soul be perfect at birth why any education other than what the misfortune of life demands? It need only be fenced about to save it from the evil that is in the world. If it show traces of fallen heredity the miracle of grace is what is needed rather than education. And yet we believe in the admonition to "grow in grace," which many seek to practise.

Even Paul, of miracle experience, was not yet made perfect, had not yet attained, was still pressing forward, growing and becoming. These and many like expressions are not mere figures by which Paul graced his discourse. He meant what he said. He uttered the fact of soul growth, of increasing soul stature. Paul, academically trained, graduating in the evening of life from the school of experience with Christ, possessed proportions of soul beyond what were his when he stood by consenting to the death of Stephen.

Students of religious education today speak of their enterprise as one of soul-building. They look forward to the time when the present dramatic and often tragic accompaniments of the soul's acceptance of Christ shall have been superseded; when through home, society, school and church, each become more thoroughly Christian, our children shall come up to youth and maturity and never know themselves to have been other than Christian. Souls will be saved in the making. Then will the Kingdom of God more truly have come.

### THE BUILDING OF SOULS

The motive here suggested is that education be viewed as a process by which souls are developed and enabled to actualize more fully their divine potential, and that without it they cannot attain the stature that should have been theirs. So interpreted education will become the inalienable right of every child, the imperative and inescapable obligation of every adult. Education as soul-building will prove the divine process by which life's lesser values and baser materials are transmuted into eternal spiritual realities. This new world of spiritual values will be the Kingdom of God. Education intelligently grasped as soul-making will no longer be suspected, endured, tolerated or apologized for. It will have attained the dignity of the only concern, of the whole duty, of man.

Drake University.

# Evangelizing the Inevitable

**SHAILER MATHEWS, IN THE BIBLICAL WORLD**

MEN who take the gospel hopefully believe in an inevitable future. They do not believe that the world is coming to an end, but that it will continue. They see changes constantly impending, and with whatever wisdom they can assemble they undertake to bring the gospel to bear upon the forces that are making the changes.

They mean to evangelize the inevitable.

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Christianity has never been effective when it has endeavored to evangelize forces which are reactionary. It has always centered around those persons by whom history is actually being made. The current of real history carried Paul away from Antioch and Ephesus and other cities that were soon to be only symbols of the past, and flung him across the sea into creative history at Rome. When Paul came to Rome, Christianity began to evangelize the inevitable.

So, too, Luther was caught up by the new forces which made modern Europe, and carried into these forces the gospel.

Every man who has been of religious significance in history has had an intuitive readiness to throw in his lot with the inevitable while it was in the making, and to leaven it with the gospel.

Our own day calls for similar evangelization. The church must win the loyalty of the men who are actually making tomorrow.

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The current of the inevitable future does not run through the comfortable folk who want things to stand as they are because it is too bothersome or costly to make them better—the complacent householders who live where rents are moderate and living expenses are still susceptible to the manipulations of thrift. Such persons individually have their value, but if the church chooses to be a purveyor to middle-class comfort and intellectual inertness, it will have small influence in the future.

The line of the inevitable runs through men who control corporations and are masters of capital, labor unions, men of science, social reformers, women's clubs. Can people of this sort be brought to handle the gospel? If they cannot be evangelized, the inevitable will come off unevangelized. That will be as serious a matter in the United States as it is in Spain or Italy.

The inevitable future lies in great movements already in operation, like socialism, internationalism, the economic struggle, education. These movements are not dependent on the churches for their existence. They are bound to continue regardless of the church. But if they are to embody Christian principles they must be systematically evangelized.

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Its capacity to evangelize the creators of an inevitable future will be the real test of Christianity. You cannot measure the truth of a teaching by counting its converts or by its loyalty to the letter of the Scriptures. There never has been a heresy or a fanaticism that has not pleaded a literal interpretation of the Scriptures. Nor will Christianity be tested by the ability of religious leaders to appeal to masses who do not think and will not think. Demagogism never has been a test of truth any more than it has been a test of wisdom.

The glory of the gospel is the fact that it always has been, is, and always will be capable of bringing the power of God into men, institutions, and forces that are really making history.

Nothing is more futile than to try to evangelize ancestors, whether they be buried or contemporary.

If you doubt it, look about and ask yourself whether the type of theology which is being so zealously made into obscurant and reactionary propaganda can possibly have any constructive influence among the men of science, social reform, and international outlook who are already at work making the future.

Men with the future in their souls cannot be won to Jesus Christ by praise of a theology that will not work with posterity.

# Some Great Books of Today

THE HUNGRY STONES. By Rabindranath Tagore. Ernest Rhys, in his biography of the famous Calcutta poet and philosopher, says that his finest work lies, not in his songs or his plays, but in his short stories. In this late volume are included thirteen stories, each of which has its own distinctive individuality. Tagore's philosophy is woven into them all. The following bit of wisdom is worth a score of pages of some of the Indian's poetry:

"When we were young, we understood all sweet things; and we could detect the sweets of a fairy story by an unerring science of our own. We never cared for such useless things as knowledge. We only cared for truth. And our unsophisticated hearts knew well where the Crystal Palace of Truth lay and how to reach it. But today we are expected to write pages of facts."

This is quoted from the tale, "Once There Was a King." If Tagore can get this truth into the fact-cluttered brain of the Occident, he will not have won the Nobel prize of a few years ago for nothing. (Macmillan Company, New York, $1.35.)

POEMS OF THE GREAT WAR. Selected by J. W. Cunliffe. It is sometimes declared as an inevitable result of war that literary activity is stifled, but evidently this has not been true of the great war of today. Here are gathered three hundred pages of genuine poetry, most of it of fine quality, and all of it of poignant interest. Among the poets whose work is included are Harold Begbie, Robert Bridges, G. K. Chesterton, Alice Meynell, John Masefield, Vachel Lindsay and Edgar Lee Masters. A hopeful sign is that most of the verse printed in this volume is not "without form and void," as is much of the present day output, and we feel comforted to believe that Stephen Phillips may have spoken prophetically when he said, shortly before his death, that one of the results of the war would be the clearing away of freakishness in literature. Of course it will take some time for that result to obtain on this side of the water, but it is good to know that the process of clearing has begun even three thousand miles from Boston and Chicago. (Macmillan Company, New York, $1.50.)

POETRY AND THE RENASCENCE OF WONDER. By Theodore Watts-Dunton. Swinburne called the author of this volume "the first critic of our time—perhaps the largest minded and surest sighted of any age." The essay on poetry was originally published in the Encyclopedia Britannica. Such a statement as the following is not exactly pleasant reading to us Americans, who think we have discovered something of exceeding great originality and value in our rhymeless, unmetrical verse. The author speaks of "the quaint American heresy which seems to affirm that the great masters of metrical music, from Homer to Tennyson and Swinburne, have been blowing through penny trumpets 'feudal ideas,' and that the more unmetrical the lines the more free do they become from the penny trumpet and the 'feudal ideas.'" We trust that some of our moderns will take time to read this book, especially a certain Chicago vers librist who it is reported carries his poems around in a cigar box, and dashes off his inspirations as they come to him while riding on the elevated or lunching at Thompson's restaurant, or taking in the movies. He may learn that his cigar box method does not make him a genius, and that hard work is expected even of an artist,—fully as much as are long hair and a flowing tie. Of course he and his ilk will throw Watts-Dunton into the discard along with Tennyson, Keats, Homer and the rest of the conventional "rhymsters." (E. P. Dutton, New York. $1.75 net.)

THE SPELL OF SCOTLAND. By Keith Clark. This is one of the invaluable "Spell Series" of travel books, which form almost an equivalent to a journey abroad. A pleasant feature of these books is that most of them were written before the war and there is no danger from mines, submarines, or aeroplane bombs as one reads. The Scotland story is as full of charm as Scotland itself, with its tales of Bruce and Wallace, Scott and Burns, Carlyle and Stevenson. The full page views in color of the Scott and Burns countries are especially appealing. (The Page Company, Boston. $2.50 net.) T. C. C.

# The Larger Christian World

**A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE** **BY ORVIS F. JORDAN**

### A Hundred Years of City Missions

Probably the oldest City Mission society on the continent is the Congregational society of Boston. The centennial anniversary of this society will be celebrated in the Old South Church, Jan. 28. The secretary, Rev. D. W. Waldron, will give a report for the century. Addresses will be given by Rev. Jason Noble Pierce and Rev. George A. Gordon of the Old South Church. A hundred years ago the society was organized in Old South Church and the offering that year was $173.08. The past year, the income of the society was nearly twenty thousand dollars.

### Milwaukee Goes to Church

For a second time the churches in Milwaukee have had a "Go-to-Church Sunday" campaign. The advertising campaign this year was very effective, including a window card reproducing a famous painting representing Christ bearing the cross. The Sunday selected for the event proved to be a very cold one, the thermometer registering nine below zero. In spite of the weather the congregations of the city in all churches totaled ninety thousand, as against sixty thousand on an ordinary Sunday. The movement was led by Rev. Paul B. Jenkins.

### Billy Sunday's Results in Boston

The revival meetings conducted by Billy Sunday in Boston have resulted in a total attendance of over a million in one hundred tabernacle meetings. It is said that forty thousand persons have "hit the sawdust trail." A prominent Methodist worker states that less than one-tenth of these are conversions in the sense that they will represent people making a first profession of religion. The collections had resulted in offerings of $75,000 before the final offering to Mr. Sunday had been made. The meetings were to close on Jan. 21.

### Yale School of Religion Attendance

The Disciples came near outnumbering the Congregationalists in the Yale School of Religion this year. The Disciples have thirty students and the Congregationalists thirty-one. The Methodists are next with twenty-three. Two new men have been added to the faculty, Prof. Luther Allan Weigle, who becomes Horace Bushnell Professor of Christian Nurture, and Rev. George Baptiste Hatch, B. D., who instructs the students in voice training. The Lyman Beecher lectures on preaching this year will be given by Bishop William Fraser McDowell of the Methodist Episcopal Church. The Alumni Lecture will be delivered by President Harry Otis Pritchard, of Eureka College. During the last few years the endowment of the school has increased by $815,000.

### University Preachers

The University of Chicago has called to the service of the religious life of the university Dr. Cornelius Woelfkin of New York, who will preach on February 4 and 11. President H. P. Faunce will be the preacher on February 18.

### G. Campbell Morgan Resigns

Rev. G. Campbell Morgan of London has been in ill health for years, but the strain of the war time has brought him to a near-breakdown. He has resigned the pastorate of Westminster church in London, where he has served effectively for twelve years. The Congregationalists of America propose to secure his presence in this country at the Northfield conference and at the next National Council meeting of the denomination in Los Angeles.

### World Conference on Faith and Order

The World Conference on Faith and Order being called by the Protestant Episcopal Church has a North American Preparation Committee which was to hold its first meeting at Garden City, Long Island, Jan. 23 and 24. The committee consists of about one hundred and seventy-five men from all parts of the United States and Canada and includes members of the following communions: Anglican, Armenian, Baptist, Congregationalist, Disciples of Christ, Friends, Lutheran, Methodist, Moravian, Polish Catholic, Presbyterian, Reformed, Roman Catholic, Russian and Serbian. It is believed that never before have so many men of so many different communions worked together for the common purpose of trying to understand and appreciate each other and to bring out the points of agreement which they hold in common as Christians.

### Religious Educators Meet in Chicago

The leading workers in denominational colleges and in denominational annexes to state universities met in Chicago the second week in January. The advertising feature in educational work was given considerable discussion. It was shown that a group of colleges had collaborated successfully in bringing students to five Protestant colleges of Minnesota. The Methodists reported a college raising $400,000 in small contributions by an intensified advertising campaign. The officers elected for the American Association of American Colleges are: President, Dr. J. S. Nollen of Lake Forest College; vice-president, Hill M. Bell of Drake University; secretary-treasurer, Dr. R. Watson Cooper, re-elected.

### Home Missions Council Meets

Twenty-five home mission boards are now federated in the Home Missions Council. This body met in New York, Jan. 9, 10 and 11. The organization is able to report the completion of a plan for comity in Utah, where the work is properly distributed among the denominations. The committee on statistics reported that the home mission funds of the various constituent bodies the past year were $11,756,023. Dr. Charles L. Thompson was re-elected president, William D. Demarest was re-elected secretary.

### Foreign Missions Conference

The various foreign missionary societies of America are federated in the Foreign Mission Conference of North America. They met this year in Garden City, Long Island. Great stress was laid upon the work in Latin America, which was presented by Dr. Robert E. Speer, and the work in Africa which was set forth by Dr. Cornelius H. Patton, secretary of the American Board. The work of education on the foreign field was given greater consideration than ever before.

# Social Interpretations

By ALVA W. TAYLOR

### Decisive Victory and Lasting Peace or Decisive Peace and a Lasting Victory?

Now that the Allies are confident of ultimate victory they are talking about a decisive victory and lasting peace. This means the victory of the conqueror, who humbles his enemy to his knees and dictates the terms of peace. A recent English paper published a cartoon in which, after the manner of the Victor Talking Machine advertisements, Emperor William was listening to his "Master's Voice," his master being John Bull. This type of decisive victory can never bring lasting peace. It can only bring hate in the heart of the conquered, a resentment that will not down, and the devotion of whole peoples to a revanche, such as the French people have longed for ever since Bismarck gained his decisive victory and sought to impose a lasting peace upon a humbled France. Whatever the war-obsessed governments of Europe may think of President Wilson's move for peace, he has, in the words of Prof. Albert Bushnell Hart, one of his consistent opponents, furnished one of the greatest state papers in modern history and spoken to the reason and the conscience of the world. What the world needs is not a decisive victory for the sake of imposing a "lasting peace," but a decisive peace through the agreement of both sides, an acknowledgment of war weariness and a conversion to the standards of peace rather than to those of war and conquest. Germany's demand that the discussion of means for lasting peace be postponed until after the war is ended puts her, as ever, at variance with all that world opinion that sought to work through Hague tribunals, international law, etc. Germany vetoed most of the proposals made at The Hague and has broken most of the international laws. Now she proposes to settle this war without including means for lasting peace. If she will not agree to include this item in peace negotiations it is then worth while for the Allies to fight on until means for future and lasting peace are made the first item of the coming peace conference.

### The Biggest Bootlegger of Them All

The *Kansas City Star* in a very striking editorial indicts Uncle Sam as the biggest bootlegger of them all. He has permitted the shipment of intoxicants into dry territory, grants Federal licenses to men who can hold them for no other purpose than that of breaking prohibition laws, and freely circulates wet advertisements of every kind through dry territory. Now that the Supreme Court has declared the Webb-Kenyon law constitutional, the dry states have some hope of protecting themselves against the old construction of the rights of interstate commerce to break the laws of dry states. A bill has been introduced in the Senate to prohibit carrying into dry territory any newspaper or other form of advertisement which offers to sell liquors, and another to compel every applicant for Federal license to sell liquor to advertise in the public press what his purposes are in applying for the license. The dry states, whose legislatures meet this winter, are busy preparing "bone-dry" laws, now that they are assured of their constitutionality.

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### Has Uncle Sam Forgotten?

Uncle Sam stands as the Big Brother of the small peoples: He demands that Mexico have the privilege of working out her own salvation, and that European nations keep their imperial claws off the neck of the numerous small American republics. He also gives a warm welcome to the contention of the Allies that they are fighting for the integrity of the helpless small peoples, and explains that he is in Haiti only to straighten things up for the Haitians. But has Uncle Sam forgotten all this fine principle in his purchase of the Danish West Indies? To take them over without a plebiscite of the people of the islands is to hawk them from one government to another as if they were so much inert merchandise. Perhaps there is little doubt that the people of these islands would give an overwhelming majority for the change of government, but Uncle Sam should stick to principle and allow them to do it.

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### The "Profiteers"

Lord Davenport, Britain's new food dictator, is after the "profiteers." Here is a man after Lloyd George's own heart. To one who thinks in terms of humanity rather than in terms of property the most amazing and atrocious of all the human malfeasances in this war is that governments conscript their humanity to the last man, and even draft the women for national service, and then allow any class or calling to grow rich off the nation's importunity. A million young men gave their lives at the front, and millions of parents, wives and children mourn them; other millions surrender their normal occupations to devote themselves to the nation's crisis, and then a few, like vultures over the battlefield, grow fat on the unspeakable business of making profits out of the world's calamity. Count Botocki was cashiered in Germany because he conducted his office as food dictator by restricting the consumers and putting no leash on the purveyors. Strength to the arm of the great Welshman who proposes to conscript profits as well as men.

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### A National Anti-Saloon Fellowship

Charles Stelzle is doing yeoman service for the cause of prohibition in his little paper, *The Worker*, through which he seeks to reach America's working millions with the type of argument that applies to the laborer's stake in the liquor question. A National Anti-Saloon Fellowship, something after the order of the British trades union prohibition fellowship, will be organized among the trades unionists of America. Its purpose is to defeat the efforts of the liquor men in their attempts to dominate the American labor movement in regard to this issue.

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### The Profits of Croesus and the Seven-Day Workingman's Week

The steel trust reports earnings of approximately $86,000,000 for the third quarter of the current year. This is only a little in excess of the earnings for the other two quarters, and the total for the year will run doubtless well above three hundred millions of dollars. This gives a dividend of more than 40 per cent upon the common stock of the corporation. Some months ago this industrial octopus raised the wages of its employes slightly. It had been shown by government investigations that the average of the wage in the steel industry was among the poorest in America, while the number of working hours to earn that wage averaged

among the highest of those imposed by any employing concern in the country. There are still thousands of men who work an 84-hour week in order that the company may pile up its 40 per cent dividends. No more complete puncturing of every claim made by the steel companies for the 12-hour day and the 7-day week has been made than that made recently by the New York State Industrial Commission in the case of the Lackawanna Steel Company of Buffalo. The prosecution of the investigation was joined in most heartily by the best citizens of the city, among them leading lawyers, business men, social workers and ministers. An 84-hour week is an inhuman working week and it is a sad commentary upon the American public conscience that any firm is allowed to impose it, let alone one that is able to pile up 40 per cent dividends upon a stock that is authoritatively reported to be watered to double or thrice the value of the real investment. The Lackawanna Company made a claim that its finances had been bad of past years and that it must now make good the deficit. It was amply demonstrated that in this particular case the failure to pay dividends in the past was due to bad financial management and there is certainly no twist of logic that can lay upon the laborer's back the penalty for poor financing.

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### A New Type of Leadership in China

A fine illustration of the way in which the youth of China is beginning to furnish leaders for bigger things in their native land is given by Mr. C. T. Wang. Mr. Wang graduated from a missionary college, spent three years in the United States in graduate studies, taking a complete law course, and returned to his native land to teach one of the leading high schools instead of practicing law. With the great incursion of Chinese students to Tokyo some years ago, when 5,000 were there attending the various universities, he went among them as a Y. M. C. A. secretary. From this he was called into the foreign service of his country, then elected to the senate under the new republic, where his organizing ability made him vice-chairman. Still further promotion was given him in the cabinet, where he became minister of commerce and industry. This position he resigned when Yuan attempted to gain the crown, because of his thorough-going republican principles, and he counted it no step downward to become again a Y. M. C. A. secretary, this time of the nation at large.

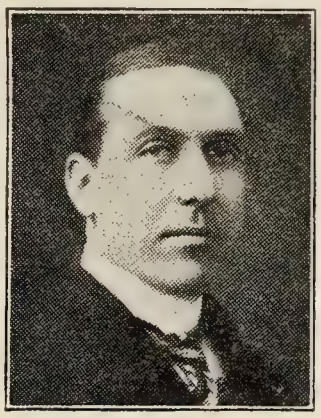
# The Sunday School

## Personal Work

**The Lesson in Today's Life**

**By JOHN R. EWERS**

AS ONE looks back over the formative influences that played about one in the more plastic years, certain elements stand out with a remarkable distinctness. J. Z. Tyler used to tell the young people that it was the little iron tongue of the switch that determined the destination of the mighty train, and a little event may determine one's destiny. Thus I recall one autumn evening, when strolling home from supper at the old college, that one of the upper classmen invited me to a meeting in one of the fellow's rooms to talk over "Personal Work"—a term that meant little to me then. In that room we studied this very chapter. We tried to find out just how Jesus met and won this strange woman for his cause. We learned how his high and fine personality overcame the evil in her, and inspired her to win a whole city for Him. At the close of the study each one present was given a name. He was told to make that fellow his friend and to have, as the one object, the winning of that man for Christ and the Church before spring. As I recall, there were about fifty young men in the school that autumn who had never made a public declaration of their loyalty to our Saviour. Before spring all but five, including the captain of the football team, had confessed Christ. All through the winter this little circle of personal workers met in one room, studied different cases of personal work and knelt in prayer that God would use them to win men, one by one, for the Lord.



*Rev. John R. Ewers*

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Twenty years have sped into eternity since that little group met in that student's room and I can truthfully say that the highest and truest joy of this period to me has been the continuation of personal work—the winning of men and women, young people and boys and girls for the Master. Nothing makes one so humbly thankful as to think that God will use such imperfect instruments as we are to actually win men for Him. It means that God works through us; that God honors our willingness. It means that one man can actually win a thousand others! Ponder that—how it thrills you with joy!

Moreover, it is the best way of building up the church. It is Christ's way. He seemed not to depend upon crowds. Here he meets this one woman at the well. He wins her. Nicodemus comes to him by night—he wins him. Matthew he calls from the custom house. Zaccheus is won at the dinner table. He wins a household out on the Bethany hills. A lame man at a pool, a blind man at a gate, a leper by the dusty roadside, a woman grinding meal, a vine dresser pruning his vine, a shepherd leading his flock, a soldier mourning for his dead daughter, a widow following the bier, a fisherman drawing his net, one by one, here and there, day after day, in every place, all sorts and conditions—Jesus by personal work won them. I say it is the best way to build the kingdom. Not mob psychology, but personal talks appeal to the best people. When people come calmly, after having all objections reasonably met in personal conversations and understanding precisely what they are doing, the church gains strong and permanent recruits.

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When I say that personal work is the best way, I do not mean to say that it is the only way. Union revivals undoubtedly have large value. Social service and mass movements may not be ignored, but as I analyze the situation now, the greatest weakness of churches and Sunday schools lies in this realm—the failure to develop personal work. Nor must we overlook the fact that even in the Billy Sunday campaigns personal work is honored and used. Sunday knows well that without it his meetings would be failures. The pastor who himself does personal work and who trains his members and teachers to this task will have a constantly growing church.

This is the outstanding lesson from John 4—Jesus as a successful worker—each follower also a worker. What was the first thing the Samaritan woman did?

*The above article is based upon the International Uniform lesson for February 11, "Jesus and the Woman of Samaria." John 4:1-29.

# Disciples Table Talk

### J. H. Goldner Seventeen years at Euclid Avenue, Cleveland

On January 14, J. H. Goldner began his eighteenth year of service as pastor at Euclid Avenue church, Cleveland, O. When Mr. Goldner entered this pastorate he found a frame structure and a church membership of 400. Today the church has its home in a modern edifice worth almost $150,000 and has 1,200 members. There were 156 accessions to this congregation during the past year, and a budget of $22,000. At the present time the church supports seven missionaries on home and foreign fields and leads the entire brotherhood in amounts of gifts to missionary and benevolent enterprises.

### Maxwell Hall Goes to Broad Street, Columbus, O.

Maxwell Hall, who has served as general financial secretary of the Intercollegiate Prohibition Association, with headquarters in Chicago, has accepted a call to the pastorate at Broad Street, Columbus, O., and has already begun his new work. Mr. Hall succeeds George P. Rutledge, who resigned several months ago to accept the editorship of the Christian Standard. Mr. Hall holds a degree of Bachelor of Divinity from the Yale School of Religion. He formerly served as pastor at Athens, O.; Uniontown, Pa., and at Portland, Ore.

### Who Said Christian Endeavor Is Dying?

Lin D. Cartwright, pastor at Fort Collins, Col., has decided that Christian Endeavor is about the livest organization going. On a recent Sunday morning he was tendered a real surprise. Just before entering the pulpit the president of the Senior Christian Endeavor Society of his church presented him with a couple of innocent looking envelopes with the casual request that they should not be opened until he was in the pulpit. Upon noting their contents he found them to contain the startling announcement that the Endeavor society had conducted a secret campaign during the week and had obtained subscriptions and cash sufficient to liquidate the entire indebtedness of the congregation amounting to $1,700. The second envelope carrying the actual pledges was necessary to be produced before the pastor could be convinced that some mistake had not been made. Mr. Cartwright had been laboring in his own mind with various plans and had had some sleepless nights, expecting some time during the year to urge the liquidation of the debt.

### Five Year Period Plan Succeeds at Richmond Avenue, Buffalo

Richmond Avenue church, Buffalo, N. Y., John P. Sala minister, is just closing a five year period occupied in retiring the original $40,000 mortgage incurred in enlarging their plant. This has been reduced to approximately $8,000 now, and this has been provided for in a legacy that will shortly be available. With commendable spirit the congregation plans to maintain the standard of giving that has been necessary to provide for this obligation in addition to regular current outlays and missions, and they have launched upon a new five year program which will distribute these sums among worthy enterprises. One especially notable item in this program is a loan fund to be raised for the use of students who can be enabled by it to attend college.

### I. J. Spencer Begins Twenty-third Year at Lexington

I. J. Spencer began his work at Central church, Lexington, Ky., in 1895, and early this month he preached special sermons in anniversary of the twenty-third year's beginning. Central church has a new director of religious education, Marshall Dunn, who is a graduate of the University of Minnesota and who has been specializing in religious education at Transylvania, under W. C. Bower, former director of education at Central church.

### Broadway, Lexington, Ky., Will Have New Building

Construction is beginning on the new building of Broadway church, Lexington, Ky., to which Mark Collis ministers. The structure, when completed, will have cost approximately $100,000. The main auditorium will have a capacity of 1,300, with about fifty rooms. A Sunday school attendance of a thousand will be provided for. A recreation and amusement hall will be a feature. Mr. Collis recently celebrated the anniversary of his twenty-fifth year as pastor.

### Notable Women's Organization at Linwood Boulevard, Kansas City

The Minute Circle of the Linwood Boulevard church, Kansas City, is an organization of women with a reputation for doing things. The 1916 report shows disbursements of $8,351.26. Of this, $2,110.21 was spent in maintaining a special welfare station in a needy district of the city, where two specialists and a nurse conduct baby clinics. Over $3,000 was also expended for a lot on which it is the intention of the women to establish a $10,000 welfare station this year.

### Los Angeles, First, Adds 1,300 Members in Five Years

Russell F. Thrapp has served First church, Los Angeles, Cal., only five years, but during this time over 1,300 persons have been added to the church membership, all at regular services. The year 1916 was the banner year to date. More money was raised for current expenses and missions than ever before, and over $8,000 was expended for repairs on the building. On November 29, the Sunday school raised over $250 for Boys and Girls Rally day. The C. W. B. M., on December 8, raised $700 for its living link fund, and the church at the Christmas season gave $200 for good cheer work among the city's poor.

### Praise for Missouri's "Shepherd of the Hills"

C. C. Garrigues, of First church, Joplin, Mo., has come much in touch with J. H. Jones, superintendent of the Third District, Missouri, and writes of him: "Mr. Jones is doing a monumental work. I know no man who fits his big job better than this patient, tireless, resourceful, big-visioned, lovable 'Shepherd of the Hills.' This Third District, with its 31 counties and 640,000 folks, only one-fourth of whom are identified with any protestant church, is indeed a big field. We have about 250 congregations, with a membership of slightly over 30,000. We have county organizations in 24 of our 31 counties." During the past year Mr. Garrigues has accompanied Superintendent Jones to the county conventions, presenting the themes, "The Whole Church and the Whole Task" and "Financing the Kingdom." Mr. Jones pronounces last year's conventions the best in the district's history, as measured by attendance, churches represented, offerings and enlarged undertakings.

### W. H. Book Addresses 1,000 Men and Boys

Addressing a big meeting for men and boys in the Strand Theater, Shelbyville, Ind, on January 8, with nearly 1,000 persons in attendance, W. H. Book, pastor of the Tabernacle Christian church, Columbus, Ind., asserted there never had been so opportune a time for state-wide prohibition as today. He declared this was true because the parties are equally divided as to power and responsibility in the State Assembly, which makes useless the old threat of the brewers and distillers that they will get even in the next election with the party opposing the liquor interests. The meeting was under the auspices of the Boy Scouts, and was the fourth of a series arranged by C. Ralph Hamilton, scout executive.

### Levi Marshall to Leave Nevada, Mo.

Levi Marshall has filed his resignation as pastor of the church at Nevada, Mo. The resignation was accepted, and will take effect July 1. Mr. Marshall has not decided where he will locate. Six years ago Mr. Marshall took charge of this church. He came to Nevada from Hannibal, where he had been pastor of First church for a number of years. During his leadership the Nevada church has expanded. One of the board members reports the church has been more successful and prosperous under Mr. Marshall's pastorship than ever before. The church is entirely free from debt at this time.

### C. S. Medbury Thirteen Years at Des Moines

Charles S. Medbury rounded out his thirteenth year as pastor of University church, Des Moines, a few days ago, his annual report showing a steady gain in membership and financial receipts. During the past year memberships added were 339, losses by death and transfer, 219, a net gain of 120. The membership on January 1 was 3,192, of which number 2,249 are on the resident roll, 421 non-resident, 450 permanent student and 72 annual student. Since Dr. Medbury has been pastor he has received 1,488 persons by confession of faith and 3,036 by letter and statement, a total of 4,524 additions during thirteen years. The treasurer's report shows the total general fund receipts for 1916 to have been $14,201.15, as against $11,197.04 for 1915, a gain of $3,004.11. Department missionary activities show a grand total of $5,836.36 for the year just closed.

### Brotherhood a Success at Joplin, Mo., Church

First church, Joplin, Mo., is one church where a Brotherhood has been found to work, and work most effectively. C. C. Garrigues, pastor at First, writes that one of the gratifying features of the

year's work has been the activity of the Brotherhood in personal work, in local reform, in public advocacy of the Prohibition Amendment throughout the county, in conducting the every member canvass and in promoting the work generally. This organization includes some of the most influential citizens of Joplin. The little city of Joplin is rated the most prosperous city of its size in the United States today, and Mr. Garrigues sees an unusual opportunity here for religious activity. First church has just closed one of its best years. There has been a membership increase from 438 to 568, the Sunday school having increased from 413 to 448. There is a Junior congregation of 66, and a Mission circle of 15. A Dorcas Circle reaches a large per cent of the women. Over a thousand dollars of the more than six thousand raised went for missions and benevolences. An increase in the missionary fund of more than 129 per cent is reported.

### Sunday School Field Workers Meeting at Indianapolis

This week, from January 22 to 28, the national and state Sunday school field workers of the Disciples are in session at Indianapolis. Morning and evening sessions are being given to training school periods, and afternoon sessions to the Field Workers' Association. The training school is open to all interested in field Sunday school work. The faculty includes: Professor W. C. Bower, Lexington; E. Morris Fergusson, of the Maryland Sunday School Association; Professor C. E. Underwood, of Butler College, and the national Sunday school administration force of the Disciples. Garry L. Cook, of Indiana, is president of the Field Workers' Association, which is coming to be a real force for more substantial religious education among the Disciples.

### A Good Report from Columbia, Mo.

The following is a condensed report of the 1916 work of the church at Columbia, Mo.: Resident membership, 980; non-resident membership, 200; increase during the year, 138; loss by death and removal, 67; net increase, 71. The total amount of money raised during the year by the church and its organizations was $9,034.82. Of this amount $3,012.57 was contributed to missionary and benevolent work. Some of the larger amounts given to missions and benevolences were as follows: Foreign missions, $610; this was for the support of Dr. Jennie Fleming, living link in India. American missions, $135; Missouri missions, $125; church extension, $100; National Benevolent Association, $100; Christian education, $100; European relief, $277; local relief, $416.90; Christian Woman's Board of Missions, $491. The Sunday school has closed a successful year, with a present enrollment of 1,000, including cradle roll and home department.

### Missouri Church Prospers Under Permanent Leadership

One of the hopeful signs of the times in the Sunday school field is the fact that most superintendents are now being retained for a number of years. In these columns a few weeks ago was given the story of a Kentucky superintendent who had been at his post for forty years. F. L. Moffett, pastor of South Street church, Springfield, Mo., for ten years, writes that the superintendent there, W. R. Self, has done fine service in that field for twelve years. Thus both the church and school leaders have been able to cooperate effectively in building up a real school. Professor M. A. O'Rear, of the Normal School at Springfield, serves as Director of Education, and President W. T. Carrington is in charge of the Senior school. The entire school enrolls nearly five hundred persons. During Mr. Moffett's term of service with this church 1,074 persons have been added to the membership. Eighty were added last year. Over a thousand dollars was given to missions and benevolences during 1916.

### Arthur Dillinger Can Not Leave Altoona, Ia.

Evidently, one way for a pastor to make himself necessary to a church is to build up the educational side of his work. Arthur Dillinger, who was called from Altoona, Ia., to Salina, Kan., could not get away from his Iowa charge because the students in his various classes would not let him. During the past year Mr. Dillinger has been teaching two midweek Bible classes, having last year considered Comparative Religions and New Testament Doctrine. A stereopticon and genuine scholarly methods of study have made these classes unusually successful. Mr. Dillinger says he really has "a small Bible college conducted on progressive lines." In evangelism no revival meeting are held, the "individual after individual" method is used. Fifty persons have been added to the church during the two years. [Since the above note was written a letter comes from Mr. Dillinger, stating that a note in last week's "Century" was misleading. This item, which was based upon a report coming through the mails, was of course unjust. Mr. Dillinger makes this statement: "I am staying because of the loyalty and pledge of the church to stand with me for definite future progress." He also states that he is not receiving either a raise in salary or an auto.—Office Editor.]

### Near-Mexico Church Continues to Prosper

The Mexican embroilments of the past year have not affected unfavorably the prosperity of First church, El Paso, which P. J. Rice has been ably leading for over ten years. The year 1916 was the best in the church's history. Without special revival services 102 persons were added to the membership. Total receipts from all sources were $6,500, about $1,500 of this amount going for missions. The every member canvass of the year brought the largest results ever reported.

### "The Deeper Life" as a Revival Theme

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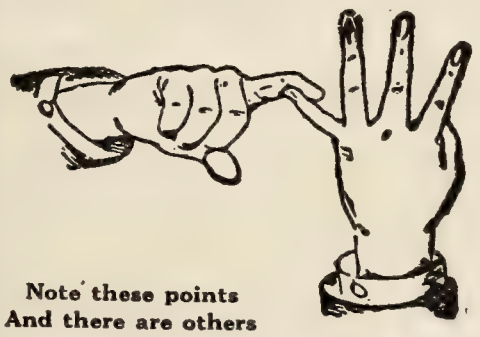

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during special evangelistic seasons. Ernest H. Wray, pastor at Steubenville, O., for four years, will hold his own meeting again this year, for the third time, and the special theme for consideration will be "The Deeper Life," the sermons being preached from the Gospel of John. Mr. and Mrs. Owen Walker will assist in the music. This congregation recently had Mission Leaders Doane, McCall, Hedges and Hanna with them, and Mr. Doane will give a week of lectures at Steubenville during the spring.

### Fruitful "Wash Line" at Central Church, Buffalo

Central church, Buffalo, N. Y., B. S. Ferrall, minister, put out a unique wash-line recently. On a Sunday when special efforts were made toward funding their building proposition a Sunday school class marched around the auditorium with four hundred dollar bills strung on a line and hung upon the proposition.

### Record-Breaking Year at Lebanon, Ind.

A. L. Ward began his fifth year with Central church, Lebanon, Ind., the first Lord's Day in the year, preaching to more than six hundred people. The past year has been a record-breaker in three particulars The missionary offering was $1,530, the Sunday school reached an enrollment of seven hundred and additions to the church within the year numbered 206.

### Chicago Church Gives $1,200 for Missions

Of the $7,245.73 raised last year by Jackson Boulevard church, Chicago, $1,219.80 went for missions. Austin Hunter, pastor, reports 124 persons added to the membership during the year; funerals conducted, 54; weddings, 41; average Sunday school attendance, 425. Miss Ora Haight represents this church as living link missionary in India. At the annual dinner of the congregation, A. R. McQueen, of Austin church, made the address.

### "Dan" by F. Lewis Starbuck

One thousand copies of F. Lewis Starbuck's little book, "Dan," have been printed, and Mr. Starbuck's congregation at Howett street, Peoria, Ill., are selling the book, the profits of the sale to go toward the new building at Howett Street. "Dan" is "an allegory in three parts in which the subjects of Birth, Life and Death are represented in the story of Dan Mannering."

### Drake Professor Writes of Billy Sunday in Narrative Poem

"In Sunday's Tent" is the title of the little book just out from the pen of Lewis Worthington Smith, professor of English in Drake University. It is published by the Four Seas Company, Boston. This is reported as "the first serious attempt in literature to set forth the sinner's struggle to the light as it is seen in the Billy Sunday campaigns." It is somewhat after the style of John Masefield's "Everlasting Mercy." The volume sells at 60 cents, plus 4 cents postage.

### Appreciation for J. N. Jessup

J. Newton Jessup has been with Magnolia Avenue church, Los Angeles, since November 1. He is pleased and encouraged with the outlook. The church seems genuinely in earnest and eagerly anxious to go forward. The church gave a reception Friday night, January 5, in honor of the retiring pastor, R. W. Abberley and his wife and the incoming pastor and his wife. On leaving Hopkinsville, Ky., the ministerial association, of which Mr. Jessup was president, gave him a fine letter of appreciation.

### Chicago Ministers Will Discuss Dry Issue

The next meeting of the Union Ministers' organization of Chicago, under the auspices of the Chicago Church Federation Council, will be held Monday, January 29, at 10:30, in the First Methodist church. This will be "Dry Chicago Day," and the chief speaker will be Clarence T. Wilson, who is at the head of the Methodist Temperance Union. It is requested that all Disciple pastors of Chicago and community be in attendance.

### A Fruitful Texas Church

Central church, Dallas, Tex., with its various departments, gave to foreign missions last year $1,143.63; to home missions, $1,167.66; to the Fowler Homes, $2,295.38; to miscellaneous charity, $109.91. For all purposes there was expended the sum of $16,383.11. Harry D. Smith leads this philanthropic congregation. Nearly $30,000 was expended for improvements on the building in 1916.

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### Drake Professor Addresses Newton, Ia., Men

T. J. Golightly is one of the new leaders at Drake, being one of the professors in the department of religious education. But he is not confining his activities to the class room. A few evenings ago he delivered an address before a men's banquet in the Newton, Ia., church, and the local newspaper devoted an entire column to the address, which dealt with the world's progress in religious emancipation. Among other excellent things Professor Golightly said: "The world has progressed gradually through the great commission, and is just now realizing the significance of the injunction, 'teaching them all things whatsoever I have commanded you.'"

### Kirksville Preacher Says Golden Age Is On the Way

R. W. Lilley, who leads the work at Kirksville, Mo., is no pessimist even in these dark times of war. In a recent sermon on "A Look Into the Future," he said: "I believe that this was a more sordid and selfish world three years ago than it is today. Materialism is being weighed and found wanting. We are witnessing as never before a demand for economic, social and civic righteousness."

### South Dakota Minister Will Teach Bible in College

For a score of years A. H. Seymour labored as a minister and Sunday School leader among South Dakota Disciples. He has recently been called to teach a credit course in Bible history and literature in the Northern Normal and Industrial School at Aberdeen. The textbook used is the Bible itself.


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### Ladies' League of Lakewood Church, Cleveland, Makes Financial Record

During 1916 the Ladies' League of Lakewood church, Cleveland, O., received into its treasury $2,539.39, and after making all expenditures has over $200 in its treasury. The C. W. B. M. expended $334.51. The Lakewood church increased its income for current expenses by 42.5 per cent over 1915. An increase in cash raised for benevolences is reported of 96.6 per cent. The Sunday School received $2,492.42. S. E. Brewster leads at Lakewood. He reports seventy-eight persons added to the membership during the year. Mr. Brewster made a total of 1,120 calls, and delivered 255 sermons and other addresses.

### New York Disciples Church Quits

The property of the Lenox Avenue Union Christian church in New York has been sold for $32,000 to a Swedish Lutheran church, and the Disciples organization has voted to go out of existence. No further information has been received.

### Death of Mrs. Edwin Patterson Ewers

Mrs. Edwin Patterson Ewers, mother of John Ray Ewers, minister of East End church, Pittsburgh, died at the home of her son Sunday afternoon, Jan. 14. She was a devoted Christian mother and had been a member of the Fayette, Ohio, church for thirty-five years. The funeral was from the old home church and was conducted by Dr. S. M. Cook of Rudolph, Ohio. "Mother Ewers" loved the church above all things and her chief joy was her son's ministry.

### E. H. Wray at Bethany College Rural Conference

E. H. Wray, pastor of First church, Steubenville, O., was one of the speakers at the Rural Conference held last week at Bethany College.

### Welcome for W. M. White at Memphis, Tenn.

A large number of the members and friends of Linden Avenue church, Memphis, Tenn., were gathered at the church on the occasion of the reception given Mr. White and family by the Linden avenue congregation. The city government was represented in the welcoming speeches, also the Business Men's Club of the city. Milo Atkinson represented the Disciple churches.

### Another Auto for a Busy Pastor

Among the events of the past year at Central church, Buffalo, N. Y., was the presentation to pastor B. S. Ferrall of a fine auto. Mr. Ferrall is shown appreciation in other ways. During 1916 he was invited to speak at various times in ten of the Buffal churches and in churches out of the city; also at the Seamen's Home, at the Buffalo Assembly, at the Erie County Penitentiary, at the Curtis Aeroplane Company, and at a peace flag raising. Mr. Ferrall has some very active organizations, among them a Men's Community Bible Class, a Corona Bible Class of young men, a Camp Fire Girls' organization, and the Winifred Ferrall Bible Class, which last furnished the supper at the annual meeting on Jan. 17. At this gathering it was reported that the churches had, during 1916, raised over $14,400; of this $8,239 went for the building fund. There were 119 responses to the gospel invitation during the year.

### E. M. Waits to Dallas Disciples

President E. M. Waits of Texas Christian University, Dallas, Tex., delivered the address at the January mass meeting of the Dallas Disciples, at Central church. His theme was "The Spiritual Opportunity of the Southwest."

### L. E. Murray as a Lobbyist

L. E. Murray, pastor at First church, Richmond, Ind., was appointed a member of the lobbying committee of the Indiana Anti-Saloon League to assist in getting the state legislature to pass a state-wide prohibition bill. He spent several days at Indianapolis during the campaign.

### E. W. Cole Addresses 24 Indiana Conferences

During the last three weeks of January Elmer Ward Cole of First church, Huntington, Ind., is scheduled to deliver

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twenty-four addresses at county conferences of Christian churches in the Northern Indiana District. Among the points being visited by him are Auburn, Angola, Kendallville, Marion, Redkey, Decatur, Fort Wayne and Columbia City.

* * *

—Edward Clutter is in a meeting with the church at Powhatan, Kan.

—The congregation at Benton Harbor, Mich., led by the pastor, T. W. Bellingham, entered the new year clear of debt, having during the past year raised cash to pay off all indebtedness. Mr. Bellingham has served this church for eight years.

—The Christian Endeavor meeting at Centennial church, Bloomington, Ill., was recently led by the boys who attended an Older Boys' Conference, which was held a few days ago at Galesburg.

—The church at Princeton, Ill., to which C. C. Carpenter ministers, is rejoicing in a remodeled building, over $6,000 having been expended upon the improvements.

—February 11 has been set as the date for the dedication of the new $30,000 building of Howett Street church, Peoria, Ill.

—F. C. McCormick has been called from Milton to Dublin, Ind., church.

—In the newly instituted "church college" at Tabernacle church, Franklin, Ind., the most popular course is reported to be that in Sociology, in which William Mullendore leads. All courses are said to be quite successful.

—W. D. Bartle, who leads at Salem, Ind., reports that 45 persons have been added to the membership there during last year, all coming at regular services. Twenty-three of these came by confession of their faith. This church gave $370 of the $2,400 raised during the year for missions and benevolences.

—W. D. Cunningham, Tokyo missionary, gave an address at the Uhrichsville, O., church on January 13.

—Appreciation of its pastor by the Central church congregation at Rockford, Ill., was evidenced at a recent meeting of the official board, when a gift of gold was handed over to the leader, W. B. Clemmer. Mr. Clemmer reports that three persons were added to the membership the last two Sundays.

—Ford A. Ellis is to conduct evangelistic services for the Lansing, Mich., church.

—It is reported that Grand River Avenue church, Detroit, Mich., has the largest Sunday school in Michigan.

—The Honeywell evangelistic company has been conducting a tabernacle campaign in Owosso, Mich.

—Professor Athearn, of the department of religious education in Boston University, has issued another "Malden leaflet," entitled "The Correlation of Church Schools and Public Schools." The Malden Leaflets are issued as a study course for the guidance of the City Council of Religious Education at Malden, Mass. This new publication may be secured from Professor Athearn for 25 cents.

—Miss Kate Hammond, a business woman of Mexico, Mo., has been chosen financial secretary of Central church, Des Moines, to which W. A. Shullenberger now ministers.

—The program, "Life Lines Across the Sea," furnished by the Foreign Society for Endeavor Day, the first Sunday in February, is very popular. Hundreds of societies have ordered the supplies and will make the day the big day of the year. The offering for the Damoh, India, Orphanage work will be liberal, as this work supported by the Endeavorers for more than fifteen years, is dear to the hearts of the young people. Supplies can be secured by addressing S. J. Corey, Box 884, Cincinnati, Ohio.

—First church, Springfield, Ill., is reported to have been the first church of the city to vote in approval of the campaign which has been begun to make Springfield dry. The campaign is being waged under the leadership of Dr. T. J. Knudson. Other churches, the dry committee is assured, will take favorable action.

—Carey E. Morgan has begun his sixth year as pastor at Vine Street church, Nashville, Tenn. Mr. Morgan has fully recovered from his nervous breakdown, reported in these columns several weeks ago.

—George W. Titus, who has been associated with the Anti-Saloon League of Indiana for several years, has been called to minister to the Mishawaka church, and has accepted.

—Guy L. Zerby, of Donavan, Ill., who was called to the work at St. Joseph, Ill., was to have begun service there on January 21.

—The resignation is announced of A. M. Hootman, for four years pastor at Greencastle, Ind. His resignation will take effect April 1.

—C. G. Kindred, of Englewood church, Chicago, addressed a recent meeting of the Tri-City Evangelistic Association of Christian churches, which includes the churches of Davenport, Ia., and Rock Island and Moline, Ill. The meeting was held at Davenport.

—William V. Nelson, of First church, Grand Rapids, Mich., has received a unanimous call from First church, Toronto, known as the Cecil Street church. It is reported that Mr. Nelson has refused the call.

—Members Day was observed at First church, El Paso, Tex., in harmony with the uniform schedule of special days adopted by the Ministers' Alliance of the city. P. J. Rice, pastor at First, preached on the theme, "If Christ Were King."

—Albert R. Adams, of Decatur Street church, Memphis, Tenn., has refused a call to an eastern church.

—First church, Fort Dodge, Ia., and its pastor, G. J. Wolfe, are talking of a building for church purposes and business combined. The plan is to use the first three stories for business offices and the fourth for church services.

—Ernest Reed, formerly at Kinmundy, Ill., is now at Keithsburg, Ill.

—W. O. Foster, recently resigned from his Atlanta, Ga., work has begun his new task at Hartselle, Ala.

—Z. T. Sweeney, of Columbus, Ind., recently preached at First church, Evansville, Ind.

—John A. Denton, son of H. A. Denton, pastor at Galesburg, Ill., has begun work as pastor at Plattsburg, Mo.

—The congregation at Central church, Buffalo, N. Y., has grown 75 per cent since the pastor, Geo. H. Brown, came to the work two years ago.

—The Endeavor societies are taking a deep interest in the traveling libraries furnished by the Foreign Society. Each library is made up of ten missionary books by our own workers and is sent to a society for sixty days for fifty cents plus postage or express. If interested write S. J. Corey, Box 884, Cincinnati, Ohio.

—Ionia, Mich., church raised over $4,000 last year for its work.

—In a four weeks' simultaneous campaign with all the leading churches in the city, the Christian church of Chanute, Kan., closed December 17 with sixty-three additions, fifty-one by confession and twelve by letter or statement. Nearly all were adult young people. The pastor, E. A. Blackman, did the preaching with his brother, L. J. Blackman and wife, of Chicago, in charge of the music.

—E. N. Duty and the church at Charleroi, Pa., report fifty-eight additions to the membership and $5,340 raised for home purposes, with $335 for missions and benevolences during the past year.

—J. H. Fuller of the Mt. Washington church, Kansas City, Mo., reports that the congregation there had the pleasure of closing the year out of debt. Larger plans are being made for 1917.

—Forty-five persons were added to the membership at Wellington, Kan., church during the past year. Over $600 was given to missions by the church. H. W. Hunter has set some high goals for his people at Wellington during the current year.

—C. M. Smail has closed a three and one-half years' ministry at Beaver Falls, Pa., to accept the work at the Borough Park church, Brooklyn, N. Y.

—Bruce Brown is assisting W. E. Crabtree in a meeting at Central church, San Diego, Cal. Although this church is located in the business portion of the city, and in spite of much rain large audiences are reported. There were 42 accessions during the first ten days.

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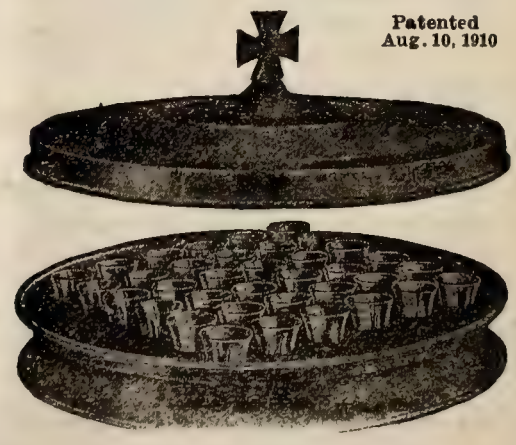

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# THE CHRISTIAN CENTURY

Vol. XXXIV February 1, 1917 Number 5


## The Church—a League to Create Peace

By W. H. P. Faunce

## What is Wrong with the Church?

Editorial

CHICAGO

# THE PSYCHOLOGY OF RELIGION

By GEORGE ALBERT COE

Professor of Religious Education, Union Theological Seminary, Author of "The Religion of a Mature Mind," The Spiritual Life," etc.

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

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The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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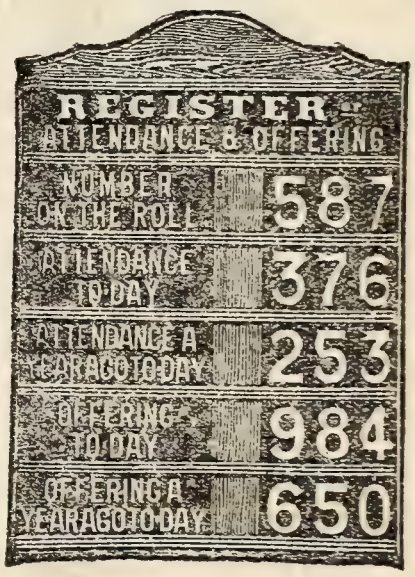


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# January Beats December!

December, 1916, was the best month in subscription receipts—for both new subscriptions and renewals—that The Christian Century has ever known.

But January, 1917, has set a new record, making a gain of 33 per cent over December.

We feel like saying, "Hurrah for January!"

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After March 1 the price of The Christian Century will be $2.50 a year, except to ministers, who may continue to remit at the rate of $2.00.

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

olume XXXIV FEBRUARY 1, 1917 Number 5

# What Is Wrong With the Church?

IS RELIGION MAKING PROGRESS IN THE HURCHES?

Three ministers met one day recently and talked ver the religious situation. They were pastors of e Methodist, Presbyterian and Disciple churches of city neighborhood. They had worked together long ough to throw aside every pretense to successes they d not have. They were all active men and the statis- cs in their churches were not bad. There had been increase in contributions to missions and in the mber of church members and in the attendance at nday school, but they were not satisfied.

"Are your young people in the morning service?" e Presbyterian pastor asked. The other two men marked the absence of many of their most promis- g young people. It turned out upon inquiry that the rgest church in the group had the fewest young eople going to church.

"How is your mid-week prayer meeting going?" ked the Methodist pastor. When figures were pre- nted and totaled it was found that the three churches d a thousand members. The three prayer meetings e week before, on a reasonably good winter night, d had a total attendance of thirty!

"Are you able to keep your Sunday school classes pplied with teachers?" asked the Disciple pastor. hen this matter was canvassed, it was found that not e of the three schools was fully supplied. In the isciple school over half of the teachers had changed ithin six months. Hardly a half-dozen people were orking in the Sunday school who had been on the job ntinuously for three years. The Sunday school work- s were a procession.

★ ★

"I can't understand why so many Methodists stay t of their church in this town. I have come to be- eve that there are nearly as many outside as inside e Methodist churches here." Thus spoke the Meth- dist man. "It is a pity if they are worse in that gard than the Disciples," declared the Disciple astor.

"What is wrong with the churches?" they asked. Or do we happen to have the blues today?" Then each an set out to give his theory of what is wrong with e church in these days.

"I think that our town is over-cultured," declared e Methodist. "They have substituted the wisdom of e world for the wisdom of God. They have drama lubs and current events clubs. They rave over poets. ur town will have to learn that the sin of the world an never be varnished over with the thin veneer of is world's learning of beauty. Nothing but the blood f Christ can save."

"But there are not very many people in our hurches who are cultured," suggested the Presbyterian. "The people belonging to the Fortnightly Club are the best members I have. I think that infidelity is being spread abroad in the literature of the day. The maga- zines and newspapers assume positions which we have been taught to believe are out of accord with the funda- mentals of the Christian faith. If we could uproot the poison of heresy that goes into the homes of the people, they would turn to God again and trust him."

"People can believe in evolution and delight in the prayer meeting," declared the Disciple minister. This man had been reading sociology," he said: "I think our danger is among the new rich. Either extreme wealth or extreme poverty makes people think too much of things. If another generation comes on which is more used to money, perhaps we can trust it to be more religious, for, after all, religion is something that cannot quite be driven out of the human heart."

★ ★

It was just then that an old man came along who had been a member of the church for eighty years. Though now in the nineties his faculties were still clear. He had seen many things, and his long quiet days had given him more time for reflection than the busy ministers had. He was the kind of man who com- forts ministers by his deep faith and his discriminat- ing admiration of their work. What he said is worth setting down.

The church suffers by a divided testimony. Though the three pastors in this city territory work together, yet there is still rivalry and overlapping. There are neg- lected families which never see any one of the three good men who do their best to serve their parishes. If the church were one, we might still have these three congregations, but they would be differently located, and their official boards would have common meetings in which the work of the kingdom would be discussed, and a division of the territory would be arranged.

The aged counselor's closing words sank into the memory so they could be reproduced. Here was his message: "These are days when I am living on bor- rowed time. I have lived far beyond the fourscore and I know I am not far from the other country. If I had always thought as much about God as I have the past ten years, I would have less to regret in my life. I think the reason the people are not attending church nor working in church as they should is that they are like Martha, they are busy with too many things. They need simpler living and more time for God. People seem like children, with their automobiles and the many other new things they have. But their toys will never satisfy them. Some day they will again search for God, and I want these churches today to have samples of the religion they will be hungry for then. Preach your gospel and trust God. His word will not return unto Him void."

# EDITORIAL

**TO OUR SUBSCRIBERS:**

**The past two months have brought so large a body of correspondence to the subscription department that it has been impossible to answer more than a fraction of the mail requiring an answer. We beg the indulgence of our correspondents and wish to assure them that the grateful congestion of remittances at this time is being satisfactorily handled by the subscription department. In time all communications requiring an answer will be duly acknowledged.**

**In the meantime, we would remind our readers that regular remittances on subscription are acknowledged not by letter, but by the change of date opposite your name on the wrapper. Please observe the date on your wrapper, and if it is not changed in accordance with the amount of your remittance within two weeks, notify us.**

**It is our custom to specially acknowledge all remittances sent by our subscribers for subscriptions other than their own. We are delayed in making these acknowledgments because the cooperation of our readers in securing new subscriptions has brought us an unprecedented volume of subscription business. In the course of time all such kindnesses on your part will be specially acknowledged.—THE PUBLISHERS.**

## THE CHURCH AND PUBLIC QUESTIONS

THERE is a growing conviction among churches that the problems of our big world are problems that need a religious solution. We have ceased to regard religion as something which does business chiefly in another world. Religion is a point of view from which to approach life in the here and the now.

It is with this fact in mind that a certain church conducts a current events class in connection with its Sunday school, in which class the happenings of the week are discussed. The name is a poor one, for it sounds casual. This class takes a deep interest in looking at public questions from the viewpoint of religion.

There has grown up in a number of churches the practice of conducting a church forum on Sunday evenings. At this forum some well-informed man lectures upon some important and timely theme, then the topic is thrown open to the audience for discussion and question. This method of treating public questions originated in the east, but it has spread to the middle west and is probably destined to come into considerable favor in many churches which are prepared to use it.

There are doubtless other ways of bringing the members of the church to a religious point of view in connection with public questions. The method is relatively unimportant. The result is of the very greatest significance.

The great problems of today are pre-eminently religious problems. We are not able to discuss peace apart from the standards of the gospel. The labor problem is not to be settled by the older political economy which ignored the human element in industry. The task of the church is to build a civilization in which the ethics of Jesus Christ shall be the foundation principle.

## DISCIPLES AND CONGREGATIONALISTS

THE growing friendship between Congregationalists and Disciples has not been retarded by an occasional ungracious word from those not in sympathy with such a rapprochement.

On January 8 representatives of the Commissions on Christian Unity of the two bodies met in New York. It was agreed that a tract should be prepared setting forth the relations between the two bodies and that such a tract should be given wide publicity in both communions.

It was further agreed that there should be an effort on the part of the home mission leaders of both bodies to work harmoniously with one another. There is already an agreement providing for a basis of union of Congregational and Disciple churches in fields where there is not room for both.

The agreement to have an exchange of fraternal visitors at the national meetings of the two bodies was a wise one. While this lies entirely in the field of sentiment, the barriers to Christian union are also largely matters of sentiment.

The joint meeting in New York last month was so pleasant that it was voted to have another meeting in 1918, at which there would be urged a larger attendance on the part of each commission.

These are days of rather easy exchange of denominational fellowship even on the part of ministers. It is a significant fact that Disciple ministers who leave us more often find fellowship with Congregational churches than in any other. This would seem to indicate a high degree of congeniality between the two bodies.

It would be a matter of delight to all Disciples that we should have the privilege of knowing our Congregational brethren better.

## PAPAL COMMISSION ON UNION

THE secular newspapers are reporting a very important step taken by Pope Benedict XV in behalf of unity. Leo XIII had begun some important work in the direction of the reunion of the church, but his successor proved to be reactionary and used his energies fighting the Modernist movement. The present pope has revived the project of seeking closer relations with the Church of England and with the Russian church. He has appointed four cardinals, with Cardinal Morini at the head, to work at this task.

It is believed that there will be a re-examination of the Roman Catholic position toward Anglican orders. The bull Apostolicae Sedis, as issued by Leo X, denied the validity of these orders, and this has been the position of the Roman communion ever since. The high church element of the English church, with whom this question is one of great importance, will await the result with great interest.

It is said that the present friendliness between the English church and the Russian church has hastened action at Rome on the union question. With the prospect of a mutual recognition of English and Russian orders, there seemed some prospect of a kind of rival Catholic church outside the Roman communion.

The movement of the Protestant Episcopal church of America to bring to pass a World Conference on Faith and Order is also a matter of interest at Rome and has helped to bring to pass the appointment of the four cardinals. It is now believed that Rome will be somewhat friendly toward this conference.

The world war has tended to discourage sectarianism. The various religious organizations of Europe are fraternizing on the battlefields, and when the soldiers go home, sectarianism will receive still further discouragement at their hands.

Many of us would not see in the question of orders the big vital problem of the reunion of the church. Yet, if it can be discussed and then make way for larger problems, there will be real progress.

## THE COAL STRIKE

ON a recent Saturday there was a state of panic in Chicago over coal deliveries. Owing to the abnormal conditions prevailing this winter there are many coal bins which have but a limited supply. School buildings, hospitals, hotels and other large buildings depend upon a regular service that the hundreds of human beings they shelter may not suffer.

It did not take long for the strikers to win their case. In these days of the high cost of living, the wage they will get will prove useful in establishing comfortable standards of living—although the coal handlers of Chicago are now paid more than most of the school teachers! The important question in connection with this experience is a matter of method.

Twice within a few months a great city has faced suffering and a collapse of its industries when a relatively small group of men have organized to get something they wanted. Up to the present time both sides in labor disputes have persisted in believing that there are but two parties to such disputes. The public must find a way to show that there are three parties.

The late coal strike in Chicago revealed the fact that the city lacks the power to take over an industry which is essential to all the people. Our laws are still in an archaic condition. What is needed is a complete body of law which will enable governmental agencies to take over and conduct any industry which becomes paralyzed by private disputes, if that industry is essential to the public welfare. It is only thus that the public may hope for relief from the continual threat by ambitious labor leaders and avaricious corporation heads of starvation and death.

## "WAR LOSSES"

EVERY little while the newspapers report the number of men killed, wounded and missing since the beginning of the Great War, and the total money cost of the war to date. A "war loss" which has never been included in these reports is the loss to literature. That, of course, cannot be so easily tabulated.

In 1915 the papers reported the death of the young Englishman, Rupert Brooke, who was both poet and soldier. His death resulted from sunstroke while he was on his way to service on the Gallipoli peninsula, which proved to be a slaughter place for many thousands of the allied forces. Young Brooke's body was buried on one of the isles of Greece. The following poem, written by the brilliant soldier-poet during the early days of the war, has brought grief not only to his own countrymen, but to men and women all over the world:

If I should die, think only this of me:
That there's some corner of a foreign field
That is forever England. There shall be
In that rich earth a richer dust concealed;
A dust whom England bore, shaped, made aware,
Gave, once, her flowers to love, her ways to roam,
A body of England's breathing English air,
Washed by the rivers, blest by suns of home.

And think, this heart, all evil shed away,
A pulse in the eternal mind, no less,
Gives somewhere back the thoughts by England given,
Her sights and sounds; dreams happy as her day;
And laughter, learnt of friends, and gentleness,
In hearts at peace, under an English heaven.

Last year Alan Seeger, an American just out of Harvard, a poet also, poured out his life in the trenches of France. He was of a romantic temperament, and loved the city of Paris, with her many colored life. It was as her protector that he joined the American Legion and fought for France. On the night of July 4, last year, that gallant band of volunteers was ordered to clear the enemy out of the village of Belloy-en-Santerre. William Archer thus writes of Seeger's death:

Alan Seeger advanced with the first rush and his squad was enfiladed by the fire of six German machine guns concealed in a hollow way. Most of them went down, and Alan among them—wounded in several places. But the following waves of attack were more fortunate. As his comrades came up to aid him Alan cheered them on; and as they left him behind they heard him singing a marching song in English. They took the village; they drove the invaders out; but for some reason unknown the battlefield was left unvisited that night. Next morning Alan Seeger lay dead.

On another page of this issue of The Christian Century are reprinted the lines written by Alan Seeger which will probably render his name immortal in literature. "I Have a Rendezvous With Death" is a poem worth much more than all the edicts of all the kings who have led in the Great Slaughter. T. C. C.

## THE WOES OF BELGIUM

TO be told that we are morally asleep in America is sufficiently challenging. Alfred Noyes, the English poet, writes in a current number of the Outlook, relating his experiences on the front and giving what he believes to be the facts of that situation. He charges that the Germans are carrying away a considerable part of the Belgian population and putting them at forced labor, thus making them toil for the undoing of their own nation. This operation is covered by the pretense of giving employment to those who are out of work. It is asserted, however, that many men are being transported who have both jobs and money.

The separation of families, according to this report, becomes a matter of the deepest tragedy. In some cases the women have thrown themselves in front of the trains which bore their husbands away. The men go from their native land with no comforts, facing exile in a strange land where their families may never again find them.

Neutrality, so far as the mere political maneuvers of European nationalities is concerned, is one thing. Neutrality, in the face of the violation of the big articles of the creed of civilization, is another. America has been quick to act in other situations when the call of distress was heard. We have always claimed that the Spanish-American war was a war in behalf of humanity.

If we can allow this late violation of a neutral nation to be followed by the expatriation of its citizens

without even an attempt at investigation, we live far below the level even of the times of Amos. He spoke against just such barbarism in warfare.

Moral neutrality is treason to Jesus Christ. We owe it to ourselves to get the facts and to speak our moral convictions on the basis of these facts.

## MISSIONS AND PEACE

THE influences that conserve the peace of the world are to be cherished. There are few influences which have in them more potency to effect the peace of the world than missions.

We have just now a signal example in the case of Japan. The jingoes in both countries have been trying to tell the people that two nations living thousands of miles apart and separated by a mighty ocean must one day fight. The motives of each nation have been misrepresented.

The missionary has been the interpreter in both countries. The work of Dr. Sydney L. Gulick in behalf of peace with the Orient is of such significance that it must never be forgotten. He has originated a plan which will solve the difficult problem of the immigration of the Japanese, with self respect to all parties concerned. He has spoken powerfully in both countries to show the true situation.

From this rather concrete case of the influence of missions upon the world peace we may speak of some things less concrete, but none the less real.

The spiritual point of view of missions is that of an internationalism which rests not upon greedy considerations of commerce or conquest. It has as its fundamental principle the idea of the solidarity of the human race.

The most missionary nation in the world is probably America. Here we see the outworking of this principle. The powerful peace sentiment which became a determining principle in a national election has undoubtedly been built up in considerable measure by the missionary work which has been done by the Christian people in this country.

Mission work also affects the lands where it i done. America could not work in the Orient for generation without establishing friendships of the mos enduring sort. These will count in the days to come.

## ALFRED NOYES VISITS CHICAGO

THE visit of a great poet from a sister nation is no an event to be ignored. Alfred Noyes, of Eng land, is now touring this country reading hi poetry and giving it interpretation.

He is relatively a young man to have come int such distinction, being now in his thirty-seventh yea As he appears on the platform, he seems a splendi specimen of physical manhood. He affects no eccen tricities and lays hold at once upon the sympathies an enthusiasms of his audience.

He has become known as a poet of the sea. He ha gathered some of the legends of English sea-folk an worked them over into poems which will undoubtedl live.

There is no puny neutrality in Noyes. He ha written of the war with a trenchant pen. He has don his bit just as truly as any other Englishman. He ha been over the battle-fields and has traveled aboard th trawlers that guard the coast of England from th submarine.

His dramatic production, "A Belgian Christma Eve," reveals all his sense of horror at the injustic that has been practiced upon that little nation. In thi drama Noyes brings pointed accusations of inhuman ities practiced on women and children.

Noyes is a poet of religion. He asserts a faith i God and immortality and has written a poem in whic he contrasts the Christian viewpoint with the gloomy materialistic monism of Ernst Haeckel.

His visit to this country is an event which help forward that noble commerce of nations, the exchang of ideas and ideals.

# Varieties of Biblical Literature

**Fourth Article in the Series on the Bible**

**BY HERBERT L. WILLETT**

ONE of the first impressions made upon a reader of the Bible is that of its wonderful richness and variety. In this, as in more important respects, it differs from all other sacred books. It is not like the Koran, a series of exhortations and directions on the common level of one man's thinking. It is not like the Rig Veda, limited to a collection of hymns of the faith, however noble and aspiring. It is not a compendium of moral instructions like the Confucian classics. It is not a perplexing labyrinth of commentation, midrash and fable, like the Talmud.

It includes the best of all these qualities, but in addition many others that give it value and charm. As might be expected in a collection of writings that embraces all the rich survivals of a great and purposeful people like the Hebrews, and the first eager outpourings of a new and mighty religion like the Christian, the Bible contains in the Old and New Testaments the most varied, opulent and inspiring literature eve created. When to these impressive features one add the peculiar sense of the divine which impregnate these documents, nothing is lacking to make the Bibl our most precious possession.

### JEWISH CLASSIFICATION

The Jewish people into whose hands the Hebrev scriptures came as an inheritance, made an effort t classify them. They devised a three-fold order of values First, there was the Law, the five books of Moses Then on a somewhat lower plane were the Prophets including the Earlier Prophets, the books that recorde the prophetic accounts of past events, like Judges, Sam uel and Kings; and the Later Prophets, the books tha bore the names and contained the oracles of particula leaders, from Amos to the end of the prophetic period These last named books they arranged in a rough ap

proximation to their order of size, quite indifferent to their chronological sequence, and in that unfortunate condition we have them today.

All the books that were left over from these two groups were gathered into a quite miscellaneous list, which for the lack of a better name they called the Writings. Here fell such varied materials as Chronicles, Job, Daniel, Ruth, Canticles, Esther, and the rest of the twelve volumes excluded from the first divisions. And because the Psalms were usually placed first in this miscellany, the entire group of the Writings usually passed by the name of the Psalms. Our Lord alluded to this three-fold classification of the Scriptures when he spoke to the disciples of the things "written in the law of Moses, and in the prophets and in the psalms" concerning himself.

Later efforts have been made to give a satisfactory classification to the books, both of the Old and the New Testament. A favorite division of the former separates them into historical, legal, poetical and prophetic. But this is quite unsatisfactory, because prose and poetry are found in many parts of the Old Testament in the same books. Moreover the term historical is unsuitable for any book of the collection, for while there is much use of historical material, there is no writing whose purpose it is to set forth the history of the Hebrew nation.

### DIVISIONS OF THE OLD TESTAMENT

A much more logical and satisfactory division of the Old Testament sets it into five sections: Prophetic, Priestly, Wisdom, Devotional and Elegiac, and Apocalyptic. Under such headings as these it is not difficult to make a fairly correct classification of that rich and varied literature which includes narratives of personal and national achievement, sermons, hymns, meditations, dramatic re-enactment of victories, legal institutes, proverbs, parables and fables, national and religious romances, mythological traditions, apocalyptic dreams, and prophetic hopes for the coming of the age of righteousness, holiness and peace in all the world.

Similarly in the New Testament there was formerly a tendency to classify it as History, including the Gospels and the Book of Acts; Epistle, including all the letters; and Prophecy, meaning the Book of Revelation.

It would seem that a much more satisfactory division would result in five groups: The Gospels, divided into the Synoptic three, and the fourth Gospel; Acts, which does not profess to be a history of the early church, but a record of a few events in the ministry of two of the apostles, especially Paul; the Epistles of Paul; other Epistles; and the Apocalypse, which is, indeed, a book of confident expectations for the early triumph of the church over the empire, but is hardly to be called prophecy in the biblical sense of the term.

In any attempt to set the books of either Old or New Testament into divisions, it must be kept in mind that no grouping that has yet been made covers all the phenomena of this marvelous literature. Each of the many books is a law unto itself as to the bounds it shall keep or the forms of writing it shall embrace. Writers pass from prose to poetry and back again with the freedom of Shakespeare. Legal enactments tend to find their context in a setting of historical narrative. Hymns of praise break out from the midst of tribal records. Genealogical tables interrupt the recitals of priests and evangelists. Visions of composite monsters or of dreamlike cities mingle with passionate exhortations to fidelity and courage. The books of the Bible elude precise classification by reason of their rich and varied messages. It is this which makes them the despair and delight of the student, and the treasure of the church.

### THE PROPHETIC WRITINGS

The first and most important section of the Old Testament is the Prophetic books. This name does not refer to any predictive functions on the part of their writers, but rather to the task of religious instruction. Prophets were not mere foretellers of future events. They were preachers of righteousness, interpreters of the will of God. The Jews of Jesus' day put these writings in two orders, the Earlier and the Later Prophets, as already noted. This is not an undesirable arrangement, though perhaps a better description would be Prophetic Narratives, and Prophetic Messages. The former would include the records made by prophets to interpret past events in the light of the religion of Jehovah. They did not attempt to recount the history, either as to individual effort or national experience. They only chose from the rich store of ancient memories and writings those incidents that seemed most convincing regarding the character of the God they worshipped and his will for his people. These accounts are found in their fullest form in the books of Judges, Samuel and Kings. But the compilers of Genesis, Exodus, Deuteronomy, and Joshua, made use of them as well.

The Prophetic Messages correspond properly to what the Jews called the Later Prophets. They are the utterances of particular moral leaders from the age of Jeroboam II to the Persian period. They include all the books from Isaiah to Malachi, with the exception of Lamentations and Daniel, which were placed by the editors of the Jewish canon in the third division, the Writings, or miscellany. These prophetic discourses are among the most precious portions of the Old Testament. They interpret the religion of Jehovah at its most exalted level. They are not all of the same value, but taken as a whole they are the most inspiring body of writings outside of the New Testament.

### THE PRIESTLY WRITINGS

The Priestly books are also of two sorts, the Priestly Laws and the Priestly Narratives. The former include those collections of torah which took form through the centuries of Hebrew history from the days of Moses to those of Ezra and later. These priestly institutes are found in the later portion of Exodus, in Leviticus, in Numbers, and in Deuteronomy. When carefully studied they fall into three considerable groups of laws: the Book of the Covenant, the Deuteronomic Torah, and the Priest Code. When put together by their final editors in the post-exilic time they made the impressive body of legal enactments known as the Law of Moses.

The Priestly Narratives cover very much the same ground as those of the prophets, but in quite a different spirit. They recount the story of the past with emphasis upon its priestly and liturgical features. The books of Chronicles, Ezra and Nehemiah are of this class. Their chief concern is with the place of the ceremonial of religion in the national life. According to their in-

terpretation of Israel's past, the kings and other leaders who gave due regard to the liturgical elements of the national faith were the ones who prospered. The same point of view is presented in those portions of Genesis and Joshua which come from the priestly writers, and the framework in which the laws of the middle books of the Hexateuch are set is from similar sources.

### THE WISDOM WRITINGS

The third division of Old Testament literature is the Wisdom Books. It is, perhaps, too much to say that the Hebrews were interested in philosophy as a formal discipline. But many of their teachers thought over the problems of experience, and taught what they regarded as sound wisdom for their fellowmen. From such mentors, either as individuals or in groups, there came fragmentary utterances, collections of wise sayings, and books of philosophic and speculative character. There was a tradition that Solomon, the wise king of Israel in days gone by, had founded this school of wise men, and was the author of much profound observation regarding nature and human life. For this reason some of the books of that sort were attributed to him. Such traditions are attached to Proverbs and Ecclesiastes. The Book of Job, which is the chief product of this type of thinking, and the noblest poem in literature, discusses the problem of unmerited suffering.

The Hebrews were a religious people. Prayer and song were the joy and consolation of many devout souls throughout the history. Out of such experiences came hymns, composed by all sorts of folk, as is the case today. These songs of praise and other utterances of the religious life were gathered into several small collections and later joined in a larger anthology of worship known as the Book of Psalms. Ancient report affirmed that David was a singer of such songs, and his name, as the most conspicuous in the field of devotion, was associated with the collection. This book of the prayers and praises of Israel was probably the hymn book of the second temple.

Another form of poetic composition was the dirge, a mournful hymn in commemoration of some national hero. David honored the names of Saul and Jonathan in the "Song of the Bow," that became familiar to the youth of Israel, and was included in the lost "Book of Jashar." A fragment of an elegy of Abner, murdered by Joab while on a friendly visit to David's court, is preserved. But the best known group of threnodies is the little Book of Lamentations, recalling the fate of Jerusalem soon after its overthrow by the Babylonians. Popular tradition ascribed this series of poems to Jeremiah, but they appear to have been anonymous and diverse in their origin.

These two books, Psalms and Lamentations, may be grouped together as the fourth division, Devotional and Elegiac. They have in common merely their poetic form and their deeply religious character.

### APOCALYPTIC WRITINGS

Apocalypse is a somewhat peculiar type of writing that became common in the later period of Old Testament history, prevailed extensively through the early days of Judaism and Christianity, and has continued to be a sporadic product of the Jewish spirit in later centuries. It was the utterance of days of persecution. It was the appeal from a hostile world order to a supernatural and instant deliverance. It despaired of the prophetic and apostolic voice as an effective instrument for the overthrow of evil, and put its trust in the avenging power of God manifested in catastrophe. It employed the cryptic language of vision and portent. It dealt with current political events under the forms of living creatures, often composite, after the manner of Babylonian art. The best illustrations of this form of writing are the Book of Daniel and the Book of Revelation. The former came out of the tragic and heroic period of the Maccabees, and was designed to sustain the hearts of the faithful in Judah with the promises of speedy deliverance from the Syrian persecutor. The second was a Christian defiance to the power of Rome in the latter part of the first century. Other apocalyptic materials are to be found in both testaments, in such books as Ezekiel, Zechariah, Joel, II Peter and Jude. Contemporary Jewish and early Christian literature showed many examples of this sort of writing.

### PERPLEXING QUESTIONS

From the foregoing statements it will be seen that most of the books of the Old Testament issued from the activity of the three teaching orders in Israel, the prophets, the priests and the sages. Other portions, like the psalms, probably owe their origin to members of all these groups, and to others beside. In some cases classification is difficult. Is the Song of Songs a dramatic discussion of the problem of human love, or only a collection of wedding songs? Is the Book of Esther a priestly romance of the late Persian period, with its motive the explanation of the Feast of Purim, or is it merely a vindictive outpouring of Jewish hatred of the heathen? Is the Book of Ruth a charming idyl of the distant past, or is it, like the Book of Jonah, an earnest prophetic protest against the growing insularity and egotism of Jewish feeling in the third century B. C.?

These questions and many others that arise when the attempt is made to impose a precise and formal classification upon the writings of the Old Testament, merely illustrate the freedom and spontaneity which characterize these books. One sort of utterance mingles with another in a manner as to elude severe analysis. The writers had no forms of composition to which they were obligated to conform. They spoke as they were moved by the Spirit of God. Their purpose was not the creation of a literature, but the utterance of their own convictions. In the setting forth of these truths, whether in the form of sermon, hymn, discussion, parable, law, romance or glowing hope, they were obedient to the urgency that pushed them on, and made them eager to speak the things that were upon their hearts.

It is this quality of sincerity which makes the Hebrew Scriptures the most amazing and inspiring book of the pre-Christian age. Its writers spoke out of their own lives to the people of their time. They were no cloud-land dreamers, no unearthly voices. They were men of like passions with ourselves. Their messages were not of equal value, and they did not all agree. But the best of them perceived in some true sense the direction in which God was moving, and tried to get things out of his way. The result is this great collection of documents that has done so much to give the world a truer conception of the divine, and to assist in the fuller realization of the program of the holy life through the Gospel.

# The Church—A League to Create Peace

**What Is the Present Duty of the Followers of Christ?**

BY WILLIAM H. P. FAUNCE
President of Brown University

FOR two years the Christian churches in America have stood appalled and irresolute. We have seen our dreams shattered, our fundamental convictions challenged, our interpretation of Christianity flouted, our affirmations laughed to scorn, and yet we have had to sit still. Feeling the obligations of official neutrality, we have tried to hold the balance even, to suppress our grief, our horror, our rebellion against the orgy of force and blood, and, in some respects, our task has been harder than that of the men in the trenches. They at least have known the calmness, the unified personality, the joy of the whole-hearted action. But we have known the pangs, the dissociated personality, pulled hither and thither by conflicting claims, and stung by the consciousness that precisely at the crisis when the church was most needed it was impotent and benumbed. After prolonged inhibition of self, there is danger that we will react suddenly in violent and foolish ways. Have the churches done their duty? If not, how may we do it now?

### "STOPPING THE WAR"

How to stop the war we do not at present inquire. We do not want the war stopped until peace can be established on the basis of justice. Our task is rather to understand the war, and to work for the prevention of such folly and stupidity in the future. When the typhoid fever is raging in a patient's blood, the doctor may recognize that it must run its course with whatever alleviations he may suggest. Meanwhile the doctor is studying preventive medicine, and is introducing sanitary measures.

We do not need to come together merely to describe the beauty and desirability of peace. In fact, peace, as sometimes pictured, as the mere negation of strife, is not in itself desirable. One of the curious psychological facts of our time is the popular revolt against mere peace. It might be well to drop the word peace from our further discussions—provided we could find some positive and constructive work to replace it. Peace that is a mere vacuum, no man desires—nature itself abhors a vacuum. Our descriptions of the kingdom we desire are far too negative to summon or inspire.

"Lay down your arms" is a most unfortunate battle cry, when compared with the New Testament demand to put on the shield of faith and grasp the sword of the spirit. The literature of peace has too often been dreary and anæmic. The exponents of peace have wanted to build dykes against the flood rather than to lift the mainland of human thinking to a higher and safer level. The advocates of peace have too often been suspected of being averse to all change in the status quo, of being mere standpatters in both politics and religion, who would repudiate the courage which founded our nation and saved it in the Civil War? The advocates of peace have sometimes seemed to be apologists for injustice and willing to crystallize the results of injustice into permanent forms. Thus peace has seemed, unhappily, to league itself with the powers that be. Thus Christianity, originally a revolutionary force, has been interpreted as being mainly an anodyne, and the Sermon on the Mount, which contains, as John Morley points out, so many "volcanic elements," has been made to support things as they are rather than things as they ought to be.

### PEACE AND STANDPATISM

The present duty of the church is:

I.

To affirm steadily and universally what Felix Adler calls "respect for unlikeness." Our Christian doctrine of human brotherhood has often been understood as a doctrine of toleration. But toleration implies condescension and sometimes disdain—it is the opposite of brotherhood. Brotherhood means that we discern ourselves in other men, that in them we recognize our common blood, our common spirit, and in them we perceive valuable gifts that we ourselves do not possess. We need, not to tolerate, but to honor; that is, to study and understand, other nations, races, ideals. This is what is meant by "international mind" released from provincialism, jingoism, chauvinism, imperialism, militarism and all the little brood of isms that blind our eyes to the various goods of humanity, and steel our hearts to the appeal of men that are different. We must not only know how the other half lives, but how the other half thinks. The European war has at last awakened America from complacency and sleek content and made us aware that if we despise others it is because we do not know them.

### LOVE WHICH PERCEIVES

The Christian love which we need is not a mere sentiment, it is a perception. It means, not shutting our eyes that we may dwell in peace, but opening our eyes that we may understand and appreciate the contribution that each nation has to make to the growing good of the world. When we do that we shall consider others' rights as well as our own; we shall remember that a war defensive on one side is necessarily offensive on the other, and that an offensive national disposition inevitably leads to offensive war. The disposition which is founded on respect for humanity is the preface to all enduring concord. The peace on earth of which the angels sang was peace simply and solely "among men of good will." To establish good will, not by exhortation, but by explaining the cogent reasons for it, and the futility and folly of ill will, is the primary task of the church.

II

The further duty of the church is steadily to affirm its faith in the moral forces of the world. Cynicism is easy when cathedrals crumble, treaties are torn up and murder made a moral obligation. All around us men are saying that the moral law ceases the moment war is declared. All around us men are believing that the law of the jungle is the foundation of national life, and that might is the only final sanction of right. They offer us the gospel of Treitschke and the code of Bernhardi as the last word of modern wisdom, and proclaim that military force is the ultimate and only reliance for the nations.

### POLICE POWER NECESSARY

This is sheer madness based on fear. The fear is in some cases perfectly honest, due to misinterpretations of history, and in some cases dishonest, due to a desire for the military career. I myself believe in adequate defense of the nation, even though I may not be able to define the word adequate in a rapidly changing environment. I believe as the nation grows its police power must grow,

that its increasing number and wealth demand increase of protection against burglary. I cannot for a moment accept the doctrine of Tolstoi, so long as I follow a Christ whose whole life was a resolute resistance to evil.

### THE CHURCH'S CHIEF DANGER

But the danger of our time is that we of the churches shall lose faith in the moral forces which create physical forces and are far more powerful than any physical forces ever can be. We do not reject physical force—any more than we reject our own hands or arms, the physical implements of the spirit. We may even be driven to repel violence with violence as a temporary means of warding off a temporary attack. But the nations that have been springing at each other's throats have deluged the world with written attempts to justify their deeds, dimly conscious that no army and no navy can stand against the conscience of the world. The sinking of the Lusitania weakened England by the loss of one ship and 1,500 lives; it strengthened England as much as the building of a dozen ships and the arming of a hundred English regiments. The execution of Miss Cavell, probably justified by the military code, enormously strengthened Germany's foes.

### THE CONSCIENCE OF HUMANITY

It is still true, in spite of desolated cities and demolished villages, that no nation on earth can triumph when the whole world believes her to be wrong, and *securus judicat orbis terrarum*—the judgment of the world shall stand. All the kingdoms of the earth that have relied on force have gone down and left not a rack behind. All the nations that have left a permanent deposit in the world have done so in proportion to their faith in the invisible forces and their reliance on the conscience of humanity.

While, therefore, we do not condemn all use of force, which is merely the extension of the physical human body that we all use, we proclaim that the appeal to Cæsar is never the final appeal, and that every triumph based on force alone quickly passes into defeat. We shall never defeat any offending nation by copying her offensive methods. We shall never overcome militarism by practicing it ourselves, or escape from vicious attack by becoming ourselves vicious. The very possession of a mighty equipment enabling us to threaten with impunity would create the threatening attitude of the international bully. Just after the Europeon war began Prince von Bülow, German ambassador to Italy, wrote: "Italy has spent nearly 2,000,000,000 lire ($400,000,000) in war preparations since the outbreak of hostilities; consequently action on her part is daily becoming more imperative." There spoke the experienced statesman. Vast expenditure demands action; vast equipment must be used. Had the United States possessed an immense military establishment it would have been in the center of the European war three months after it was declared. The war would have seemed to us a great opportunity to demonstrate our equipment and prove that our reliance on force was well grounded.

III

It is our further duty to insist on preparedness in the deeper meaning of the word. Surely preparedness has always been the doctrine of the Christian church. When the New Testament cries, " Be ye also ready," it emphasizes the forward look as the characteristic attitude of the Christian church. Preparedness to us means vastly more than physical power to repel. It means the development of the nation's mind and soul. It means industrial preparedness, social preparedness, moral preparedness. It means national self-control, national unity, national policy. It means the integration of our diversified life, the mobilization of our skill and knowledge, the giving of strength to the will, definiteness to the purpose, courage to the conscience of the nation. Preparedness means national repentance and reform, the establishment of justice at home as well as on the sea, the realization of a finer social order, and the spirit of sacrifice substituted for the spirit of greed. The church should lead the entire preparedness movement of the nation. To oppose that movement in stubborn silence would be folly; to lead it, to give it meaning, depth, vision and spiritual power is the opportunity now before us.

IV

We must exercise this leadership ourselves, or resign it to others. Other institutions and powers are now overcoming their earlier lethargy and are seeking to lead the higher life of the nation. Organized labor is uttering some positive convictions. Literature is finding its voice. Freemasonry has spoken in New York City and through its grand master has declared that the mission of Masonry is "to wipe out not only geographical lines, but racial antipathies." It says to its members: "Love your country as you love your hearthstones, but love men more." Chambers of commerce are speaking of human brotherhood in no uncertain voice. Socialism, silent for a time, is now uttering its repressed convictions in spite of the censor. If the Christian church is silent now, and sits with folded hands, other powers shall accept the leadership of humanity and claim the place of the church.

### WHY THE CHURCH CAN SPEAK

If this were a religious war, the church could not speak with clear, united voice. If Protestants were contending with Catholics or both with the Greek church, the voice of the church would be broken. But since there is little, if any, religious animosity among the European nations, the united church is free to speak its abiding faith. If it fails to speak, its faith will be superseded by a faith that has a message at a time like this.

V

And that message must include the universality of the moral law in all ages and places, among individuals and nations. As national law has found expression in national legislatures and courts, so international law must find expression in an international court and an international legislature. My own small state of Rhode Island was the last to come into the Union, because it sincerely believed that its sovereignty would be imperiled and its dearly bought liberties lost by any union of states. But when the Union was attacked in 1861 Rhode Island was at the front.

### CHURCH MUST BE CLEAR-VOICED

Behind the league to enforce peace is that league to create peace which we call the Christian church. Too long has its voice been silent or indistinct. Too long has it allowed the chief spokesman for a coöperative world to be Comte and John Stuart Mill and Herbert Spencer, and other apostles of religious denial. Why should unbelief be more positive, clear-voiced, than the followers of the Prince of Peace? Why should the parliament of man find many of its chief preachers outside the church, and the brotherhood of man find its warmest advocates among those who deny the fatherhood of God? "Search us, O God, and know our hearts; try us and know our thoughts; and see if there be any wicked way in us, and lead us in the way everlasting."

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**Who Entereth Here**

(Inscription in vestibule of Grace Cathedral, San Francisco)

Whoe'er thou art that entereth here
  Forget the straggling world
And every trembling fear.

Take from thy heart each evil thought,
  And all that selfishness
Within thy life has wrought.

For once inside this place thou'lt find
  No barter servant's fear
Nor master's voice unkind.

Here all are kin of God above;
  Thou, too, dear heart; and here
The rule of life is love.

# Man or Superman?

## What Christianity Has to Say on the Subject

BY J. R. PERKINS

THE earlier years of Christianity were stormy, for the Roman empire undertook to stamp out the movement as being highly inimical to the whole spirit of the empire and of Cæsar. It was the contest of an old civilization against something more than the encroachment of a new; it was the clash and battle of polar ideas of life.

An echo of that struggle is heard in the book of Acts, and one of the Herods, sponsor for the Roman empire as well as for the safety of his own rule, plays a stellar rôle. He had James killed and others were thrown into prison, and in the twelfth chapter of Acts we get a hint of the superman idea with which the empire was honeycombed: "And upon a day Herod sat arrayed in royal apparel upon his throne and made an oration unto them. And the people gave a shout, saying, 'It is the voice of a god and not of a man.'" The deification of a Cæsar had resulted in one of his subordinates consenting to be heralded as superman also.

### CHRISTIANITY AND SUPERMAN

The whole thought was repugnant to early Christianity and the bitterness of the strife can best be understood in that light. Pliny, the Roman historian, wrote a most interesting letter to the emperor, Trajan, on the results of the efforts to stamp out the movement in a portion of the empire, and it is significant that any professed Christian who would pray before a statue of Cæsar was released.

But the steady development of the idea of superman long after the ascendency of Christianity is as interesting as it is anomalous. That this is foreign to the ideals of Christ is clear to any who wish to see it; that the doctrines and ideas of superman are a corruption of Christianity and most injurious to it may be known by the fruits that have come out of the doctrines and the ideas. I would say that the doctrine of superman is simply the revival of pagan ideals in modern life. If we are not careful we shall have pagan ideals with a Christian name—a mere gloss.

### GERMANS NOT ALONE GUILTY

It is most interesting to note that while we have charged Germany with being controlled by superman conceptions of life and government, we are able to trace the superman dogma in English literature from Johnson to Carlyle to Emerson. The German, Nietzsche, is not alone in his teachings of superman.

Let us note some of the evils growing out of that conception of life that God, or the gods, or the fates have chosen particular men or groups to rule over other men and other groups. For, narrowed to a single definition, the superman is simply the man thrust up—thrust above his fellows; the man who possesses both powers and privileges; the man who in his own thinking holds that he is above his fellows and divinely commissioned to guide them, to chastise them, to father them. It is the most glaring conceit yet evolved in human thought and it has its roots in a very dark and unholy past.

### WHO CAUSED THE WAR?

War is a result of superman doctrines. History will reveal that less than a dozen men plunged Europe into this titanic conflict. Each nation engaging is called a Christian nation—that is, Christianity, a form of it, is the state religion of each. But the New Testament knows nothing of a war god; in early Christianity and in the teaching of Jesus there is nothing that could plunge Europe into war. The subtle controlling ideas of an old pagan civilization plunged Europe into war—the doctrine of superman. So the god of a war party is not the god of religion; the god of any war party is a tribal deity, whether it be Germanic or English. The Babylonians had a war god they called "Assur." When they went to war they shouted, "We march under the direction of Assur." The armies of Europe march under the direction of "Assur," and not under the direction of the God of the New Testament.

The doctrine of superman breeds the desire for personal supremacy over all others in every thing. This has been called "the will to power." Nothing is more deadly to a democratic society than the itch to be thrust above and beyond the mass. Men are trying to find happiness in conquest of others rather than in the conquest of self. But he who cannot rule his own soul is not fit to rule at all. This desire for personal supremacy is begotten of the error that God has willed some men to be above others and to have heavy rule over them. Thus we see imposed religions, imposed political systems, imposed social customs, and often they are deadly in their effect on the masses.

Perhaps the gravest error of the doctrine of superman is to be found in the growing conception that the true morality is force, power and the survival of the fittest. One teacher of superman doctrines frankly says: "The duty of the strong is not to bear the burdens of the weak, but to hold aloof from them." How antipodal to true religion is this becomes apparent at once.

### "SURVIVAL OF THE FITTEST"

But we do not have to go to Europe to find the doctrines of superman. In America we have already developed what I shall term the supergroup. Utterances are on record in this country to the effect that God has chosen to rule through certain groups, and in these groups the doctrine is held—albeit tacitly—that this group must mold the life and thought of these states. The supergroup in these states has molded legislation for its own benefit and at the expense of the mass; the supergroup has held that the mass is incapable of governing itself, and the supergroup has evolved the theory of prior rights and of family rights. Nothing so threatens democracy in America as the old pagan theory of superman, now dominating Europe and now passing to these states modified only by group paternalism instead of the dominance of a personality alone. It is the spirit of Cæsar, after sixty generations, lifting itself and crying from the dust of the dead past: "I rule; I rule divinely; I rule with the sanction of the gods."

### WHAT RELIGION HAS TO SAY

But those who stand sponsor for the doctrines of superman are not always intentionally evil; indeed, it may be an unconscious selfishness, based on the fear that society will revert to the power of mobs unless held like a vise with the forces of the past. The mass does think loosely, and it often acts without reason. The line between authority and autonomy will likely always continue to be redrawn and redefined. No one who is rational wants to see the lessening of any power that now will result in disorders. Society is not safe until it is governed firmly, but it is a fiction to imagine that society is safe when it is governed by force and privilege.

Religion, as I understand it, is a doctrine of man against superman theories. All that is best in all religions from Moses to Jesus reveals this. The man-on-horseback govern-

ment must pass. And it is also true that the man-on-horseback type in every department of life must pass. The plume, the sword, the pyrotechnics and the pompous show must give place to a society constrained by love—a society in which if there shall be a superman at all he will be the one who is superior in service and warmest in the depths of his feeling to all other men—one who shall be puissant not by privileges, but by peace.

# What Is Woman's Place?

## An Interview With Rabindranath Tagore

GENEVIEVE Y. PANKHURST IN SAN FRANCISCO CALL

IT WAS my privilege to have another talk with Sir Rabindranath Tagore before he left San Francisco. Our subject was woman.

"Tell me," I asked, "what you think will be the final outcome of woman's present unrest."

Just a gleam of amusement flickered from out the dark depths of his world-wise eyes as he replied:

"Woman is a very deep and a very difficult subject. She requires much thought. No one has ever quite fathomed her."

The twinkle was seen in his eyes again and I almost heard him say, "One needs much experience." But he didn't.

"The prevalent Western belief is that you of the Orient do not place woman on a very high mental plane," I ventured further.

"How foolish such an assertion is!" he exclaimed, with an impatient toss of his head. "Why will people continue to make statements upon subjects of which they know nothing? Truth is universal and woman's true place in society, as one of its dominant powers, is not bound by the limitations of geography or custom. I am speaking now of woman as she should be recognized by man and not, I regret to say, as she is recognized by him at present."

### WOMAN RESTLESS—WHY?

And so he talked about women in the ideal. His interpretation of the feminist appeal is one which can not fail to gladden the hearts of all protesting women. He blames their restlessness on the male of the species.

Here is what he has to say:

"The natural bond which held men and women in unity has been snapped by man himself. In this age, when organization takes all of this holier energy, man is being lured away from the personal side of his life, which is far more important to future civilization than the impersonal. He is losing his natural faculties and is becoming a part of a great machine. Woman, instead of being a great force in his life, is an episode. The fireside and home play but a small part in his daily category. This has struck at the root of the family system and is slowly but surely undermining the future of the race, for when woman loses her true place the world loses its foundation."

He had many things to say about the beauty of woman's soul. Among them were these:

"Woman is more personal than man. Her physical nature as the mother of man makes this instinctive. She must have the personal touch to life or she will droop. Her world is a world of reality as God created it, and not as man is attempting to recreate it. She must have her proper place, and until she does there will be turmoil."

### BEAUTY INSPIRES MAN

"What do you think is her true place?" I asked as he stopped to ponder on the status of my sex. He answered:

"Woman should be looked upon as a creature of grace and beauty, mentally as well as spiritually. She is half of the great circle of perpetuity. Without her man is useless. He loses his inspiration. Now, man, through his own greed for power, has failed to protect woman, he has neglected her; and since she has been left alone to fight her own fight, hampered as she is by physical and economic conditions, he can not complain at her methods. Man can not take woman from her true place and expect her to remain unchanged."

He continued:

"Woman's struggle will, however, culminate in a great triumph both for herself and civilization. Through it a larger, truer harmony will some day be established. In the past through man's refusal to give her a proper hearing, the race has been deprived of her best service. Domestic life is not the only life for woman. Owing to her physical and mental equipment, she is fitter for certain sorts of work in every department of life than men. Some things she is not fit for at all. When her real ability and capacity are recognized, politics, business and commerce will profit. This cannot be until man is restored to a deeper, truer living personal relation.

### FREE LOVE CULTISTS GIVEN RAP

As for the free love which is the cant of many cultists nowadays, Rabindranath Tagore threw up his dreamer's hands in horror.

Then he spoke: "Life would be hellish if men and women were given freedom to indulge their passions at will. Society must have its limitations or the family relation would be destroyed. The very base of civilization would be razed to the ground and buried under an avalanche of terrible catastrophe. And, as always, when the world goes wrong, woman would be the greatest sufferer. Hers would be the bearing of the ultimate burden. She would become cheap in a word of illusion where realities had no value. Woman's purity is the safeguard of the universe."

After a moment's thought he added:

"The marriage system may have to be changed; according to the divorce statistics something is radically wrong, but marriage as an institution must persist."

It is this finer understanding of woman which permeates all of Tagore's writings. It is found in "Vision," a new monologue written by him, and it is the underlying note in "The King and the Queen." Always woman protests against her displacement in man's heart by the material things of the world, and always she is restored to it through the pitiful appeal and final spiritual triumph of her struggle.

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Above, the clear sky was full of stars, and among them the beautiful planet Jupiter shone serene. The sky was of a lovely night blue; it was an hour to think, to dream, to revere, to love,—a time when, if ever it will, the soul reigns, and the coarse, rude acts of day are forgotten in the aspirations of the inmost mind. The night was calm—still; it was in no haste to do anything; it had nothing it needed to do. To be is enough for the stars.—Richard Jefferies.

# Christianity Imitated

**A Picture of a Buddhist Sunday School in Japan**

An increase of 610 Sunday Schools in two months is not a bad record. This has been accomplished by the Buddhists of Japan, according to a report by Rev. K. Mito, secretary of the Japan Methodist Sunday School Board. This movement to hold the children of Japan for Buddha was inaugurated at the time of the Emperor's Coronation in the fall of 1915, and in April of last year, six months after the Coronation, there were 800 Buddhist Sunday Schools in Japan with a registration of 120,000 children. The increased interest in Sunday School work in Japan, caused by the coming World's Sunday School Convention in Tokyo, has been a large factor in arousing the Buddhists to action.

The Buddhist sect best known for its imitation of Christianity is the Nishi Hongwanji, which has a Sunday School Board that acts for all Japan. This board gives a banner to the best Buddhist Sunday School and confers medals for special merit. The child having the best record in each Buddhist Sunday School is given the privilege of visiting the far-famed buildings and treasures of the West Hongwanji temples.

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In every detail the Buddhist Sunday School imitates the Christian school—the same officers and committees; the same classification of departments. They have even gone so far as to organize Mothers' Meetings, Young Men's Associations, and special meetings for children corresponding to our Children's Day, Rally Day, etc. In literature for children, it is difficult to tell which is Christian and which is Buddhist, so closely do the text cards, "Life of Buddha" series, attendance cards, etc., conform to those used in Christian Sunday Schools.

But the climax of imitation is reached in the music. Christian hymns—words, tunes and all—have been appropriated. Such songs as "Oh for a Thousand Tongues to Sing," "Jesus Loves Me, This I Know," "Bringing in the Sheaves," "God Is Love," are being used by the Buddhists, practically the only change being the substitution of the name of Buddha for that of Jesus. Many fundamental truths of the Christian religion have been brought into their stories and songs. Buddha is referred to again and again as "Heavenly Father," and to him are ascribed many of the attributes of the Living God.

Buddhism, however, is not the only religious sect in Japan which shows a remarkable growth in the Sunday School work. During the past two years there has been an increase of 898 Christian Sunday Schools in Japan, with an added enrollment of 41,753 students. It is also an interesting fact that the Hongwanji sect, which has been largely responsible for this great Buddhist Sunday School advance, is the sect which is most nearly like Christianity, in that its members believe in the coming of a redeemer who will have power to take away their sins.

# A Rendezvous With Death

[*In the North American Review appears this poem by Alan Seeger. He was killed in battle last July in northern France.*—EDITOR.]

*I have a rendezvous with Death*
*At some disputed barricade,*
*When Spring comes round with rustling shade,*
*And apple blossoms fill the air.*
*I have a rendezvous with Death*
*When Spring brings back blue days and fair.*

*It may be he shall take my hand*
*And lead me into his dark land*
*And close my eyes and quench my breath;*
*It may be I shall pass him still.*
*I have a rendezvous with Death*
*On some scarred slope of battered hill,*
*When Spring comes round again this year*
*And the first meadow flowers appear.*

*God knows 'twere better to be deep*
*Pillowed in silk and scented down.*
*Where love throbs out in blissful sleep,*
*Pulse nigh to pulse, and breath to breath,*
*Where hushed awakenings are dear.*
*But I've a rendezvous with Death*
*At midnight in some flaming town,*
*When Spring trips north again this year,*
*And I to my pledged word am true,*
*I shall not fail that rendezvous.*

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

BY ORVIS F. JORDAN

### Dr. Aked Refuses Call

Dr. Charles F. Aked has published his letter in reply to the First Interdenominational church of San Francisco declining to accept the position as pastor of the new organization. He calls attention to the close proximity of the new church to the First Congregational church, of which he was recently the leader, and to the fact that the new one would be built up at the expense of the historic church of San Francisco. His letter speaks in a most kindly way of the latter organization, which indicates that the failure of this church to call him back to its pulpit has left no ill-will in his soul.

### For Sailors and Soldiers

Since the outbreak of the war the British Endeavorers have done a noble work for sailors and soldiers. They have written by hand more than 107,860 letters and have sent 87,492 printed letters; they have sent 22,414 copies of The Christian Endeavor Times and 85,436 needlecases; 5,716 letters have been written to workers and to relatives of soldiers. Thousands of pillow textcards have been distributed in hospitals, an immense number of tracts and periodicals have been sent to the ships, and 100,000 Gospel portions and Testaments have been given to the soldiers. The large cost of this and other similar work has been borne by the Endeavorers.

### Universalist Pastor Promotes Forum

The Rev. Frederick A. Moore, pastor of the Church of the Redeemer, Universalist, of Chicago, is director of three forums. The north side forum meets in the Lane Technical High school. The south side forum meets at the Abraham Lincoln center, Oakwood boulevard and Langley avenue, and the west side forum meets in the Church of the Redeemer, South Robey street and Warren avenue.

### Prominent Leaders Would Make Chicago Dry

A big Dollar Dry Dinner has been scheduled to be held at the Auditorium hotel, Chicago, on the evening of February 1, at which many prominent men will speak. The Chicago Dry Federation is headed by Bishop Nicholson of the Methodist Episcopal church, who will preside at the dinner. Former Governor Foss of Massachusetts will speak. He is distinguished by the fact that he offered a million dollars to reimburse the city of Boston for any loss that the city might suffer from the closing of its saloons. It is proposed to make Chicago dry in 1918.

### Lloyd-George Will Nominate Bishops

The peculiar situation of the British Episcopalian church is brought home to us by the necessity that falls upon Premier Lloyd-George of nominating the bishops of a church of which he is not a member. The Premier is quoted as having said in former days of the church: "If there had been a fight to the finish in Queen Elizabeth's day, England would have been a fine Protestant or a fine Catholic country." The church leaders of England have fought Lloyd-George vigorously over the question of Welsh disestablishment.

### Revival Conference at Moody Institute

In connection with its thirteenth reunion, the Moody Bible Institute has arranged for a Revival Conference to be held from Wednesday, January 31, to Monday, February 5, inclusive. This reunion and conference will also commemorate the eightieth birthday of Dwight L. Moody, the leading world-wide Evangelist of the nineteenth century, and the founder of the institute. The morning, afternoon and evening sessions of the conference will be held in the Moody Church Auditorium at the corner of North La Salle street and West Chicago avenue. The Institute is now receiving many letters from its former students and from Christian workers, indicating their purpose to be present. Among the prominent speakers from outside the city, who are expected to be on the conference program are: Bishop Luther B. Wilson, D. D., of the Methodist Episcoal church, New York; Rev. A. T. Robertson, D. D., of the Baptist Theological Seminary, Louisville, Ky.; Rev. R. A. Torrey, D. D., of Los Angeles, Cal.; Rev. C. I. Scofield, D. D., of Long Island, N. Y.; Rev. A. B. Winchester, D. D., of Knox Presbyterian church, Toronto, and Rev. Melvin E. Trotter, of Grand Rapids, Mich. A tentative program of the conference will be mailed upon application. All sessions will be open to the public.

### The Sunday School Council

The Sunday school boards of the various denominations are organized into what is called the Sunday School Council. The organization began with a meeting in Philadelphia in 1910. Thirty denominations are now federated through this body in their denominational Sunday School work. They met in Boston recently.

### Aged Congregational Minister Resigns

Dr. Henry A. Stimson is the only minister Manhattan Congregational Church of New York ever had. He is now seventy-five years old and is described as still being full of vigor. He believes, however, that the church will face great problems after the war and that young men should be at the helm, so a few days ago he resigned.

### Would Unite Two Denominations

The Presbytery of New York at its annual meeting of Jan. 8 took action which bids fair to make history. The body voted an overture to the General Assembly asking that organization to take measures looking toward union of the Presbyterian Church in the United States of America with the Presbyterian Church in the United States. This means in common parlance the union of northern and southern Presbyterianism. The motion was made by Rev. William Pierson Merrill, of the Brick Church, New York; it was a predecessor of his, Dr. Gardiner Spring, who made a motion in 1861 which resulted in the split in the church.

### Presbyterians Criticise President

President Wilson has been mildly criticised by an editorial writer in the Continent for an alleged failure to stand against the saloon interests in the District of Columbia. The Continent editor writes:

To say that the President has so far failed to show such antipathy to the saloon business in the national capital as would

be expected of a Presbyterian elder, is to put the case with the utmost euphemism. Twice Mr. Wilson has named for the excise board of the District of Columbia men whom all the "wets" in the district favored and all the "drys" opposed—men who, in fact, during their first terms on the board had been publicly condemned by a committee of the United States senate for twisting the law out of nearly all its natural meaning in order to favor saloonists of influence. No wonder the senate refused to confirm such amazing reappointments. The whole matter is one from which Mr. Wilson's best friends are compelled to avert their faces; to apologize for it is too great a burden. While the President's re-election was pending it did not behoove a non-political journal to speak of this matter; a partisan interpretation might have been given to even the most guarded allusion. But now that Mr. Wilson, by the suffrages of the people, is assured of four added years in his exalted place, it is simple fairness to say to him plainly that here is a flaw in his previous record which much needs repair.

### Baptists Secure a New Leader

The Baptists are in the midst of a Five-Year Program which involves a growth all along the line for Baptist effort. They have recently called a new secretary to lead this effort, Dr. P. H. J. Lerrigo, of Boston. Many Baptists are asking that the headquarters of the movement be located in Chicago for convenience of travel, the chairman and the vice-chairman of the committee living in that city. It is also argued that there is a great saving in expense by locating the executive in the middle west.

### Some Significant Changes in the Ministry

In these latter days many prominent ministers are becoming unsettled. Changes are going on in many important churches. Recent advices state that Dr. G. Campbell Morgan has been called to Collins Street Congregational church in Australia. It is also intimated that Dr. J. H. Jowett may be called to Westminster Chapel from the Fifth Avenue Presbyterian church of New York and thus become affiliated with his native Congregational and English friends again.

### Baptists Govern Connecticut

The newly elected governor of Connecticut is Hon. Marcus J. Holcomb, a member of the Baptist church in Plainville. He is a Sunday school superintendent and an active church worker. The lieutenant governor is a member of the First Baptist church of Bridgeport, Hon. Clifford B. Wilson. He is mayor of Bridgeport as well as lieutenant governor. It is said the two men plan some advanced social legislation.

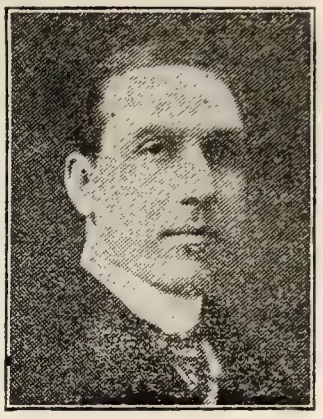
# The Sunday School

## What Is Faith?

**The Lesson in Today's Life**

**By JOHN R. EWERS**

J. Pierpont Morgan, when before the Congressional Committee of Investigation, which was trying to ascertain the values of business, made this striking declaration, "The thing which gives value to any business is the character which has been built into that business." What he meant to convey was that the great value of the house of J. P. Morgan was the character for honesty and ability which he and his associates had, through many years, built into that vast banking and promoting establishment.



We speak of having faith in a certain man or a certain woman in a given community. In each section there is to be found a man to whom others come for advice. I remember how people of all sorts used to come to my father's house for such purposes, and how he would spend hours listening to their stories and advising them in solving their problems in honorable ways. The highest compliment which anyone can pay you is to trust you with their confidences. Your strength is measured by the manner in which other people lean upon you. It is not the strong man who leans upon others. He is strong upon whom others lean. It is great to be a burden-bearer. It is splendid to serve. Greatness is estimated by the vastness of service. How does this not apply to Jesus? We all lean upon him. Emanuel Kant once observed, "The greatness of a man is measured by his ability to lift the world; judged by that standard Jesus was the greatest man who ever lived." The whole world may lean upon his heart. He can carry us all as the shepherd carried the one lost sheep. This is the final measure of His Loving Greatness.

In the community above referred to the trusted person has built up his reputation for wise and tender advice by years of patient and just living. No one is trusted at once. This is the value of nineteen hundred years of Christian experience. Faith is based upon facts. We have seen the laws by which Jesus works. There need be no fanaticism. There need be no wild propagandas; no ignorant cults. Study and observation will show clearly how Jesus has and does work. We may not dictate to him. I remember what a shock my faith had when President McKinley died. Everyone was eager for his recovery. All of the churches where I was then located held a union prayer meeting and we all most earnestly asked God to spare the President's life—but he died. It took me months to get my balance after that. What was the use of praying? I asked. What did prayer change, anyway? Why not let the universe wag on? When Margaret Fuller said, "I accept the universe," Carlyle replied, "Gad, she'd better!" In that day it would have been easy to have become a stoic. But the prayer of faith is not dictation to God.

* * *

What a wonderful lesson it would be if we could once learn that! We draw the plans for our own lives; then we lay the blue-prints down before God and we say, "Now, God, this is what I am going to do; add your blessing." How absurd! I remember that when I was a small boy I learned that one of my relatives was a successful architect. He had received some big fees. I at once aspired to be an architect and began forthwith to draw plans. The other day, in an old cigar box I found some of those fearful and wonderful plans — the leaning tower of Pisa is tame beside them! What arches, turrets, buttresses, wings and stories! The Woolworth building is a hut beside those plans —but they were impracticable—a child's dreams. How like my prayers! Petitions for all sorts of absurd things. What if all the prayers were answered? The Kaiser's and the Czar's, the Archbishop's and the French priests? Answered prayers? Let us thank God that he is the engineer.

*The above article is based upon the International Uniform Sunday School Lesson for February 18, "The Nobleman's Son," John 4:43-54.

# Social Interpretations

By ALVA W. TAYLOR

### The New Conscience and the Old Righteousness

A striking illustration of the way a good man violates the new conscience is given in the case of Mr. John Wanamaker. Mr. Wanamaker has been one of the Sunday School leaders, not only of his native city of Philadelphia but of the world, for a generation. On all the old moralities and upon every item of essential Christian faith and morality he has been one of the stalwarts. While Postmaster General he not only advocated many of the great socializing agencies since adopted by the postoffice department, but was one of the leaders in the battle of the people against the extortion of the express companies. But, if reports are true, Mr. Wanamaker seems to have failed to cultivate the new social conscience. According to these reports he has had to pay recently more than $200,000 in duties upon foreign goods which had been evaded by his firm, and it has been discovered that while he sells great quantities of foreign goods to his customers and advertises the fact that they are imported and receives the profit therefrom with one hand, with the other he has been spending tens of thousands of dollars in a campaign for a higher tariff, arguing against the importation of foreign goods on the plea that they might cheapen the American product. These are the reports. The apparent contradiction lies in the fact that Mr. Wanamaker's conscience is motived by the old moral viewpoint of individualism, and his failure to be consistent in the fact that the new conscience makes new demands.

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### The Poor Man's Club

A thoroughgoing study has recently been made of how 1,000 working men spend their spare money. Twenty-three per cent of it was found to be spent for beer. This is striking evidence for the contention of some that the saloon is the poor man's club, and puts it up to the prohibitionists with added emphasis to provide a social center for the laboring classes when they destroy the saloon; and it further justifies the contention that drinking among the masses is not wholly because of love of alcohol, but as a means to social intercourse. This same investigation revealed the fact that the longer the hours the greater the drinking, and thus strikes a death blow to the contention of those amiable cynics who declare that if you shorten the hours of work you simply lengthen the hours in the saloon. It further showed that as working men grew older and thus suffered more from fatigue that they drank more. Doubtless the growing of the habit had something to do with this as well. The most striking find made in this investigation was that married men spend more time in the saloon than do single men. Why this is so merits further investigation.

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### Social Reconciliation

Social Reconciliation is a new slogan which will appear much oftener in connection with the work of social service in the church. It is the point of view of a man who uses this phrase that the world does not need more social antagonism but it does need those who can bring a sense of justice to all parties connected with the disputes that arise from our industrialism. Dr. Harry F. Ward of Boston University has been conducting a campaign of social reconciliation in Kansas City recently. He has been favored with a hearing by laboring people, employers and church people.

### Canton, O., Churches Stand a Test

Jeff Davis, the "Hobo King," wanted to find out if Canton (Ohio) churches really want people in their churches, no matter how they are dressed, so he went to the First Methodist Church on a recent evening in his old ragged clothes. He walked in at the front door and found himself facing an audience that filled the building, but an usher found a chair for him and made him welcome. After service the pastor also welcomed him. He had a similar experience at several other churches, and set the seal of his approval upon Canton.

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### Salvation Army Helps in India

The government authorities in India have been giving credit to the Salvation Army for help in solving a difficult problem of administration. The Salvation Army has gathered together several thousand of the members of criminal castes in India and have been teaching them weaving, silk spinning, poultry farming and other useful occupations. The people who have looked upon crime as an occupation have found themselves better provided for by contributing their part to the industrial life of the country.

# The War and Religion

H. G. Wells, a brilliant and popular English author, has been noted for social and religious radicalism, with a strong bent towards pessimism. He has been profoundly stirred by the war experiences. In common with some other literary men he appears to be undergoing a profound change in religious views.

His recent story, "Mr. Britling Sees It Through," deals with the great war. The chief character in the story loses his son in battle. His emotions and sentiments are thus strikingly expressed:

"For the first time he felt a Presence of which he had thought very many times in the last few weeks, a Presence so close to him that it was behind his eyes and in his brain and hands. It was the Master, the Captain of Mankind, it was God, there present with him, and he knew it was God. It was as if he had been groping all this time in the darkness, thinking himself alone amidst rocks and pitfalls and pitiless things, and suddenly a hand, a firm, strong hand, had touched his own. And a voice within him bade him be of good courage."

Later the same character says: "Religion is the first thing and the last thing, and until a man has found God and been found by God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honor. But all these things fall into place and life falls into place only with God. Only with God. And before the coming of the King, the King who is present whenever just men forgather, this blood-stained rubbish of the ancient world, these puny kings and tawdry emperors, these wily politicians and artful lawyers, these men who claim and grab and trick and compel, these war makers and oppressors, will presently shrivel and pass—like paper thrust into flame. Our sons have shown us God."

# Disciples Table Talk

### Church Efficiency Week at Eureka, Ill.

The week of January 16-21 was "Efficiency Week" at the Eureka, Ill., church, to which Verle W. Blair ministers. A special feature was an Institute for Older Boys and Men conducted by James L. Scofield, specialist and expert organizer. The general theme of the institute was "Why the Average Man of Today Is Only Fifty Per Cent Efficient." Sessions were held in the afternoons and evenings of the week, and on Sunday, the 21st, the following program was carried through: 10.30 A. M., mass meeting, subject, "The Modern Sunday School"; 3:00 P. M., all church officials and committee men, subject, "Power"; 6.30 P. M., young people's meeting, subject, "What Can I Do?"; 7:30 P. M., mass meeting, subject, "Two Conversions." Mr. Blair, pastor at Eureka, writes in the most enthusiastic terms of the ability of Mr. Scofield in this special field, in which field Mr. Blair believes he has absolutely no competition. Mr. Blair writes of Mr. Scofield as follows: "We have a multiplicity of organizations, we lack power. We are doing many things while but one thing may be needful. We have gone out into the world market and have tried to purchase plans, zeal and consecration. We have imported evangelists, we have secured special speakers, we have done many other things, but we have not 'reached the spot.' We need to interest ourselves in the issues and temptations which our young people face right now. We need to stress church meetings and to emphasize worship, we need to get together. We need a prophet. It seems that the man needed has arrived. I refer to James L. Scofield, more generally known as 'Sunny Jim,' a successful business man, Y. M. C. A. organizer and secretary, a special student and leader in commissions on teen age and social hygiene, a church efficiency expert. Having been 'man's man' and manager of great evangelistic campaigns with twenty years of successful work in community religious problems, having been intimately associated with preachers and all moral and religious leaders of the community, he is specially fitted for this greater task."

### "Whatsoever Circle" of Kansas City Does Big Things

The "Whatsoever Circle" of Independence Boulevard church, Kansas City, Mo., is an organization of women, with philanthropic and benevolent reasons for its existence. The Circle's benefactions last year amounted to almost $4,000. It is a monthly contributor to the support of the local Provident Association, of the Boys' Hotel, of Mercy Hospital and the Crittenton Home, besides aiding many needy families of Kansas City. The community house at Sheffield is entirely supported by this organization.

### New Honor for Dwight N. Lewis, of Des Moines

Dwight N. Lewis, Drake Law '94, has long been famous as the teacher of the Philo Christos, of Central church, Des Moines, one of the largest and most interesting classes of the country. Recently a new honor came to him. He was appointed a few weeks ago by the then Governor Clarke as State Railroad Commissioner. The selection was made upon the recommendation of practically all the traffic men of the state, owing to Mr. Lewis's wide knowledge of rates and his long experience as a member of the railroad commission.

### At Central Church, New York

Finis Idleman, pastor at Central church, New York City, reports that the congregation there recently had the pleasure of listening to Peter Ainslie, Grant K. Lewis, S. J. Corey, A. E. Cory, P. C. Macfarlane and F. W. Burnham. A recent every member canvass at Central increased the current expense pledges over forty per cent, and mission pledges 200 per cent, which means an average of about $10 per year for missions. Mr. Idleman was recently elected chaplain of the Iowa Society of the City of New York.

### C. H. Morris Succeeds at Denver Central

The annual report of the work at Central church, Denver, Col., indicates that C. H. Morris made no mistake in accepting the pastorate there a year or so ago. During the year Mr. Morris' church raised a budget of $17,580, of which $8,080 was for the expenses of the church, $7,500 for a mortgage debt, $1,000 for a surplus for the mortgage fund and $1,000 for missions. New members added to the church numbered 155. Every department of the church grew and a mission Sunday school was organized. The combined service plan for morning worship was inaugurated, and a junior congregation organized. Mr. Morris was engaged for his second year at an increase of salary of $250.

### Indianapolis Church Has New Pastor

J. D. Garrison, for several years leader at Lawrenceburg, Ind., began service with North Park church, Indianapolis, this week. The call was unanimous on the part of both the official board and congregation, and little time was spent in discussing terms, etc. The first letter of the Indianapolis church asking whether Mr. Garrison was available was dated January 3, and the final vote of the congregation was taken on January 14. Great enthusiasm is reported at North Park church.

### A New Move for Co-operation in Missouri

Nelson Trimble, the peripatetic pastor of Missouri, reports that, "in spite of the high cost of paper the brethren of the Kingdom of Pike will start a county church paper for the ten congregations of Pike County. There are three located ministers and a number who come in over Sunday for half time preaching. The 'Journal' will enter all congregations and reach every home in the county, both in town and in the country." The editorial duties will devolve upon Arthur Stout, of Bowling Green, who has just completed a $20,000 edifice as a church workshop. Mr. Stout is entering his fourth year in this field and is attacking and solving the local problems in a statesmanly fashion.

### Men's Organization at Buffalo Central

The Men's Community Bible Club, of Central church school, Buffalo, N. Y., recently conducted a men's Friday night prayer meeting and has also done some community and county extension work. This club is under the direction of E. H. Long and B. S. Ferrall is pastor at Central church. This school also boasts a very unusual class of young men which has achieved some victories during the past year. This organization is called the Corona Bible Class.

### Will Contest in Texas Sunday Schools

The Christian Ministers' Association of Dallas, Tex., has accepted a challenge from the Association of Fort Worth to hold an efficiency contest between the schools of the two cities. Editor Walter M. Williams, of the Christian Courier, Dallas, read a paper on "Our Church Literature" at the latest session of the Dallas Ministers' organization.

### South Bend Pastor Talks to "Tired Business Men"

John W. Alexander, pastor at First church, South Bend, Ind., recently preached a sermon to harassed business men and women of the congregation. Mr. Alexander advised that living closer to the Christian ideals of life, more family life and a striving for the "peace within" would clear away many real troubles as well as imaginary troubles. First church has been planning an every member canvass, which it is hoped will clear the entire indebtedness on the church building.

### Lafayette, Ind., Pastor Discusses Film Play

In a talk given at First church, Lafayette, Ind., on the film play, "Civilization," George W. Watson, pastor there, declared that war is futile as a means of righting a wrong; that peace can only be based on good will.

### Elders and Deacons Conferences in Missouri District

A characteristic fact about the plans promoted in Third District, Missouri, under the supervision of J. H. Jones, district evangelist, is that they work. Mr. Jones has just reported the success of some recent "County Elders and Deacons Conferences and Banquets." The one held in Greene county, at South Street church, Springfield, Mo., is thus described by the evangelist: "Every church in the county with the exception of one small congregation was represented, some churches having their entire boards and all ministers present. As is the custom at these conferences a meal is served and we all sit around the tables and talk things over. Addresses were delivered by G. W. McQuiddy, pastor Central church, Springfield, and F. L. Davis, pastor First church, Springfield. Our special guest was C. C. Garrigues, of Joplin, who delivered the principal address on 'Financing the Kingdom.' It was a great joy to see how eagerly the men in the churches listen to a message that will help them in their work. A resolution was adopted pledging the elders and deacons in each church to have a 'get-together meeting' for all the men in their churches. Following these local 'get-together meetings' in each church we will attempt a county round-up of all the men in all the churches of the county. We expect this to be a great meeting in enthusiasm and influence on

our churches. The other elders and deacons meetings were held in Barton county, at Lamar and Polk county at Bolivar, January 16th and 17th. Eight other such county meetings will be held in Third District in the near future."

### Christian Union Quarterly Features

The Christian Union Quarterly for January includes, among other features, articles by three Disciple ministers. Finis Idleman writes on "The Contribution of Phillips Brooks to American Christianity;" Henry Pearce Atkins on "The Hope of Christian Unity," and I. S. Chenoweth on "Christian Unity, Organic and Spiritual." An appreciative review of Dr. Willett's "Moral Leaders of Israel" is also contained therein.

### North Shore Church, Chicago, Succeeds

D. Roy Mathews has been leading the North Shore church, Chicago, for the last seven months, and during this period twenty-two members have been added, an increased budget assumed, the Sunday school reorganized with adoption of the graded system, Ladies' Aid and missionary societies strengthened and Boy Scout work started. This church now has its own weekly bulletin.

### Praise for Edgar DeWitt Jones

The Homiletic Review for February contains a four page write-up of "Three American Preachers," and reviews of their recent books. The preachers considered are Dr. J. H. Jowett of New York; Dr. Frederick F. Shannon of Brooklyn, and Dr. Edgar DeWitt Jones, of First Christian church, Bloomington, Ill. A fine and true word of tribute is paid by the author of the article, Prof. Arthur S. Hoyt, of Auburn Theological Seminary, to the Bloomington pastor.

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—W. W. Wharton, of Jacksonville, Ill., reports the close of a meeting held for old Independence church in Pike county, Illinois.

—F. B. Thomas, evangelist, writes that he closed a meeting of three weeks at Sullivan, Ill., last week, with 178 additions to the church membership. Many business and professional men are included in the list of new recruits. During the meetings, the Sunday school grew from an attendance of 140 on the first Sunday to 369 on the last Sunday. Mr. Thomas speaks in high terms of the work of the pastor at Sullivan, W. B. Hopper.

—W. E. M. Hackleman has closed two weeks' service at Roberts Park M. E. church, Indianapolis, with Miss Elinor S. Miller, an Australian evangelist, and goes next to assist A. B. Philputt, at Central church, for his fourth meeting with this people.

—E. B. Quick, now at Barry, Ill., who will take up the work at Hazelwood church, Pittsburgh, Pa., March 4, will at once inaugurate a building campaign.

—Rand Shaw is leading in an evangelistic effort at Omar, W. Va., which is a new town, about four years old, with 6,000 people. The meeting is virtually a union enterprise. There were 35 accessions on the first three evenings of invitation.

—First church, Richmond, Ind., stands second in the state in its offerings to foreign missions, having contributed $635 last year. Muncie stands first. The Richmond church gave $215 to home missions. The C. W. B. M. reports mission offerings of $297. Over $1,500 went to missions from all sources. L. E. Murray, pastor, is rejoicing in the addition of 99 new members during last year.

—For the first time in many years Central church, Jacksonville, Ill., closed last year with all indebtedness paid and a balance in the treasury. For current expenses $6,557.82 was received, and $2,156.17 was contributed to missions. Fifty-seven members were added during the year. During 1916 an Ella Ewing Mission Circle was organized, also an Intermediate Endeavor organization of 115 members. A parsonage was erected last year costing $7,000. The pastor, M. L. Pontius, starts the new year with a salary increased by $500. C. L. DePew has recently become superintendent of Central Sunday school.

—Mason City, Ia., congregation, led by W. T. Fisher, is planning to build an up-to-date home next summer. The building will be modeled something after First church, Cedar Rapids, Ia., and will cost about $85,000.

—Central church, Indianapolis, had 186 accessions during 1916, with no meeting except two weeks of services led by home forces. The average attendance at the Sunday school was 696. Received from all departments, $15,752.72, of which $3,495 was for missions, exclusive of a special gift of $9,000 by one of the members to the C. W. B. M. The Sunday school raised over $3,000. This congregation now has a membership of over 1,300 resident members, with 100 non-resident. A. B. Philputt has a record for long continued and fruitful service at Central.

—Prof. T. J. Golightly gave the Education Day address at Shenandoah, Ia., where Mr. Golightly formerly ministered.

—At Central church, Terre Haute, Ind., it is reported that at the beginning of this year all bills are paid and there is money in the treasury. J. Boyd Jones leads successfully in this field. The Brandt meeting closed after two weeks of services. Nearly forty persons were added to the membership, most of them coming from the Sunday school.

—The adult department is strong at the Danville, Ind., church. At the fourth annual banquet of the Twentieth Century Bible Class 285 people sat down to the feast. Charles Otis Lee, pastor, is also teacher of this great class.

—At Euclid Avenue church, Cleveland, O., a total of $17,780 was raised last year for all purposes. The missionary treasurer disbursed $5,250.22. There were 156 persons added to the membership of the church.

—LeRoy M. Anderson writes that he is now taking up his new work at Newport, Ky., having left the pastorate at


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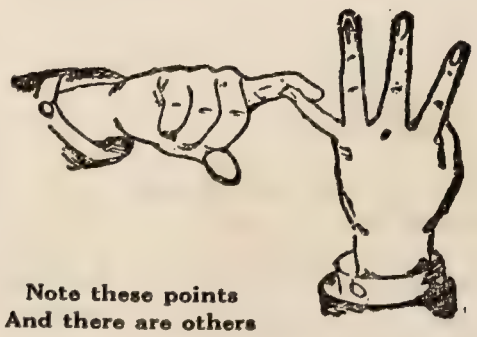

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BOX 884. CINCINNATI, O.

Bowling Green. He enters the new field in time to cooperate in the present Greater Cincinnati United Evangelistic campaign, in which 250 churches are uniting. Newport offers a hard but responsive field, he writes, but he is hopeful because of the sympathetic cooperation of the churches of Cincinnati. The Newport church is the only Disciples church in a territory including about 40,000 people.

**NEW YORK** A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—Stuart Street church, Springfield, Ill., is planning a revival to begin February 18.

—R. L. Finch has resigned from the pastorate at Park and Prospect church, Milwaukee, Wis., and will conduct a Chautauqua course out of Kansas City. Since January 1 Charles M. Sharpe, of the Disciples Divinity House, has occupied the pulpit.

—A junior church is a very successful feature of the work at Keokuk, Iowa, where Wallace R. Bacon leads. A motion picture machine is being installed at this church.

—H. C. Kendrick, of Ontario, Cal., has accepted the pastorate of the University church, Los Angeles, Cal.

—A newly organized missionary society of young women at First church, Quincy, Ill., has taken the name, "the Lora M. Endres Missionary Society," in honor of Mrs. W. D. Endres, wife of the pastor.

—Jesse M. Bader, of Atchison, Kan., who is chairman of the Win One campaign in Kansas, is holding evangelistic meetings at Carbondale, Ill.

—It is announced that John L. Brandt, Jr., son of the St. Louis preacher, has accepted a call to a pastorate in Seattle, Wash.

—A rather strange and confusing situation exists in Illinois, where there are two preachers wearing almost identical names, Ernest H. Reed, of Pontiac, and Ernest Reed, of Keithsburg. The former is in the third year of his pastorate at Pontiac, while the latter has but recently changed from Kinmundy to Keithsburg.

—W. D. Cunningham, missionary in Tokio, Japan, preached in the Coshocton, O., church two weeks ago.

—Mrs. J. S. Young, one of the oldest Disciples in Iowa and in the United States, died at Mitchellville, Iowa, January 18, 1917, aged 91 years, 7 months and some days. Her husband died a year ago at the advanced age of 94 years. She was baptized by Alexander Campbell over seventy years ago.

—By special request J. W. Lowber recently preached a sermon in First Congregational church, Austin, Tex., on the theme, "The Greatest Problem in the World."

—J. C. Mason, pioneer Disciple of Dallas, Tex., celebrated his seventy-second birthday last month. Mr. Davis now ministers to three small churches near Dallas.

—The church at Corsicana, Tex., is contributing $600 to the support of S. G. Inman in his work for Latin America.

—Claude E. Hill is leading in a home meeting at First church, Chattanooga, Tenn., with C. H. Hohgatt, of Chicago singing. There was a net gain of 100 members at First church last year, with no revival.

—Graham Frank, of Liberty, Mo., preached a sermon to young men last Sunday, discussing the question, "Are the Boys of Today Worse Than Their Fathers Were?"

—On January 5 A. B. Jones, pioneer preacher of Liberty, Mo., celebrated his 85th birthday.

—John G. Slayter, of East Dallas church, Texas, has been conducting a revival series at Third church, Brooklyn, N. Y., where F. M. Gordon ministers.

—The Bible Chair students at Texas University have decided to support a "life line" in the San Antonio Institute. This will obligate the students for $300 annually.

—Since John T. Stivers became pastor at Riverside, Cal., last March there have been about seventy-five persons added to the membership, twenty-four of these coming during a recent revival.

—Tonawanda, N. Y., church is planning to plant a mission in the southern section of the community, not far from Kenmore, which connects Tonawanda with Buffalo.

—During the Billy Sunday meetings now being held at Buffalo, both the Central and Richmond Avenue congregations have employed assistants for their ministers, B. S. Ferrall and J. P. Sala.

—D. Stewart of Russellville, Ark., has succeeded J. P. Pinkerton in the pastorate at Terrell, Tex.

—The Christian Endeavorers of Central church, Youngstown, O., will visit all the young people of the congregation in the interest of Christian Endeavor on Sunday afternoon, February 4.

—Franklin Circle Sunday school, Cleveland, O., has adopted as its slogan, "Seven hundred average attendance before May 1."

—D. B. Titus of Rupert, Idaho, has been called to lead the Bozeman, Mont., church in a series of meetings, beginning February 13.

—Eureka College is making an endeavor to secure one hundred freshmen for next fall's session. L. O. Lehman, field secretary, is leading in the campaign.

—Frank W. Lynch, minister at Sharon, Kan., has been called to this work for another year. He is now in a meeting with the church at La Harpe, Kan. There were 35 accessions during the first nine days of invitation.

—The Bridgeburg, Ont., church has had its life sapped by the loss of many of its men members to the war.

—The death is reported of Thomas Miller, 86 years of age, at Altoona, Kan.

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**?**

- The Church that has no Tibet is limiting the Savior's commission.
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- The Church that has no India forgets 300 millions.
- The Church that has no Africa shuts its eyes to the most ignorant and helpless.
- The Church that has no Japan gives preference to pagan temples.
- The Church that has no Philippines halts Christianity short of the flag.
- The Church that has no Cuba bars the Gospel within our shores.

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F. M. RAINS,
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BOX 884, CINCINNATI, OHIO.


Mr. Miller served this church as pastor for many years.

—Errett B. Quick, of Barry, Ill., will assume the pastorate at Hazelwood church, Pittsburgh, Pa., on March 1. Mr. Quick is a Bethany man.

—A reception was given at First church, Quincy, Ill., to the 125 members who united with the congregation during and since the recent evangelistic campaign.

—A. McLean, E. I. Osgood and W. R. Alexander conducted successful missionary rallies at Rock Island, Ill., Memorial church. On one evening a dinner was served, at which 100 persons were present.

—Austin Hunter of Jackson Boulevard, Chicago, gave an address at a social meeting of the adult department of Irving Park church, Chicago.

—Richmond Avenue church, Buffalo, John P. Sala, minister, enjoyed a rendition of "The Messiah" January 7 at the evening service, the audience assembled being so large that several hundred could not find seats. The program was repeated Sunday evening, January 21.

—The Endeavorers at Frederickstown, Mo., have taken a decided advance step in assuming support of Juan Baronia, an evangelist at Manila, P. I., under the Foreign Society.

—Harry D. Smith, of Central church, Dallas, Tex., now has an assistant pastor, Joe J. Murray, who has recently been engaged in Y. M. C. A. work. Mr. Murray is a Texas University man.

—First church, Tulsa, Okla., will soon have a new home. The structure will cost about $100,000. Sunday school accommodations will be perfect in the new building, and recreational features will be provided for. J. W. Darby leads at Tulsa.

—Central church, Dallas Tex., raised a total of over $21,000 last year for all purposes, making an average of $34 per member.

—Founders Day at Eureka College was celebrated on January 26 rather than February 6 this year, because of President Pritchard's later absence with the Men and Millions team. President Crossfield, of Transylvania, delivered the special address.

—Miss Edith Apperson, missionary to the Congo district, has been visiting her parents at Watsonville, Cal., and in Pomona. She is the living link representative of the Pomona church.

—At North Yakima, Wash., church, to which W. T. Turner ministers, 404 members were added last year, the membership now being 1,407.

—Chaplain W. A. Elkins, minister at Monmouth, Ore., received a call to the work at Corvallis, Ore., but decided to remain with the Monmouth church.

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*By making the terms of world-wide missions the regular dialect of your preaching vocabulary.*

*By being as severe on covetousness as on other sins in the church.*

*By interesting the people to pray for the work and workers in the world fields.*

*By making the people familiar with Kingdom geography through maps and facts.*

*By putting through the every-member canvass and placing world-wide missions on a high and regular plane of support in the church.*

*By urging the church to look out and help train at least one candidate for the mission field.*

## ILLINOIS NEWS NOTES

A recent visit at Decatur found both our churches in the midst of lively annual meeting preparations. R. E. Henry of the First church and John R. Golden of the Central will make a good team in Decatur.

The Brotherhood of the church at Rantoul has a number of live wire members. At a recent banquet a number of the men discussed vital problems of church life.

The secretary had an opportunity to spend a day in Paris recently, to find, greatly to his delight, that Allan T. Gordon is doing well in his new work there.

Robinson has called J. Ralph Roberts of Eureka, Kan., to begin work soon.

William G. McColley will soon return to Illinois and take up the work at Saybrook.

The work at West Salem starts out well, according to the report of D. M. Durham. The congregation are expecting the best year in the history of the church.

As a sample of what might be done in a number of Illinois communities the church at Eureka has made an appropriation of two hundred dollars a year to provide full-time preaching at Secor, a village near Eureka.

Ernest H. Higdon, who graduates from Yale in June, will take up the work at Belleflower immediately upon his return to Illinois. Mr. Higdon is a graduate of Eureka College and one of our Illinois boys.

Educational week with First church, Springfield, was a new feature but a noted success. The secretary had the privilege of attending only one day, but on that day it was a delight to find twenty-five or thirty of our preachers from nearby churches in attendance. The pastor, Frank Waller Allen, has set the pace for an important movement among our churches.

The church at Petersburg is rejoicing over the victories of the past two years and has increased the salary of its pastor, Samuel E. Fisher. Last year was the best in the church's history as regards missions.

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# THE CHRISTIAN CENTURY

Vol. XXXIV February 8, 1917 Number 6

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Editorial

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion. * * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

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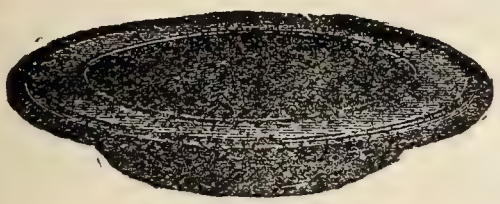

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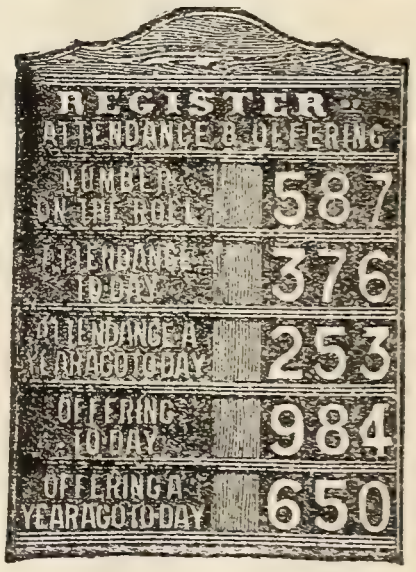


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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

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# The Religion of Lincoln

ABRAHAM LINCOLN WAS RELIGIOUS.

If only church members are religious, then Abraham Lincoln is not to be counted among those who loved God. Important as is the church, there are few people who would insist that a man cannot be religious outside of it. It is to be doubted if a Catholic priest with his high church doctrine would go so far.

Whether a man is religious or not depends on how he looks at life and whether he truly believes in God.

It is to be admitted that the early life of Abraham Lincoln was not conducive to the development of a religious viewpoint. He lived in a rude pioneer section where it was difficult to find a preacher and where religious institutions had not yet done their beneficent work.

As a young man, Lincoln found himself a grocery clerk in a district where free-thinkers abounded. It was in these days that he himself became a free-thinker for awhile. He gave the religion of the sects something of the critical examination which is now given in all up-to-date divinity schools, but he had no friendly guide to lead him out of his doubts and troubles into the faith of the mature man. He had to live many years before life itself taught him the deeper values. At last the Spirit of the Lord fell upon him. The last years of his life had in them a quality of religious reverence that was a continual shock to the hardened and selfish politicians who ever surround a president.

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The religious life of Abraham Lincoln was due in considerable measure to his acquaintance with and love for the Bible.

The Bible was his first great text-book. In the log cabin years he spelled over its pages in learning to read. In his days among the free-thinkers, he may have read it for the purpose of criticism. Later, he read it for his sons with reverence and real religious appreciation.

That the Bible made a deep impression upon him is seen by an examination of his speeches and state documents. In his celebrated debate with Douglas he took as his text: "A house divided against itself cannot stand." Old men who heard the debate declare that he "quoted scripture like a preacher."

In an examination of the Gettysburg address, which has been regarded by competent critics as a matchless piece of English seemingly reeled off in the inspiration of the hour, we find scripture words and phrases continually recurring. These give the message a dignity and an authority which it would never have had otherwise.

A delegation of negroes once gave Lincoln a Bible. His words on that occasion indicated that no gift they might have given would have pleased him more.

Even his jokes sometimes took color from his biblical knowledge. When debating with Douglas, he took off his long linen duster and handing it to a bystander said, "Hold my coat while I stone Stephen."

If this delight in the Bible was one of the great formative influences in his life, it is not our only evidence of his religious viewpoint. It is astonishing to find him making and signing a temperance pledge back in the days when many of the prominent ecclesiastics of the country still used wine upon their tables. There was nothing in his environment to give him that interest. It marks him as a soul who had begun to rise morally above the crowd and stand head and shoulders above it, just as he did physically.

His interest in abolishing slavery was a religious interest. The abolitionist of those days had nothing to gain and much to lose by his unpopular propaganda. It was Lincoln's sense of the infinite value of human life that made him give his life to this cause and to vow that if he were ever given an opportunity to hit slavery, he would hit hard.

It was this same sense of human values that led him to pardon many prisoners. He had caught a vision of the whole modern meaning of punishment when he said: "I reckon it won't help a boy much to hang him." He knew how the boys of the army had come up. Most of them had never lost a night's sleep in their lives. He was unwilling to have them shot when occasionally they fell asleep on sentry duty.

It was a sense of his terrible responsibility to a divided nation that drove him to his knees in prayer. When he left Springfield to be inaugurated, he said: "And I hope you, my friends, will all pray for me that I may receive the divine assistance, without which I cannot succeed, but with which success is certain." Again and again during his four years at Washington he was asking people both in public and in private to pray for him and for the stricken nation. It is said that he even declared his intention of making a public profession of religion. In this intention he was overtaken by his untimely death at the hand of an assassin.

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The appreciation of the savior of our country grows year by year. It is perhaps not too much to say that he is already the greatest figure in the nation's history. It must not be forgotten what were the hidden sources of his power. The function of a great life to posterity is to beckon on in the ways of success.

Ancient Israel believed she was led of God. There is no reason why we should be less religious. She believed that her great men were raised up of God. There is no justification for our taking a more secular view. Let us not be afraid to say that God found Abraham Lincoln, and that Abraham Lincoln found God.

It is to be doubted whether any builder of a higher civilization was ever other than religious. Calculating politicians do not lure the world to greater heights. It is a religious view of life and a religious view of the world that is the motive power of progress. It was religion alone which fitted Abraham Lincoln to think his way through our great problems and which nerved his hand for his great task.

# EDITORIAL

## GO SOUTH, YOUNG MAN!

THE advice of Horace Greeley, "Go West, young man," needs to be amended if one is addressing the young men and women of today, who face the possibility of engaging in Christian work. They need to be told of the great continent of South America, which, immediately after the world war will assume an importance which it has never had before.

It is today the least known continent upon the earth. Large tracts of land have never been touched by the foot of the white man. It is a continent of great fertility and unbounded natural resources. With far more habitable territory than North America, it will spring into tremendous significance in the world's life, if it only has right leadership.

Long ago South America would have been a great human center but for the reactionary quality of its education and its religion. The revolt has begun. The majority of the male population have left a church which has proved to be unbearably reactionary. Just now many of these men are free-thinkers and easy-livers. They wait for the magic touch of the man of God who can stir their souls with great loyalties and waken their wills with great projects. What South America waits for today is the Christian idealist properly equipped with modern tools.

The Disciples of Christ will soon need a big force of leaders to occupy the territory which has been given them upon the southern continent. The missionary recruiting agencies of the church can speak with no uncertain sound as to the opportunities that await the fortunate young men and women who will be appointed to go out on this great mission.

In their lifetime, they will see districts with a few thousands become occupied with millions. Europe will overflow into the fertile plains of the south land, and the missionary leader will be at the center of one of the most interesting situations upon the face of the earth.

## CHRISTIAN ENDEAVOR AND THE LARGER FELLOWSHIP

THE Christian Endeavor movement was thirty-six years old on February 2. By this time its place in the Christian world ought to be well established in the minds of all. The reports of the past year indicate that the movement is not waning, but has made some very great strides forward. Over a thousand new societies have been reported in the southern states, where in days gone by the ecclesiastical leaders have rather favored the strict denominational organization for their young people. Illinois is reporting five hundred new societies and many states have added three or four hundred.

The Christian Endeavor society has stood for the deepening of the devotional life of young Christians. Its work of promoting the larger fellowship is not one of the least significant of its features. In these days when the human race is hungry for the larger fellowship of man, we remember with gratitude what the Christian Endeavor movement has done to give young people larger sympathies.

The Christian Endeavor Society has been a bond of union between young people of different communions. Few things in the past twenty-five years have operated so powerfully as has this work among young people. The young people of the past generation are men and women now and they can no longer be rallied to the standards of the extreme partyism of the past.

The Christian Endeavor movement is also international in its scope. It has united young people of many nations under one banner in the service of Christ. The people who are conscious of international fellowship are the least likely to seek war and strife with other nations. The peace of the world must rest upon the sense of fellowship and common interest. In addition to this general consideration, the Christian Endeavor movement has fostered a strong peace movement within its membership, which will make itself felt some day.

## TESTING A MAN'S MINISTRY

THE preaching of the gospel ought to be with power. It is supposed to make profound changes in people. When it fails to make these changes, there must be something wrong with the manner of its presentation.

It is just here that we have one of the truest tests of the value of a ministry. There are ministers who are remembered in the community as epoch-makers. When such a man visits that community again after an absence of twenty years, he is hailed with delight even by people who never met him, just because of the work that was done in the past.

The minister whose personality leaves no impress finds a lack of appreciation in the community which gradually grows into hostility. The people do not always know why they do not like the man. They know vaguely, but not-the-less truly, that the minister is making no changes in the souls of his hearers nor in the standards of life in the community.

There are questions which every minister ought to ask himself from time to time: Are the people converted in my ministry really living changed lives? Do my people think larger thoughts than in days gone by? Have they more catholic sympathies?

If these questions are answered in the negative, it is time to take serious account of the methods and point of view from which the work is being done.

The pragmatic test of Jesus is being applied in these days to all religious leaders. "By their fruits ye shall know them." No clever manipulation of statistics, no bombastic endorsements from leading people, nor even the editorial endorsement of a newspaper, will atone for a lack of impress on the souls of the community.

When could a preacher ever have lived and had such a chance to make a re-interpretation of religion to an age in process of rapid change as now? People need new modes of apprehending the truth, and the stimulus of contact with a personality charged with a mighty passion for the service of Jesus Christ.

## THE BIBLE AS BEST SELLER

IT is a significant fact that the Bible is still the best selling book, exceeding with its perennial popularity the ephemeral interest in the various novels that live their little day. This popularity of the Bible depends fundamentally upon its intrinsic worth, but in a secondary way it

depends somewhat upon the earnest efforts which have been put forth in its behalf by interested publishers. The best book might remain unknown but for the promoter.

The American Bible Society has been the agency in America, which has been charged with the task of circulating the scriptures. This society has just completed a hundred years of its history and the record for the hundred years is a very worthy one. It is reported that in that time the society has issued 117,687,591 copies of the Bible. In 1915 the society issued nearly eight million copies of the Bible for use at home and on mission fields, or one-fourth of the entire printing of the world. These facts indicate how powerful an agent the society is in promoting a knowledge of the Book of Books.

Protestantism and the Bible have been working together from the beginning. It is often said that but for the invention of printing a few years before the work of Martin Luther, the great reformer would have failed. It is still true that the Protestant cause in the world depends upon the wide use of the scriptures and a proper understanding of their contents.

Especially have the Disciples of Christ laid great emphasis upon the importance of the Bible. "Where the scriptures speak, we speak; where the scriptures are silent, we are silent," said Thomas Campbell. It is rather surprising, therefore, in view of this biblical interest among our people that we have not had a larger measure of cooperation with the American Bible Society. Its facilities are placed at the disposal of our people as well as of other religious bodies, and we should have an equal interest in promoting the work of giving the world the Book which lies at the base of modern civilization.

## WHAT WALTER SCOTT DID FOR US

THE newer generation of Disciples cannot afford to be ignorant of the contribution made to our movement by the great leaders of an earlier day. Holding ourselves free to interpret religion, as they were free, we cannot lose sight of our spiritual heritage, moulding, as it still does the religious fellowship in which we find ourselves.

Walter Scott was an Episcopalian of lower Scotland, but when he came to America he became a Presbyterian. Like most of the other early Disciple leaders, he was a school teacher. As the teacher of a member of the Richardson family, he was brought into touch with the Disciple movement and joined in it.

It was he who first formulated the gospel, as a school teacher would do, into three divisions: facts to be believed, commands to be obeyed, and promises to be enjoyed. These three subdivisions were again subdivided into three more, in a way familiar to all older Disciples. This was once a device for aiding the memory. How interesting it is to note with what facility the gospel became crystallized into a hard and fast formula!

It was Walter Scott, also, who brought the doctrine of the divinity of Christ into a central position. He superseded the point of view of Thomas Campbell of appealing to Scripture as the final religious authority by making his appeal to the living Christ. It was Christ who was to be the rallying center for the reunion of Christendom. It was here that he is most thoroughly in accord with modern modes of religious thought.

He brought to the movement the idea of baptism for the remission of sins. Indeed, it is astonishing to find that he originated more of the catch-words of Disciple preaching than any other man connected with the movement has done.

He became a powerful evangelist with a new order of approach, the pedagogical. His was a teaching evangelism. He helped forward powerfully the movement to supersede the hysterical evangelism of another age with a sober, but powerful, appeal to the intelligence of men to give their hearts to Christ.

It is said that few preachers of the movement, if any, excelled this man in pulpit ability. Those who heard him never forgot the experience. Doubtless he left models of pulpit method which to this day help to make Disciple preachers men of power in their communities.

Generous, kindly, consecrated, his spirit and life are a real treasure for us all.

## THE CRUSADE AGAINST OPIUM

THE fight against the opium traffic in China has met a setback lately. One of the wisest efforts ever made by a nation to rid itself of vice has been carried out in China. The acreage of the poppy was to be reduced systematically year after year. The importation was also to be decreased. Government officials were to lose their positions if they indulged. As a result of these plans the time was near at hand when China should have been free from her curse.

But the late president, Yuan Shi Kai, needed money for his government. There seemed no better way to get it than to license the cultivation of the poppy in three provinces. The governors of several provinces emulated his example and they also sold opium privileges to certain people. While China has not returned to all the degradation of her previous servitude, she is suffering that kind of revulsion of feeling that often goes with reform effort.

In the past the nations of the world have made it hard for China to be good. It is a matter of history how England forced open the ports of China for the opium traffic. Even in these latter days it was slowly and rather grudgingly that England acceded to China's request that the importation of opium might stop.

It is not enough for the Christian nations of the world to take a merely negative attitude of letting China be good if she wants to be good. There should be an active campaign of good will in which China should be encouraged in every way to be free from drug-addiction. If China were assisted in financing herself, this would be of material service. America, in her experience with the saloon, has discovered that it is not good for the government to derive revenue from the vicious habits of its people.

Meanwhile we must not be indifferent to our own fight against the drug evil. We have a good law, but still have the task of enforcing it.

## THE CHURCH AND THE SOCIAL EVIL

IT was a dramatic hour in San Francisco the other day when several hundred abandoned women of the city marched into a certain Methodist church, where the minister had been having a good deal to say about the social evil. The women had a spokesman, who had been reading the new social literature evidently, and she used it powerfully in the defence of her class.

She insisted that a woman could not be good without

an income of twenty dollars a week. She asserted that the social evil was a man's evil and not a woman's. "What would you have us do?" she asked challengingly of the minister. He offered to find these women positions in case they would leave the life of evil.

This incident may have served to make men feel more keenly their responsibility with regard to the most shocking vice of our civilization. Yet this emphasis should not be used to take away from these women their sense of moral responsibility. A good girl does not need twenty dollars a week to keep straight. One of the other kind would not be good on fifty dollars a week. Wages do have something to do with morality, but they are not the determining factor.

Many of these women were lazy. They found that the evil way furnished a cabaret life without work. They chose the path of evil because they liked it. Vanity, the love of finery, was another lure to the evil life.

The scientific study of society has been useful in discovering the things that make vice easy and virtue difficult. It is when a study of so-called "social causes" leads us into an easy-going determinism and into a flabby state of will, that we are minded to protest.

Few of us are bad because we had no power to be otherwise. When evil is necessary it is no longer evil. Not only these bad women but all the rest of us need to be brought face to face with our moral responsibility to use our life circumstances as an occasion for victory.

# The Growth of the New Testament

**Fifth Article in the Series on the Bible**

**BY HERBERT L. WILLETT**

THE friends of Jesus were not interested in the writing of books. They were not writers, they were preachers. The Master Himself was not a writer. He left no document from His own hand. The first disciples were too busy with the new joys and activities of the Christian society to give thought to the making of records.

At the beginning and for some time they were all Jews. The Master Himself was a Jew, and all His earliest friends were of that race. Most of them lived in the vicinity of Jerusalem. It was only slowly that the news about the recently formed movement made its way into wider circles. For this reason most of the writers of the first Christian documents were Jews.

Even when the word was taken into Samaria, it was not quite regarded as a departure from the easily formed habit of thinking of the good tidings regarding Jesus as an essentially Jewish enterprise. The Samaritans were considered as a part of the ancient people of Jehovah, though on a distinctly lower plane of religious and social tolerance. Nor did the acceptance of the gospel by proselytes like the Ethiopian official invade the field of Jewish privilege, because in becoming an adherent of Judaism such a man had proclaimed his break with his former non-Jewish life.

### NO NEED OF WRITINGS

None of this early activity which carried the movement into Judea, Samaria and Galilee, required written documents. There seems to have been no literary impulse in the church for years. There was no need for it. The believers were closely associated. The furthest of them could be reached in a few hours with instructions from their leaders. The story of Jesus, which was the substance of their preaching, was known to all. There was no need to write it down.

It was the extension of the gospel into non-Jewish communities which widened the field of early Christian operations, and gradually called for the use of writing. Particularly was it the ministry of the apostle Paul which awakened Christians to the importance and value of written communications.

To one who opens the New Testament without previous reflection upon the manner in which it took form, it seems surprising to be told that the Gospels, the books with which it begins, were by no means the earliest of its writings. Would it not seem natural that they should be? Yet a careful reading of the collection makes it apparent that such was not the case. Why should the books have been arranged on a plan which is so at variance with our modern way of putting things in something like chronological sequence?

The answer is that the order of the books was probably no important consideration to the men who gathered them into a collection. They were not sensitive to the spirit of historical arrangement, which makes people desire to set documents in the sequence of their dates. Probably they were far more impressed by the relative value of the Gospels as the chief material of the collection, and so they were placed first.

It would be a valuable aid to the student if he could have a New Testament arranged on this plan of chronological succession. And now that the work of biblical criticism has so far advanced that the dates of practically all the books have been determined, it is not too much to expect that a New Testament so arranged may be hoped for. Partial approaches to it have been made in the Twentieth Century New Testament and other helps, but the plan ought to be carried to completion.

### THE EPISTLES OF PAUL

Apparently the earliest writing in the New Testament is the First Epistle to the Thessalonians. Twenty years had passed since the end of Jesus' ministry. The Christian society had extended its membership from Jerusalem to Antioch, and from Antioch to Asia Minor and Europe. The chief worker in this extension of the movement was Paul. After a considerable period of unrecorded preaching in his own home country, he had been called to Antioch and from there had gone out with Barnabas and Mark on a mission to Cyprus and the northern mainland. Later a second journey was made in company with Silas and others, in the course of which the apostle crossed to Macedonia, and visited the cities of Philippi, Thessalonica, Berea and Athens, going on presently to Corinth.

From that city he wrote this epistle, on the arrival of Timothy with good news regarding the Thessalonians. In it he expresses his joy at their constancy, cautions them to avoid immoral and indolent behavior, and tells them that they need not fear that their loved ones who have recently died have lost out in the event of the Lord's return, which was eagerly expected. Soon after Paul sent a second letter to the same church, telling its nervous and excitable members not to think of the day of the Lord as at hand, but to maintain calmness and a worthy deportment.

The Epistle to the Galatians was written to the churches in Antioch of Pisidia, Iconium, Lystra and Derbe, which Paul founded on his first missionary tour. It was a powerful protest against the teachings of Jewish teachers, who were attempting to persuade the Christians of those towns to add the familiar forms of Jewish legal observance, such as circumcision, to their program of Christian life. It is the most intense of all the apostle's writings.

Paul had already written one letter to the church at Corinth when our First Epistle to the Corinthians was sent by him from Ephesus. He had learned of factious and questionable conduct in the church, and had received a letter from some of the members asking a number of questions. The Epistle rebukes their divisions, and gives instructions on many matters of importance such as marriage, the Lord's Supper, spiritual gifts, and the resurrection.

Later on Paul heard that conditions at Corinth were worse than ever. His authority was defied, and evil conduct increased. He sent a third letter, probably to be identified with the last four chapters of Second Corinthians. The tone of this document is very severe. In deep anxiety as to its effect the apostle waited at Ephesus for a time, and at length journeyed to Troas, and on to Macedonia before he met Titus and learned that his letter had resulted in great improvement in the church. He thereupon wrote a fourth epistle, the first nine chapters of Second Corinthians, expressing his satisfaction at what he had heard, and exhorting them to faithfulness, and particularly to generous contributions to the poor members of the church in Jerusalem, for whose benefit he was gathering offerings from all the churches.

When Paul had finished his work in the familiar regions of Asia Mnior and Greece, he planned to go further into that western world to which he had made his first approach at the time of his vision of the man of Macedonia. He would go to Rome, the capital of the world, and then on to Spain. He waited only to complete the offering for the Jerusalem church. In the meantime he wrote the Epistle to the Romans, telling them of his plans, and outlining his great thesis of justification by faith. To this Epistle there seems to have been attached at some later time a brief letter of Paul's to the church at Ephesus, recommending Phoebe of Cenchrea, and conveying his best wishes to many of the Ephesian brethren.

The journey of Paul to Jerusalem to carry up the offerings of his western churches resulted in his arrest, imprisonment for two years at Caesarea, and transportation as a prisoner to Rome. From his place of confinement in that city he sent four letters: To the good friends at Philippi, who had been so thoughtful of his comfort he wrote to express his gratitude. To Philemon, a friend at Colosse, whose slave had escaped and found refuge with the apostle, he wrote in affectionate terms, sending back the refugee, and commending him to the regard of his master as a Christian. To the church in Colosse he sent a message of admonition regarding certain questionable teachings to which they have given credence. And to the neighboring church at Laodicea he also sent an epistle by the hand of the same messenger. It is not unlikely that our Epistle to the Ephesians is this otherwise unknown document.

It seems difficult to realize that with these epistles the words of the great apostle close. No phase of early Christianity is more pathetic than the abrupt frustration of all Paul's plans for further evangelism. So far as it is possible to judge by the evidence presented by the New Testament, the writing and the life of Jesus' first and greatest interpreter ceased with his Roman imprisonment. Probably, by this time, the sword of persecution had shed the blood of the Apostle Peter as well.

### THE SYNOPTIC GOSPELS

No one of the Gospels had as yet come into being. But there was a man, who, as a youth, had known the members of the Jerusalem church, where his mother lived, had been the companion of Paul on a part of his first missionary tour, and had acted as Peter's helper in later years, probably at Rome. This was John Mark, the son of Mary of Jerusalem. Sometime after Peter's death, and before the fall of Jerusalem, he seems to have written down the story of Jesus' life as his master, Peter, was accustomed to tell it. The Gospel of Mark is a brief, vivid narrative, emphasizing the power of the Lord in miracle and ministry. It was well adapted to convey to Roman readers a suitable impression of the character of the Master.

The fall of Jerusalem was an event of tremendous significance to the Jewish people. It appeared to put the seal of condemnation upon their conduct. A part of that conduct had been the rejection of Jesus. At first and partly in consequence of that rejection, He had seemed to fail. Now the nation itself had fallen, and Jesus' followers were multiplying everywhere. A writer of the period, convinced that Jesus had really brought to its consummation the experience of the nation, gathered the materials for another memoir. It is based on several sources: The work of Mark, a collection of the teachings of Jesus attributed to the Apostle Matthew, and other materials. The book thus produced came to be known as the Gospel of Matthew. In it the person and message of our Lord as the fulfillment of Hebrew hopes for the kingdom of God are set forth. It is in an important sense the Gospel of the Jewish people.

So far as we know the entire group of New Testament writers was Jewish, with one exception. That was Luke, the friend of Paul. He was a Greek, and a physician. His acquaintance with the Apostle brought him into contact with the leaders and scenes of early Christian history. The story of the greatest life ever lived was being told in many ways. Oral narratives and fragments of written memorabilia were floating about. For the benefit of a friend, Theophilus, Luke wrote with painstaking care a record of Jesus' acts and sayings. He brought to his work the broad sympathies of a cosmopolitan. His narrative is the Gospel of humanity, of brotherhood, of womanhood, childhood and Christian song. It is the Gospel for the Greek world of culture and humanitarian interest.

### ACTS AND REVELATION

From the same writer there came also the Book of Acts, a brief account of some of the events which marked the growth of the Christian community from the close of

Jesus' ministry to the end of Paul's career. As the friend of the great apostle, Luke had personal knowledge of much of the narrative; from Paul he could learn other portions; and the remainder could easily be secured during his residence in Jerusalem, Caesarea, and Antioch. This book supplies most of the information we have concerning the early days of the church in Jerusalem and the ministry of Peter, and puts an interpreting background behind the epistles of Paul.

The first generation of Christians, including Paul, counted much upon the protection of the Roman empire against their persecutors. It was therefore a bitter disappointment when that empire itself turned persecutor, in the days of Nero and later under Domitian. The martyrdoms of those periods thrust the iron deep into the souls of the saints. They were called upon to adore the image of the emperor, or suffer the horrors of the stake and the arena. This is the situation which is made evident in the Book of Revelation. Its author was a Christian teacher named John, probably of Ephesus. He had suffered banishment, and perhaps torture for the sake of the faith. To encourage his fellow-believers he wrote a series of letters to seven of the churches of that vicinity, and in the figurative language of Jewish apocalypse he added a vehement denunciation of the Roman empire and its head. The Christ who had gone about in mild friendliness and sympathy was soon to return as the Lord of the world, to take vengeance on His foes and establish His kingdom in the earth. This Christian Apocalypse must have been of great value in maintaining the courage of the church in those hard times.

### OTHER EPISTLES

The Epistle to the Hebrews was probably written to the church at Rome by someone unknown to us, but familiar with the dangers that menaced that group. The brethren there had endured bitter persecution. Now there was danger that the lengthening time, the delay in the realization of the Lord's return, the appeal of the more spectacular Jewish services of religion, and the death of their leaders, would lead to apathy and even apostasy. The Epistle is a plea for loyalty to the gospel as in every way superior to the Jewish institution, and the means of direct access to God through the redemptive ministry of Jesus, the great High Priest.

Another document closely connected with Rome is the First Epistle of Peter, written by a Christian leader in the capital to the disciples of Jesus in Asia Minor, encouraging them in the difficulties they were facing. It was probably sent out during the days of the Domition persecution, and the writer's reference to Rome as "Babylon" reveals the sentiment of detestation for Roman tyranny which had permeated the church.

In the Epistle of James, there is given an example of the sort of Christian exhortations of which there must have been great numbers in the first two centuries. It is a work of practical counsel. It has been thought that the author was a brother of Jesus, but this tradition is based upon nothing in the writing itself.

### THE JOHANNINE WRITINGS

In many respects the most impressive book in the New Testament is the Gospel of John. It is less an attempt to narrate the events in the life of Jesus than to interpret that life as a whole, and mediate the message of the gospel to a world which had little use for Jewish forms of speech, such as filled much of the earlier Christian writings. This gospel probably took form early in the second century, and it may owe its origin to that John the Elder, of Ephesus, of whom tradition had much to say. The difficulties that confront the view that it was written by a personal follower of Jesus are apparent, though the expressions in the epilogue indicate that it was early regarded as the work of the disciple whom Jesus loved. It is the Gospel of the incarnation. Professor Goodspeed, in his recently issued "Story of the New Testament," says: "Its great ideas of revelation, life, love, truth and freedom, its doctrine of the spirit as ever guiding the Christian consciousness into larger vision and achievement, and its insistence upon Jesus as the supreme revelation of God and the source of spiritual life, have given it unique and permanent religious worth."

The Epistles of John probably come from the same hand. The First Epistle was in all likelihood a circular letter sent to the churches of the Asian district, emphasizing the great ideas of the longer work, particularly the reality of Jesus' human life, and the necessity of conforming to His commands. The two shorter epistles may have been personal messages to friends and comrades in the faith, to whom the more general writing was sent.

### LATER BOOKS

The Epistles to Timothy and Titus appear to be late directions regarding church organization and efficiency. It is not unlikely that they are based upon short and genuine epistles of Paul, some portions of whose word have survived in these admirable churchly counsels. But the Pauline note is almost wholly wanting.

A still later fragment of early Christian writing is found in the Epistle of Jude. It was a stinging rebuke of scandalous thinking and conduct in the churches, and draws much of its symbolism from the lurid pages of Jewish apocalyptic, like the Book of Enoch. Some time afterward another writer made use of much of this document in probably the last book of the New Testament, the Second Epistle of Peter, another example of that large body of early Christian literature which grew up around the name of the apostle.

Already there was a rapidly growing body of writings issued in the names of apostolic men, and it was the task of later years to gather into a collection those books which were thought worthy of that honor, and to exclude all others. But in that recognized group or canon these twenty-seven books gradually secured their place and became the Christian Scriptures as we now have them.

Ask God to give thee skill
  In comfort's art,
That thou mayst consecrated be
  And set apart
Unto a life of sympathy,
For heavy is the weight of ill
  In every heart;
And comforters are needed much
  Of Christlike touch.

*—A. E. Hamilton.*

# A Morning and An Afternoon

By GEORGE A. CAMPBELL

MORNING for study, afternoon for visiting—that is still my program. Ministers a thousand years ago had the same. How antiquated must be my plan of work! In these days, when a minister is preacher, lecturer, reformer, after-dinner speaker, honorary member of woman's clubs, organizer, writer, pastor, is not such a division of time very much outworn? And then how can one study who finds a telephone at every desk where he expects to tarry an hour or two? And how can one get away from committees and organizations and wife and babies to visit the homes of one's people? In all honesty I should add that the above-mentioned program is my ideal program. Some days I live up to it.

Some ministers think that pastoral calling is very drab and drear. A great book inspires them; but lowly persons depress them. The minister who is well read, even with our general advancement of learning, is still better read than nine-tenths of those whom he serves. Most homes are pitiably barren in their supply of books.

### A BOOK ON THE WAR

When a minister has a good book in his hand it is hard for him to put it down and go and call on some one who will talk nothing beyond a commonplace or two. It is easy for a preacher to become an aristocrat while still thinking himself a democrat.

The other morning I revelled in a book on the war till noon. War reading to us is not history; it is current events. It sets forth the mightiest conflict in human history, the deepest emotions ever stirred among the nations of earth. A book written before the war seems to me uninteresting, ancient, even if written only five years ago. The pre-war writer did not know. He was a guesser as to the course of the world, the motives and the emotions of the world's leaders. What could not be has come to be. Euclid lived before the war, I believe. I liked him in my school days. He is not so interesting to me now; he lived too long ago—before the war.

### PASTORAL CALLING

I could not put that book down till noon; and after lunch I could not let it remain down, so I continued to the end. It closed with some words like these: "If those people are right who say that war has always been and must always be; that war is necessary to the development of character, then it is the duty of every pious soul the world over to pray that a star may touch this world and end it all."

Great words these.

In the middle of the afternoon I went out to call. I seemed to be walking amid the battlefields of Europe. I saw the blood of vast thousands flowing in France, Serbia, Roumania, and the Holy Land. I heard the cries of those not able to die, the sobs of mothers bereft of their sons, of wives made widows. The world seemed to have gone mad, and we had no asylum in which we might incarcerate it.

All was peaceful as I walked out. There was no undue excitement. The sunshine was soft and warm for a January day. A half dozen birds were brave enough to tarry with the winter frosts. Boys and girls laughed and romped. Men and women passed each other in their accustomed way.

I stood at the first door. Should I go in? The first call is the hardest to make. Standing outside it often seems to me there is nothing I can do by going in. The people will not care to see me. I can do no good. After the first entrance my feelings change. I get interested. There is no exception. Each person has his own life, his own story, his own struggle, and his own defeat or victory—at last always a defeat in this world.

It would be well for us ministers if in our calling we possessed the souls of novelists.

### "THOUGHT YOU HAD FORGOTTEN"

She was a little old woman with a dried-up body, bent shoulders, sharp features, and hands anything but soft.

"Well, well, you have been so long in coming, I thought you had forgotten me." "Well, never mind, I am glad to see you."

She lived alone. Her husband had been a war veteran, and now she was left with a little pension, which poorly supported her. She kept neither cat nor dog—too expensive, I presume. Most of her old friends were gone. She lingered "here the last." Then, she said:

"Now I want to tell you what arrangements I want for my funeral."

She read them from a paper on which she had written them. She got her Bible and showed me the pictures of her pastors between the leaves, a Christmas card or two received some years ago, and then the text for her funeral.

"Yes, I am alone and lonely, but yet not alone or lonely. God talks to me out of His Book and I talk to Him in prayer." "Don't forget to come back." "Don't be so long." "Yes, I pray for you every day." "I could not get out last Sunday, but I prayed for you as you went into the pulpit." "Good-bye, good-bye."

Some day soon I shall call, and she will be gone.

I will have "some of the women call," but a week or two may pass befor her loneliness may again be interrupted.

I am glad I got through the book on war.

### HEALTH GONE, BUT NOT HOPE

I rang the second bell without hesitation.

He is just past fifty. One day after he had finished his carpenter's job, he started to walk home, but could not. Nearly a year has passed. He has come to know much of doctor specialists and hospitals, but still he cannot walk. He may never "go in and out as before." He is fortunate to have a good wife who waits upon him with love and intelligent care. Health has left him, but hope abides. We talk life and religion. I have not prayed with him. Prayer frightens many of us. We are not used to it in our pastoral calls. If we should pray with our sick friends they would conclude that we thought them in the last hours of life. I have no art with the sick. I feel the need of carrying a message I do not.

This brother views death as the little book "The Great Adventure" does. He is cheerful. Death does not frighten him. Most sick people will not talk of death. I wanted to send a taxi to bring him to church. He said, "I would like very much to go and will if I am able." I wondered if he would ever be able, and saw in his eye the same question.

I ought to have left that book on war sooner.

Thoughtfully I descended those steps. Facing death, and more cheerful than I! If I were in his place, how would my faith serve me How can I get more cheer and comfort into my preaching? Some one will likely hear me next Sunday for the last time. I wonder if I will help that one and the others?

### THE MOTHERLESS

A laughing, happy Christian mother kissed her little six months' baby goodbye and went to the hospital. She did not return. The warning, the ambulance, the hospital, the operation, death —all in six hours.

I called to see the orphaned one. Oh, baby, do you know a strange woman has care of you? Do you recall your mother's blue eyes, her nightly prayer for your little body and soul? No, you cannot remember, you cannot know of your loss. Is the hand of the woman who now cares for you as

gentle as hers who gave you birth? Little one, you may not live for the lack of that gentle mother-soul. If you live, who will teach you? Who will pray for you? That man who bends so often over you and takes you in his arms is your father. Do you notice the tear in his eye? That is for your mother. Haven't you noticed he is sadder? No? Well, no wonder; he always smiles so sweetly at you. Yes, little one, we must put you on the Cradle Roll of our hearts. Ah! now you smile. Is it because your mother's spirit has placed a kiss upon your cheek? Your mother certainly is somewhere, and where would she like to be so much as watching over her little one? Someday you will know; someday you will say "Mother"; and on that day you will enter the way of conscious vicarious suffering. Those who look up in this way will find suffering losing itself in joy. Little one, you belong to our church-family! You were born into our fellowship and care. I must not neglect you and the substitute mother. You are greater than any book.

### AT THE HOSPITAL

A woman had been hurt in an accident. It made her rebellious. To her there was no reason why it should be. I did not argue with her. I have learned that you cannot gauge the real soul by its spoken words.

Another, an old man, said he had "a great deal more than his share of suffering." Surely the physical suffering of this world is not divided up into earned shares. In the face of suffering what can we say? Some of the earth's sweetest songs came out of suffering. But, then, there is the reverse side. The rebellious suffer both in body and in soul. The believing suffer in body and rejoice in soul. Therefore, to lead a sufferer to the faith of love is to render him a great favor. It is a delicate task.

### PREACHING AND VISITING

Another had sinned and was paralized. Forgiveness here is the necessary word. To be forgiven is to be restored to the Father's love. He regards the sin as though it had never been.

There are others in the hospital whom I ought to visit, but the day is gone and I have not the time now.

I ought not to have finished that book on war. I took two hours from visiting. How can I know what to preach without visiting? A sermon is not the presentation of history or economics, nor social service, nor philosophy, nor Biblical facts and doctrines. Preaching may use all these, but in its essence preaching is giving to the people the interpretative word that will support them in their deep need. It is giving spiritual food to those whose souls are hungry. It is putting a lantern in the hands of those who are stumbling over life's road. The preacher must know the weakness, the hunger, the darkness or he cannot preach helpfully.

A book on war? Interesting? Fascinating?

Life is war. Life and death contend everywhere. The conflict is in every hospital, every home, every body, every soul. The preacher is in the thick of the fight. There is nothing drab about his work.

The world-war will doubtless be over sometime; but life's ruthless war knows no end; yet it is necessary and good.

Morning for study, afternoon for calling.

Both are battlefields.

# Woodrow Wilson—Human

*In these days when President Wilson is carrying probably as great a responsibility as ever fell to the lot of mortal man, it is restful to read pictures of him as he was and is as a mere human being. Recently there appeared in the New York Times a picture of Mr. Wilson as he was seen in his home and in private life by the brother of the first wife of the President, Professor Stockton Axson, who was intimate with Mr. Wilson for thirty-five years, and who served under him when Mr. Wilson was president of Princeton University.*—THE EDITOR.

IF I were asked to name the leading and governing characteristic of Woodrow Wilson, I should reply: "That is not easy, for he is a man of commanding genius, and genius is necessarily complex; but certainly one of his leading traits is deep affection. Sometimes in his public dealings he is forced to harden his heart deliberately in order that he may do justice, but so soon as he can follow his own instinct there emerges, above all his intellectuality and all his iron firmness of will, his affection."

In the family circle he can give this affection free reign, and hence he probably never feels so completely himself as when he gathers with wife and daughters and a few chosen friends around the fireside, and allows his spirit to move him whither it listeth.

### NOT COLD AND MIRTHLESS

Of all the fictions that popular fallacy would weave around a conspicuous man, surely those who know Mr. Wilson must find it the strangest that he is supposed by some to be a cold and mirthless man. A dozen years ago I think any intimate acquaintance of Mr. Wilson could have said that one of his most obvious qualities was an incorrigible playfulness. Graver people thought he was too much that way, for he would joke in the midst of the most serious discussion and controversies. His fund of anecdote (in one way he is the most provoking of men, for it is next to impossible to tell him a new story—he has heard them all and invented some), his gleeful delight in nonsense rhymes, his atrocities in funmaking, an inheritance from his father, from whom he has derived so many and more commendable traits, all these things are pronounced in Woodrow Wilson, together with that finest of all humor, character humor, the knack of word portrayal of people in incongruous settings. If you want to laugh until your breath forsakes you, get Woodrow Wilson to tell you the story of how a certain "educator" startled President Harrison with a sudden eruption of oratory twenty-five years ago. Not the least delightful part of it is that, while he is relating it, he apparently forgets that the wheel has come full circle and he himself is now in the exalted seat occupied by President Harrison when that entrancing bit of comedy unrolled.

These humorous characteristics are still in President Wilson, but it is hardly strange if they are less habitually on the surface than they used to be before the burdens of a whole world in turmoil were laid upon his shoulders. Even before the weight pressed upon him, his inherent Scotch sternness had begun to assert itself. He went through some rough experiences at Princeton, and I have heard him say, both in public and private, that he felt a stiffening of the fibre within him, found it less easy to relax at will into playfulness. It merely means that, as years and responsibilities increased, he became more purposeful.

### A YEAR OF TESTING

Only a few of us know what Woodrow Wilson was really undergoing in the summer and autumn of 1914, when the world was catching fire from war, and the foundations of his own life were crumbling under him. Just as the war opened my sister died. "I cannot help thinking," he said, "that per-

haps she was taken so that she might be spared the spectacle of some awful calamity."

I was at the White House a great deal that autumn and I know that it is no exaggerated use of words to say that he was the loneliest man in all the world. I remember in particular a few bitter days when there were only three of us in the family circle. With characteristic solicitude for others and Spartan fortitude he had deliberately and peremptorily thinned the household for the welfare of others. He had compelled Margaret and Jessie and Frank Sayre to go to the summer home in New Hampshire for a change of air. He had forced even Dr. Grayson to take a few days of rest, for he saw that the doctor himself was in danger of illness after the strain of Mrs. Wilson's illness and death. Mr. and Mrs. McAdoo remained in Washington, and were much at the White House; but they also had their own home and obligations.

I can see the lonely figure of the President now, walking down the long hallway, the hair so much whitened in the few months. His intimate friends often expressed to me the wish that the President could marry again, as he was utterly desolate.

### REVEALING SOME SACRED FACTS

We who love him feel that God Himself must have directed the circumstances which brought Mrs. Galt into the White House circle. But for her we can only surmise what might have happened, for not even the strongest man in the world could bear up indefinitely under that dumb grief. Sunlight and grace radiates from Mrs. Galt. Her nature is big and generous and health-giving, and in that presence the President found new life, found that love without which he cannot live. Their love for each other is perfect, and we all love her, both for what she has done for him and for herself, for to know her is to love her.

She has entered this great career as simply, as unaffectedly, as unselfishly as Ellen Axson entered into the obscure career of the young lawyer who was abandoning law for a new and untried life of scholarship and teaching. To neither woman has condition, high or low, meant anything; to both Woodrow Wilson has meant all.

I have lifted the veil from some pretty sacred things and I wonder if I should have done so. My sustaining thought is that some day these things would have to be set forth, for men like Woodrow Wilson belong to the world at large and ultimately the secrets of their lives must be made known to the world.

# The New Thinking

## Eliminating the Heart-break from Human Life

**By F. W. ALLEN**

WHETHER or not it may be readily seen that men are today living differently, anyone may see that they are thinking differently. And new thought patterns are the beginning of a new manner of living.

Three or four of the most history-making tendencies in the life of society are undergoing a conscious revolution that will eventually bring to birth a new humanity. That labor is a curse; that religion is separate from life; that money is wealth; that national solidarity must be had at the cost of international amiability, have been assumptions on which much of the progress of society has been determined. That the mind of man is undergoing a marked change in reference to all of these assumptions, tending to bring about a hitherto scarcely dreamed of new relationship, creating a new social personality, may be easily shown.

### LABOR CONDITIONS CHANGING.

For the first time men have deliberately set themselves to the task of changing labor from a curse to a blessing. The most stupid and reactionary minds must see that the so-called unrest on the part of labor is but the outward manifestation of the inward desire to turn the hell of drudgery into the joy of craftsmanship. Of course, it takes more than a superficial observer to see this, and yet it is the better spirit of the whole industrial movement. It is only the smug and unthinking individual who sees in the labor movement nothing more than envy or even the search for mere physical well-being. But even this shallow opinion of the smug might have some foundation were it not for the fact that the task of changing labor from a curse to a blessing is not a class movement, but a human tendency.

All of us—the artist, the musician, the prophet, the teacher, the laborer—who have learned the spiritual significance of life, are about this business of injecting joy into labor. Joyless labor is a curse; and there is no happiness like that unto which a man gets out of the work into which he puts a thinking mind, a loving heart and a skilful hand. And now, for the first time in human history, we are consciously going about eliminating the heart-break and putting the heart-make into labor.

Again, for the first time in the history of society men are proving that religion is not a hierocratic mystery nor a social convention, but a power by means of which to live the day through more deeply and consciously. All things have become religious that have in them the hope of joy and growth; all days are holy days which abound in health and usefulness; all tasks are sacred which bring opportunity and fellowship; all things are of God from a machine to an ideal, which draw men together in good will and promote beauty in the earth.

However great and holy a purpose the church, the Sabbath, preachers, priests, sermons, rites and creeds may serve, religion is not confined to the temple, holiness to one day in the week, nor is God represented by a caste, or salvation achieved through an ordinance or a dogma. A school may be as religious as a church, Monday as holy as Sunday, a merchant as much the spokesman of God as a clergyman, and certainly cleanliness, honor and justice are sacred beyond all confessions of faith and baptisms. Consciously men are discovering God in their motives and acts here on the earth in every moment of time. Religion is no longer for another world than ours, apart from life; it is life itself at its highest and best.

### WEALTH ONLY AN END.

For the first time under civilization has society begun to try the effects of wealth used as a means to an end rather than as an end in itself. No longer is amassed wealth bowed to for its own sake. Some of the most pitiful people I know are the lonely, lack-lustre, dried-up little bores with nothing to recommend them for sociability and friendship save that they are rich in property.

As never before are people, whether they have money or not, recognized in the terms of personality. The people who are alive, who think, who bring sympathy and service and fellowship, make friends and get a hearing be-

cause their wealth is in the terms of personality and not property. And in the growing democracy of the spiritually significant, money is only wealth as it helps in bringing to birth beauty and fellowship.

BEING INTERNATIONALLY-MINDED.

Exceedingly significant to our day is the fact that a man may be internationally minded without being unpatriotic. It is worth noting that in the midst of the howl caused by belligerent, money-minded newspapers and politicians for militaristic programs, there should be the widespread conviction that without being untrue to what I mean when I say "my country," I may say with equal fervor and genuineness "my world." The jingoistic paragraphers and chauvinistic politicians are scribbling and shouting in puny-minded egotism against the great democratic heart of humanity.

CHRISTIANITY HASN'T BEEN TRIED.

There are many who view the European war as a social tragedy significant of the unchanging nature of man, the failure of Christianity and the hopelessness of democracy. Christianity has not had a chance to fail because it has not been tried. Democracy is in the making—in the process of development. Every ideal and hope of American life emphatically denies the failure of a "government of the people, by the people, for the people." And if the European war is the most terrible conflict in human history, it is also the most emphatically

### *LINCOLN'S RELIGIOUS TESTIMONY*

*I DOUBT the possibility or propriety of setting the religion of Jesus Christ in the models of man-made creeds and dogmas. It was a spirit in the life that He laid stress on and taught, if I read aright. I know I see it to be so with me.*

*The fundamental truths reported in the four Gospels as from the lips of Jesus Christ are settled and fixed moral precepts with me. I have concluded to dismiss from my mind the debatable wrangles that once perplexed me with distractions that stirred up, but never absolutely settled anything. I have tossed them aside with the doubtful differences which divide denominations—sweeping them all out of my mind among the non-essentials. I have ceased to follow such discussions or be interested in them.*

*I cannot without mental reservations assent to long and complicated creeds and catechisms. If the church would ask simply for assent to the Savior's statement of the substance of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself"—that church would I gladly unite with.*

[Would Lincoln have been at home among the Disciples of Christ?—EDITOR.]

and unanimously deplored war the world has known.

All of which is significant to this end: that while men may not be conducting themselves so markedly different from their forbears, they are thinking tremendously differently. Out of the suffering, the shedding of blood and the breaking of hearts, Christianity and democracy, with their program for international justice and good will, are getting a wider and more serious hearing than ever before.

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Rev. Stephen Trowbridge, of Cairo, Secretary for the World's Sunday School Association, writes of the wonderful work which is being done among the street lads of Sfax, Tunisia. Mr. H. E. Webb, a missionary, has gathered these boys, who are all Moslem, into a Bible Club with many activities. Although many of these little fellows cannot read a single word, he has taught them with pictures and with oral lessons, and they are keenly interested in what they are discovering about the Bible from week to week. Mr. Webb finds that this special work requires a great fund of patience and grace, but sees no reason why the same plan might not succeed in Cairo, Alexandria and other cities. These lads, of course, come from wretched homes and many are actually homeless. They are like the street waifs of the East Side.

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Christian Endeavor had a temperance and good-citizenship exhibit at the Northeastern Michigan State fair.

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During a single month recently 45 new Christian Endeavor societies were organized in Dixie.

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# LINCOLN

**Three Poems By Thomas Curtis Clark**

## The Masterpiece

GOD took a piece of common human clay;
Planted therein ambition's vital seed;
Placed him, a youth, beside the common way,
That he might learn the common human need.

Made strong by strife, he faced the storm of wrath;
Love made him wise, a Nation's cause to plead;
He walked with God, though in a yeoman's path,
And seized on fame by an immortal deed.

## The Path to Glory

WHO builds of stone a shrine to bear his name,
Shall be forgot when months and years have flown;
Who writes his name upon the scrolls of fame,
The centuries shall find to men unknown;
But who for fellow men endured the shame,
Shall have eternal glory for his own.

## The World's Verdict

ONE sent out his ships to earth's farthest shores,
And brought to his coffers the Orient's stores;
The wild desert sands
Became gold in his hands;
And the world called him Genius—and wondered.

One sought out the secrets of planet and star;
He reveled in problems of granite and spar;
He hungered to know
All the earth could bestow;
And the world called him Scholar—and praised him.

One looked on a suffering, down-trodden race;
He wept as he gazed upon each troubled face;
He heeded their plea,
And he set their hands free;
And the world called him Brother—and loved him.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

BY ORVIS F. JORDAN

### Buddhists Countering on Christian Methods in Japan

The nation-wide evangelistic campaign now drawing toward its close in Japan has aroused the Buddhists and they have subscribed the grand sum of $500,000 to establish Buddhist Sunday Schools throughout the land. Eight hundred have been founded in the last six months. Doubtless they will prove a considerable conserving force to the Buddhist organization, but the methods used are only so much useful machinery, and a generation hence Japanese Buddhism will find that no amount of machinery will save the future to them if they do not have with it that dynamic without which machinery is of little use.

### Non-Conformists Furnish Great Men

The Non-Conformists of England are congratulating themselves that they have come into their own. They have furnished most of the men upon whom England relies in this time of crisis. Mr. Lloyd George is said to be the first Non-Conformist that has become a premier, though Mr. Asquith spent his early years as a Congregationalist. Mr. Bonar Law, the leader of the house, is a member of the United Free church. Mr. Arthur Henderson, the labor member of the inner council, is a Wesleyan Methodist lay preacher. Mr. George Barnes, the Pension Minister, is a member of the Congregational church. The Postmaster-General is a Baptist, and it is possible to call the roll of many other men in lesser positions who are members of the free churches. It was once thought necessary to leave the free churches and become a member of the Established church in order to get on in public life. Recent events will do much to dispel that illusion.

### Religious Education Association to Meet

The Religious Education Association, which has had a large influence in moulding ideals and methods in religious education will meet in Boston this year, Feb. 27 to March 1. The meeting this year will bring together many of the greatest men among the religious forces of America, Catholic, Protestant and Jewish. One of the most interesting sessions of the meeting will be that which is devoted to the correlation of religious education with the work of the public schools. Another significant meeting will be that which will consider family interests, with an address on "The Training of Parents" by Rabbi Harry Levi.

### A Big Missionary Year

The United States broke all records last year in missionary giving. The total was reported to be $19,294,000. This is $2,100,000 more than was given in the previous year. Ten years ago the missionary giving of this country totaled only $8,000,000. The Methodists led all denominations in their totals, giving through their regular church society $2,764,000 and through their women's society $1,024,000. Their per capita, however, was not as large as that of several other denominations. The other denominations in the order of their gifts are Presbyterians, Baptists, Congregationalists and Episcopalians. The last named of these gave several hundred thousand more than did the Disciples.

### Methodists Will Endow City Missions

The Rev. John Thompson, superintendent of the Chicago Home Missionary and Church Extension society of the Methodist Episcopal church, will inaugurate about Feb. 23 a campaign for the raising of an endowment of $500,000. The details of the plan will be made known at a mass meeting at that time, which will be addressed by Bishop Thomas Nicholson.

### Billy Sunday Starts in Buffalo

Billy Sunday opened an evangelistic campaign in Buffalo on January 28. It is said that four thousand prayer-meetings have been held, with an attendance of 50,000 in various parts of the city. Arrangements have been made to care for several thousand children each night while the parents go to church.

### Plan Big Christian Endeavor Function

There are twenty thousand members of the Christian Endeavor society in Philadelphia and they are planning to hold the biggest banquet of their history soon. Dr. Ira Landrith will visit the city for the purpose of addressing the young people.

### Widow of Missionary Editor Dead

Dr. Arthur T. Pierson is still remembered for his years of service as the editor of the Missionary Review of the World. His widow has not tarried long after his demise. She died in Brooklyn on January 13 at the age of 80. She was the daughter of Williston H. Benedict, first publisher and owner of the Independent. She married an editor, and her son, Delavan L. Pierson, is now editor of the Missionary Review of the World.

### Evangelism in Washington

The national capital will have two big evangelistic campaigns within a year. Gypsy Smith began on January 28 in a tabernacle seating three thousand people. There have been cottage prayer meetings and personal workers have been organized. Next January Billy Sunday will storm the city.

### Will Make Headquarters in Chicago

The strategic position of Chicago as a center from which to carry on a national religious campaign is being recognized by many organizations. Dr. Ira Landrith is the extension secretary of the Christian Endeavor movement and the field editor of the Christian Endeavor World. He has found the east remote from the center of things and has moved to Chicago and opened up an office here in which he will direct his campaign for a big forward movement among the Christian Endeavor societies.

### English Visitor in America

Dr. E. Griffith-Jones, the author of "The Ascent of Christ," is visiting in America. He has been lecturing before the allied divinity schools of four denominations at Montreal. He is now in New England and has appeared before several universities. His addresses show great loyalty to the new premier of England, Lloyd-George.

# Social Interpretations

By ALVA W. TAYLOR

### Bourbonistic Nationalism

The Bourbons never learn. In 1871 Bismarck starved Paris into submission and imposed upon France a "victory with peace" in such a manner that patriotic Frenchmen have never lost their desire to break the peace and return an eye for an eye. The spirit of Bismarck is not dead in Germany. When the Parisians were being starved to death Bismarck remarked in much glee about them "stewing in their own juice." Many an English Bismarkian is looking upon Germany in the same gleeful manner today. When the Parisians did not starve sufficiently quickly, the man of blood and iron turned his cannon upon the city, something like his successors are turning Zeppelins upon the women and children of England today. The German militants and disciples of Bismarck will certainly not impress many with their cries for humanity against the English blockade. Now comes the German navy league protesting against the apparent willingness of the Kaiser to return to the status quo and demanding that the German flag shall fly over Belgium, that the rich French mines shall be retained and that the open way to Bagdad must be kept by the sword of conquest. On the other hand the English navalist demands that no peace shall be considered until Germany's navy is destroyed, and that when peace is signed no colonies shall be returned to the Kaiser. Now Germany begins her reply to the English blockade with a submarine campaign which is doubtless much more effective than England has allowed the world to believe. France has withdrawn Joffre and his "nibbling" process, but Germany's submarine "nibbling" threatens to be much more effective than Joffre's. Thus the spirit of hate and inhumanity and terror continues to reign in the war councils of Europe, but certainly among the peoples the voice of President Wilson calling for a substitution of reason will be heard and ultimately must prevail.

### Constructive Patriotism

There has recently been meeting in Washington a body of men who had organized themselves into what they chose to call a League for Constructive Patriotism. It is really a league for the promotion of conscription and universal military training. That may or may not be constructive patriotism, but it would certainly be better for these patriots to call a spade a spade. It is safe to prophesy that universal training and conscription will not be adopted in this country. Some of the newspapers, a few magazines and a number of very ardent publicists, who read history wisely but not too well, are back of the movement, but the great mass of American public opinion, whether right or wrong, is not for it and will not adopt it without either a very long and vigorous educative process or the falling of some unforeseen national calamity. England has stood in the shadow of European conscription and universal service for many years, but English public opinion, even under the lashings of men like Lord Roberts and Earl Kitchener, refused to adopt it, and Canada and Australia have both refused point-blank to use it, even under the stress of the empire's calamity. The Argentine plan has been held up to us and we have been shamed for allowing our southern sister to outrun us, but now come prominent Argentinians who warn us against their method and prophesy its early abandonment in their country. Switzerland has afforded the classical example for the advocates of this Old World and tragically discountenanced method, because of the romance that hangs about her as a land of the free and a home of the brave, but now comes an old Swiss soldier who tells us that it is an anachronism, a handicap and a foolish device for Switzerland to cling to. He says the officers are of the upper classes solely and the soldiers of the dispossessed and the working peoples, and that the usual type of petty military tyranny prevails, even to the extent of calling out a citizen soldiery to fight the battles of rich employers against their working people when differences arise. He further asks us to make any defence we can of the effectiveness of the Swiss fighting force against such a country as Germany. It would amount to just about the same that Belgium's fighting force did, and would therefore guarantee no protection at all.

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### Tagore's Disappointment With Western Civilization

The great Hindu poet and philosopher of the inner light, Rabindranath Tagore, quit America in frank disappointment with our hustling, material and practical western life. The machinery and wealth and material conquests, of which we are so proud, profoundly disappointed him. Sir Rabindranath is a quietist. He is the choicest of the modern representatives of the ancient Hindu philosophy. It began forty centuries ago with the Vedic faith and it has left Hindu society unregenerate to this day. While it has developed in its midst such philosophical supermen as Tagore, it has left the society about him with its child widows, caste system, universal poverty and ignorance. We may very well share his revulsion from the crass and materialistic in our civilization, but we certainly cannot share with him the subjectivistic philosophy of the inner light which becomes, in the final analysis, a sort of over-done philosophical anarchy. Our western civilization is coming to need the lofty idealism and the religion of the inner light that Tagore teaches, and all of which is implicit in the teachings of the Galilean, but a thousand times more does his Hindu civilization need the objective philosophy that has created our "great society," and without which his people have made no social progress in these thirty centuries. He has been a welcome visitor with his message of peace and universal good will, but we wish he might return to his beloved India and use his philanthropy to send the boys from his school to America to study agriculture, engineering, sociology and those other practical arts without which the foundations of a real civilization can never be builded in India.

* * *

### John Bull Procrastinates With the Demon Rum

Instead of the radical prohibition measures which it was hoped the new Lloyd George government would adopt to throttle what the doughty Welshman has called the greatest of England's enemies, an order has been promulgated which will about cut in half the amount of intoxicants to be manufactured

the coming year. Parliament has been presented with a petition eleven miles long, asking for complete prohibition, and coincident with its presentation came a petition from 200 of the leading scientists, publicists and soldiers of England, asking for the same radical measure. Farm laborers are being called to the front, and the government's answer to agriculturist petitions that the source of supplies must not be depleted is that the women must take their places; but it has not the moral courage to take the thousands of able-bodied men employed by the liquor business and turn them either to agriculture or send them to the front. France has drastically prohibited the use of all distilled liquors during the time of the war. England practically remains alone among the Allies to use half-way measures, her own colonies having far outrun her, as note the almost complete prohibition adopted in Canada.

* * *

### President Vetoes Immigration Bill

President Wilson has for the second time vetoed the bill governing and restricting immigration, because of its imposition of a literacy test. President Taft did likewise, and thus for the third time Congress has been rebuffed in its efforts to impose the wholly artificial and non-humanitarian literacy test. It is simply another contest between the humanitarianism of the President and the nationalism of Congress. The literacy test answers to no moral or other admittedly humanitarian restriction. It shuts out of the country thousands who are ignorant simply because the fortune of their birth and surroundings did not provide them with a school, and many of whom, feeling this handicap, are eager to come to this country in order that their children may have a better chance. Compulsory ignorance and bad citizenship are not synonymous by any means, nor does it follow that because the man has been denied schooling that his misfortune should be used as the means of preventing labor competition. If we must restrict immigration, let us do so along strictly logical lines. There is more than a pale cast of doubt over the whole program of restriction, for after all those of us who are here, as some wag has said, were simply fortunate enough to catch the first boat.

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The St. Louis Intermediate Endeavorers recently held a "Preparedness" convention.

# The Sunday School

## Sympathy

**The Lesson in Today's Life***

**BY JOHN R. EWERS**

Life is a succession of experiences. Play, school, love, home, birth, business (gain and loss), death, friends, philanthropy, age, lonesomeness, departure. Each separate experience teaches its own valuable lesson. There are times in our lives when we appreciate sympathy. This lesson reveals Jesus not as a ruthless superman crushing down all foes; not as a selfish individual exploiting people for His own interest or pleasure, but as a Great Heart. How divine is sympathy! Jesus sees this poor, neglected, lame man beside the pool. Day after day he has been pushed aside. The stronger, the more favored, the ones who needed it less have entered the healing waters and he has been left. Have you ever stopped to put yourself in his place? Have you ever been thrust aside? Have you ever had others harshly take the place that rightfully belongs to you? You know how you resent it if, at the ticket window, a late comer pushes himself (or herself) in ahead of you! It is not a pleasant thing to be neglected. Ask yourself if you neglect any sick people, any old people, any infirm people, any unpleasant people.

* * *

A study of our associations will doubtless reveal the fact that we have a favored company for our intimates; this company is made up of well-to-do folks, good-looking folks. brilliant and successful folks, good talkers, good listeners, good story-tellers, happy, good-natured, attractive folks. Make an analysis of your associates and see what the rules of your game are! You may not have deliberately made this arrangement —you may not be as cold blooded and intellectual as that—but, all the same, you have left the lame man still in the shadows.

Children and old people are little understood. We like to play with sweet little tots—that is, we like to be amused by them, but who ever cared for a newsboy? In how many homes old men and women drag on their lonesome lives while their giddy children rush to theaters, concerts, lectures, receptions—all sorts of things—and days pass, while the old folks are not even invited to take a drive in the auto. What has this to do with a lame man in Jerusalem? you ask. Uncomfortably much! Jesus had sympathy on him. Why study the lesson at all unless you learn to be like Christ?

I called on a man the other day who had not written his old mother in two years. What do you think of that! On the other hand, I know a society woman who spends one day each week looking personally after the neglected poor; she takes them clothes, she takes them to movies and concerts, she takes them out in her car. (She does not send the car—she rides with them and talks to them.) And this is what Jesus would call real Christianity. I know a man who gathered fifty homeless young men together on Thanksgiving and carved the turkeys for them and told them ripping good stories the while. I know a wealthy woman who supports seventeen dependent people—and she would be the last to tell you about it.

Finally, sympathy must be expressed first-hand. It is a cheap charity that sends barrels of old clothes—useful but cheap. It is an even poorer brand of charity that pays someone else to do all the unpleasant work. The modern way seems to be to hand over fifty or a hundred dollars to some charity organization, and then paid workers do all the investigating, administer all the relief, send the poor to the various institutions, and so on to the end of the line. Jesus laid his own hand upon the sufferers. He touched them.

Here is the big lesson for you today: break away from that delightful set of yours long enough to touch some needy, dependent life helpfully, sympathetically. Beware of becoming hard and dry. Jesus helped that man—I must help someone today.

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*The above article is based on the International Uniform Lesson for February 25, "Jesus at the Pool of Bethesda." John 5:1-15.

# Our Readers' Opinions

## Billy Sunday's Conception of Religion

In the CHRISTIAN CENTURY of January 18th appeared an address by Evangelist Billy Sunday, given before the Unitarian ministers of Boston, in which he set forth with some deliberateness his conception of Christianity. The following comments on the address have been received:

### SUNDAY'S THEOLOGY IS ERROR

EDITOR THE CHRISTIAN CENTURY:

"Now, if man's spirit alone is restored, then he is partly saved. If his body is restored he is partly saved." The scriptures do not contemplate salvation in parts. God deals with the body and spirit as a whole. "Honor God in our body and our spirits." "He that knoweth to do good and doeth it not, to him it is sin." The spirit, our consciousness, is expected to control the members of the physical. If not, all is fatal. See Prov. 6: 16-19.

"The first step is the renewal of the Spirit through Salvation; and the second step is the renewal of the body through resurrection." This, to me, sounds strange, foreign to the Gospel. The first step taught toward our renewal is faith, second repentance, and the third step is regeneration—Christian baptism. Paul says "Saved by the washing of regeneration." Christ says, with emphasis: "Verily, verily . . . except a man be born of water and of the Spirit, he can not enter the Kingdom." Mr. Sunday and I were not members of our families at home until after our natural birth; in like manner we become members of the family above after our spiritual birth. Our resurrection comes a long time after. As proof, see apostolic conversions. Hence I conclude that Mr. Sunday's theology is error.

I. J. ROSENBERGER.

Covington, O.

* * *

### AKIN TO RUSSELLISM

EDITOR THE CHRISTIAN CENTURY:

Billy Sunday's conception of religion is surely old-fashioned! While denying salvation by law he goes on to talk about the "plan of salvation," Christ, "our substitute," and other legal and static notions of revelation. His "conception" is about as far off, to some of us, as the kingdom notions of Russell and Miller, which he condemns. In brief, he is sixty years behind the times.

But his enthusiasm for righteousness is common ground. That is the saving part of his message and is the reason why he is to be tolerated. But Billy must learn to tolerate other schools of opinion also. Giving life a divine interpretation is a question of the heart. If it were a matter of the intellect only, then Mr. Sunday's address is wrong, if the writer is the judge.

W. B. HARTER.

Manhattan, Kan.

* * *

### NOT EVEN INTERESTING

EDITOR THE CHRISTIAN CENTURY:

Off the platform, where he can not depend on his acting, his cheap and abusive language, Mr. Sunday is not even interesting. I should not have read his address for its own sake. It was not worth while. How a man could have the effrontery to go before a body of intelligent men and make such statements is more than I can comprehend. How they must have smiled within themselves!

It is a jumble of dogmatic assertions that have no foundation in reason or fact, and about things that no longer concern the world.

"Man was perfect at creation." Where did Mr. Sunday learn this fact? And yet to maintain this perverting dogma he must arbitrarily reject the theory of evolution, and villify all who have, through investigation, become convinced of its truth. For final proof of the correctness of his position he says "good night."

He can tell "that fellow out there how God wants him to live," but he don't dare to read Christ's utterances with an open mind. He can talk about the blood of Christ, forgetting that Jesus was killed by the religious leaders of his time; by men of the type of Mr. Sunday. If they were to meet the Christ today, as men of that day met him, they would send him to jail, ridicule him, undermine his reputation, drive him out of society.

No. Mr. Sunday doesn't have any conception of religion. At least he did not give it. It is not religion he was talking about.

F. E. ROBEY.

* * *

### PREFERS UNITARIANS' VIEW TO SUNDAY'S

EDITOR THE CHRISTIAN CENTURY:

I notice that Mr. Sunday's sermon was given before the Unitarian ministers' association. I accept, without question, the divinity of our Lord, but if I had to accept either Mr. Sunday's ideas, or those of the Unitarians, for many reasons my choice would be with the latter.

EDGAR C. LUCUS.

Havana, Ill.

* * *

### THE MEETING OF EXTREMES

EDITOR THE CHRISTIAN CENTURY:

The recent address of Rev. Billy Sunday before the Boston Unitarian ministers' association was such an unusual and remarkable occasion in the religious world that it is worthy of more than passing comment.

In looking at it from my own viewpoint, that of a layman, what Mr. Sunday said, which was neither more nor less than we would expect him to say, was not of so great importance as were the circumstances under which he said it. The real significance of the incident is that it reveals in a striking way the trend of present-day thought in religious matters, the "time-spirit," as the Germans say. The Unitarian fellowship has always been noted for its liberality and its respect for and sympathetic interpretation of the views of others, but the invitation of the Boston ministers' association to Mr. Sunday after his announced purpose of "giving the Unitarians hell" was certainly commendable and shows the real catholicity of the Unitarian position, which position is after all the goal for all communions if Christian union is ever to be attained.

In his address Mr. Sunday set forth in a clear, concise and fearless way his views and his object. Without apology or evasion he stated what he believed and what he intended to preach in Boston. He represented, on the one extreme, the severest orthodoxy; his hearers, on the other extreme, were representatives of liberal thought. They had met face to face for a better understanding of the views and purposes of one of the greatest evangelists of modern times. Each side was working in its own way to usher in the kingdom of God and to spread the spirit of good will in the earth. The occasion of Mr. Sunday's address was a striking example of liberality and sympathy on the one hand and of sincerity and fearlessness on the other.

EDWARD F. COFFMAN.

Russellville, Ky.

* * *

### SUNDAY'S THEOLOGY NOT ESSENTIAL

EDITOR THE CHRISTIAN CENTURY:

That theology means very little to the great evangelist, of course, all his beliefs are intense, and what theology he holds is without reservation. But it is not to that theology he converts the "local hitters." The theology is held in abeyance, in the twilight zone of his mind, as it were, while the need of repentance, reform and righteousness is preached with great power. The immense scale on which the revivals are held, the unconventionality of Mr. Sunday's works, from the tabernacle to the slang, the anecdotes of a baseball player, and a ballplayer as an evangelist, and many other characteristic features, have more to do with his success than his theology possibly could have, even if it were beyond the reach of questionings.

The theology with which Mr. Sunday does business is summed up in the question and its answer, "Is thy heart right with God? If not get right."

Richmond, Ky. E. B. BARNES.

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Thomas B. Kalane, a native of East Africa, trained at Wilberforce University and Edwards, Miss., has recently assumed the work among the colored brethren of Bloomington, to help them get their work in better condition.

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# Disciples Table Talk

### J. M. Philputt Wins Charlottesville, Va.

Evidently Charlottesville, Va., congregation chose the right man to lead them when J. M. Philputt was asked to assume this work. A recent issue of a local newspaper pronounces a eulogy upon the new leader, and reports with enthusiasm some recent achievements of the congregation under Mr. Philputt's leadership. A band of twenty men recently made an every member canvass and although the annual budget is larger than ever before ample pledges were received to cover it. Mr. Philputt entertained the canvassers before they went at their task at a local hotel, where a banquet was served them. In the evening at the church the men told of their experiences of the afternoon. The Charlottesville newspaper says of Mr. Philputt's work: "An outstanding feature of the entire scope of activities at the Christian church is the splendid leadership of the new pastor. Dr. Philputt is meeting with most cordial and eager support, and is enlisting his flock for a nobler and more aggressive conduct of a share in the extension of the Kingdom of Christ. To his untiring energy and faithful presentation of broad visions of the golden opportunities of the church of today, belongs great credit for the work just completed by his congregation, and for other notable tasks undertaken by that body since he took up its pastorate." A few weeks ago $900 was raised in nine minutes with which to pay for improvements on the church property.

### Kentucky Pastorates Get New Leaders

It is reported that A. L. Ward, for several years in most successful work at Lebanon, Ind., has been chosen to succeed LeRoy M. Anderson at Bowling Green, Ky. Also that D. M. Walker, of Standford, Ky., has accepted a call to the work at Shelbyville, Ky., from which field Homer W. Carpenter resigned to take up field work for Transylvania College.

### "The Best Equipped Church Plant in Louisiana"

That is the way W. O. Stephens, minister at Lake Charles, La., describes the building now under way at Lake Charles, and which will be completed by Christmas. It will cost $20,000. The old building will be equipped to be used as a gymnasium for young men, by the gift of a friend. Both buildings are on the same lot and are located in the heart of the city.

### Burris A. Jenkins Goes Into European Trenches

A six months' leave of absence, beginning May 1, has been granted to Burris A. Jenkins, pastor of Linwood Boulevard church, Kansas City, Mo., in order that he may go to Europe to preach to the British soldiers. Dr. Jenkins has announced that he would be one of six Americans chosen by George Sherwood Eddy, foreign field secretary for the Y. M. C. A., to do evangelistic work under the direction of the English branch of that organization. "We are not going to limit ourselves to nightly services in the trenches," Dr. Jenkins said. "It is our intention to devote much of our time to working with the men in the daytime, when, with the stress and worry of battle upon them, they probably will need us most." Two other members of the party, already announced, are Raymond Robins and Fred Smith, the latter a Y. M. C. A. evangelist. J. Wilbur Chapman and Gypsy Smith are already at the front. The evangelistic meetings are to be held in the Y. M. C. A. huts and tents just back of the firing line. The evangelistic force will be moved about the front in France, Egypt and Macedonia, and in the concentration camps in England. Each member of the party will pay his own expenses.

### "The Most Spiritually Minded Church"

Thus does E. W. Allen of Auburn, N. Y., write of Peter Ainslie's congregation at Christian Temple, Baltimore. Mr. Allen has just closed a two weeks' evangelistic effort with this church, and he reports that the prayer life is the most pronounced feature of the work there.

### From Mission to Modern Building in Six Years

Starting six years ago as a mission in a rented store building with but seventy-five members, the Glenwood Church of Christ, Fort Worth, Tex., had, at the end of 1916, a membership of nearly 400 and had for their church a modern brick building. These facts were revealed by a "New Year's inventory" taken by the church. The work of the church during the past four years has been under the direction of Horace Busby. Shortly after organization a lot was purchased and the permanent building commenced last August to take the place of the temporary tabernacle that had been housing the congregation.

### Endeavor Society Will Handle Publicity for Revival

W. G. Loucks, who leads at East Grand Boulevard, Detroit, Mich., has a loyal band in his Christian Endeavor Society. This organization took it upon itself to promote the publicity end of the meetings which began at the church on last Sunday. Mr. Loucks is preaching and is being assisted in the singing by C. P. Wilson of Akron, Ohio. January 29 to February 3 was observed as Get-Together Week, in preparation for the meeting. The Endeavor Society, which is a new organization, has also assumed the support of a native evangelist in Bilaspur, India.

### Christian Temple, Baltimore, Has Eighth Branch

Clifton S. Ehlers, assistant minister of the Christian Temple, Baltimore, Md., has opened the eighth branch church of the Temple, in a theater at Park Heights, with Sunday school and evening preaching service. A large number of members of the Temple congregation who live in that section of the city will afford a nucleus for the new work. The organization will be called Calvary Christian church and will be ministered to by Mr. Ehlers.

### Missionary Pastor for Kansas Coal Fields

The interurbans in southeastern Kansas, radiating from Pittsburg, form the basis on which the Kansas Christian Missionary society has decided to put a missionary pastor in the Kansas coal fields. The decision was reached at a meeting of the state board of officers of the Christian church, held in the office of the secretary in Topeka. O. L. Cook of Topeka is president of the Kansas state organization and George E. Lyon secretary.

### W. F. Richardson Goes to the Western Coast

W. F. Richardson, for twenty-two years pastor of First church, Kansas City, Mo., has accepted a call to the pastorate of the church at Hollywood, Cal. Hollywood is a suburb of Los Angeles. Mr. Richardson resigned the ministry of First church January 1. He built the congregation up to its present size. He will assume active charge of the Hollywood pastorate April 1, at which time he will move there from Kansas City.

### Hobson at Chandlerville, Okla., Church

Richmond Pearson Hobson, congressman and saloon foe, spoke at Chandlerville, Okla., Christian church a few evenings ago on "The Great Destroyer."

### Galveston Church Trebles Numbers in Two Years

J. B. Holmes organized the church at Galveston, Tex., in August, 1914, with 82 resident members. Since that date it has practically trebled its numbers and has a property valued at $25,000. The following figures will give an idea of the growth of the work: Began in August, 1914, with 82 resident members; had 133 resident and 10 non-resident members January 1, 1915; 191 resident and 62 non-resident members January 1,

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*"I have enjoyed the paper the past year. It has been thought-provoking, helpful and inspiring. May the coming year be the best yet."—W. G. Eldred, Eminence, Ky.*

*"We cannot think of doing without the 'Century.' The scholarship of its editors, the broad Christian spirit which permeates its pages, lead us to rank it among our best religious literature."—Mrs. Robt. F. Fryer, Kingsville, Mo.*

*"The 'Century' has the right punch to it."—Arthur Dillinger, Altoona, Iowa.*

1916; 263 resident and 121 non-resident members January 1, 1917. Owing to war conditions, the church has lost heavily during the last few months.

### Church Doubles at Flint, Mich.

There has been a hundred per cent increase in membership and finances at Central church, Flint, Mich., during the last year. A new building will be erected in the spring. The work at Flint is led by J. O. Crawford.

### Good Advice From A. J. Bush

A. J. Bush, for more than fifty years a leader in the work in Texas, in an address delivered before the Dallas Christian Teachers' Association, said: "We are to plead with Christian people to be more loving and harmonious and to seek the unity prayed for by the Christ. Such a task calls for unity and a loving spirit toward all men in ourselves. We will find the world will hear our pleas in proportion to the way we live them."

### Columbus, Ohio, Pastor Receives Call

T. L. Lowe, of Fourth Avenue church, Columbus, Ohio, for the last eight years, has received an unanimous call from First church, Athens, Ohio, but it is rumored that he will not accept.

### Bryan at Linwood Boulevard, Kansas City, Mo.

Alluding to the latest peace expression of President Wilson as the greatest document in human history, William Jennings Bryan, in a speech before a large audience at the Linwood Boulevard Christian church, a week ago, "seconded the motion" of the nation's executive with an appeal for general disarmament. In his endorsement of the President's address Mr. Bryan made one reservation. He said he must reserve the privilege of objecting to a league to enforce peace. "Peace," he said, "is one thing that cannot be forced. It must come through love and the brotherhood of man."

### Greater Louisville School of Methods in Session

The fourth annual Greater Louisville School of Methods is in session this week—February 5-9—at Third church. On the program are the following leaders: W. E. Frazee, Miss Lucy K. DeMoss, Garry L. Cook, Miss Muriel White, W. P. Crouch, W. C. Bower and J. B. Briney. The school is held under the auspices of the Jefferson County Bible School Committee and the Kentucky Bible School Association, of which W. E. Frazee is secretary.

### Louisville Church to Raise Up Christian Leaders

Parkland Church, Louisville, Ky., has included in its budget the Life item. It is the purpose of the church each year to choose from its young people at least two who will dedicate their lives to Christian leadership and then help to make possible the training of these two young people for their life task.

### Central Church, Covington, Ky., Extends "Life Call"

The minister of First church, Covington, Ky., extended the Life Call a few weeks ago and fifteen young people made decisions to fit themselves for special Christian service. This church has sent out such men as Howard T. Cree, Joseph A. Serena and Harry Stansifer in the past.

### M. E. Chatley in Popular Address

M. E. Chatley, of Memorial church, Rock Island, Ill., recently exchanged pulpits with the pastor of the Rock Island Central Presbyterian church. Mr. Chatley delivered an address on "Superstition," which he had given before the local Ministerial Alliance, to the delight of his hearers.

### Dr. Garrison Gives Lecture on Journalism

Dr. J. H. Garrison, editor-emeritus of the Christian Evangelist, recently delivered a lecture before the Junior Class of Pomona College on "The Progress of Religious Journalism in the United States During the Last Half Century."

### J. L. Garvin in New Work

Joseph L. Garvin, formerly president at William Woods College, has been called as field secretary of the National Church and Sunday School Efficiency Bureau, with headquarters at Flint, Mich.

### W. J. Clarke Tours Coast

W. J. Clarke, National Adult Superintendent of Bible Schools, is to make an extensive tour of the Pacific west during this month and next. Two schools of methods have been arranged at Fresno and Los Angeles.

### J. McD. Horne Leaves Illinois

J. McD. Horne, for five years pastor at First church, Charleston, Ill., has resigned this work and accepted the pastorate at Sullivan, Ind. During Mr. Horne's administration over 300 members were added to the congregation and the church has enjoyed the best financial condition in its history. He led also in the remodeling of the church home at Charleston.

### Louise J. Taft Ordained

Mrs. Louise J. Taft, for several years secretary of the California Sunday School Association, has been formally ordained as a minister of the gospel, at First church, Berkeley, Cal. H. H. Guy and T. A. Boyer had charge of the ceremonies. Mrs. Taft studied for her work at the University of Nebraska and at Pacific Theological Seminary. At present she is a special worker with the W. C. T. U. for moral education and race betterment.

### J. N. Jessup Appreciated in Los Angeles

The Morning Tribune, of Los Angeles, Cal., made a column feature of a recent sermon of J. N. Jessup, new pastor at Magnolia Avenue. The theme treated was "Be True to Self." The newspaper also gave a very complimentary notice of Mr. Jessup's work at the Los Angeles church.

### Russell H. Conwell at First, Chattanooga

Dr. Russell H. Conwell, famous preacher of Philadelphia, gave his lecture on "Acres of Diamonds" at First church, Chattanooga, Tenn., as one of the numbers of a course being given under the auspices of the "Inner Circle" organization of the church.

### E. H. Clifford to Leave Ft. Wayne, Ind.

E. H. Clifford has resigned from the pulpit at Third church, Ft. Wayne, Ind., to accept a call to the work at Clinton,

# Deserved Tribute to J. H. Goldner

On the evening of January 18, Euclid Avenue church, Cleveland, Ohio, held its annual meeting, election of officers and church dinner. Judge F. A. Henry presided at the business meeting at which reports from all departments and officers of the church were submitted. These reports showed that the year 1916 has been the banner year in the history of this seventy-three year old institution.

The church membership is now 1,200, 156 new members having come in during the past year. The church is supporting an entire mission station in Africa, with seven missionaries on the home and foreign field. In gifts to missionary and benevolent enterprises, the church now leads the entire brotherhood. The C. W. B. M. organization also leads in its work in the brotherhood. The aggregate of funds raised in 1916 was reported to be $24,022.

When one considers that J. H. Goldner began his work as pastor of this church seventeen years ago in a frame building, with a membership of about five hundred, a budget of about $4,000, the church not supporting a single missionary, then one gets an idea of the type of leadership that he has given to this work. In his quiet, modest way he has been doing an enduring piece of work. With no blare of trumpets he has led his great church on to a record of achievement which, in the words of Judge Henry, "is second to none in the entire brotherhood." Says Judge Henry again: "He came to make the work of the Euclid Avenue church his life work and he is making good." Mr. Goldner has the longest record of continuous service in one post of the Disciple ministers of the state of Ohio, and there are but two or three Protestant ministers in the great city of Cleveland who have served the community longer than he.

It would be hard to tell the secret of the strength of this splendid church and its able leader. In a sense, the church has come to be much like its leader, and rightly so. Mr. Goldner goes about his work in a quiet, unassuming manner, and so does his church.

An old Scotchman gave three essentials for a successful minister. They were: "First, some of the Grace of God; second, some book learning; third, a heap of common sense." Mr. Goldner possesses all three of these qualifications, and certainly "a heap of common sense." It is not easy to make the reader understand what real harmony and unity of spirit there is in this church. Those of us who enjoy its fellowship cannot say just how or why these splendid conditions exist. We believe that it takes years of discipline to develop an atmosphere such as we have at Euclid avenue. We also believe that it takes a leader who stands close to his God, and we know that we have such a leader in Jacob H. Goldner.

T. E. Hann.

Ind. It is reported that E. W. Allen, formerly of West Jefferson church, Ft. Wayne, but now of Auburn, N. Y., will succeed Mr. Clifford at Third.

**At First Church, Springfield, Ill.**

The work of the past year at First church, Springfield, Ill., has been devoted especially to religious education and the promotion of the missionary ideal as seen in the world program of the church. In the spring Miss Eva Lemert spent ten weeks with the church school and reorganized this branch of the work, also permeating it with the newer ideals of religious education. Educational Week, observed early in January, was a notable success. An every member canvass is being planned for May 6, to follow logically upon the recent week of educational lectures and study. First church contributed $1,293.46 to missions during 1916. There were fifty-six members added to the congregation. The Fellowship Movement in this church has been successful and has elicited much interest in other quarters. F. W. Allen leads at First church.

**Philadelphia, Third, Makes Year's Report**

The work of the Disciples is extremely difficult in the conservative cities of the East, but it is encouraging to see such reports as are coming in from such churches as those in Philadelphia, which is a city proverbially cold. T. E. Winter, who came to Third church about three years ago, writes that there have been sixty-nine accessions to the membership there during the last year, fifty-four by confession of their faith, all at regular Sunday services. The present church membership is 693, while the Sunday school enrollment, including Cradle Roll and Home Department, is 828. Last summer a new lot was purchased at a cost of $10,500. On this lot the congregation expects to erect a modern church building in the near future. A campaign to raise $7,000 to pay for this lot was recently successfully closed. An extension work has already been launched in the new neighborhood, a Sunday school and a Sunday night preaching service being conducted. The attendance at the school has averaged about forty and at the evening service about seventy-five. The church raised for all purposes during the year $19,079.88. Of this amount $5,728.28 was for current expenses, $1,161.86 for missions and benevolences, and the balance, $12,189.74, for the new lot and expenses incident to its purchase, together with the extension work in the new neighborhood. Every organization of the church closed the year with a balance in its treasury and all bills paid. The total amount of all balances was $2,553.43.

* * *

—Prosperity seems to be finding its way into the homes of Disciple pastors. Within one week come reports of the purchase or erection of homes by Allen

# Making Over George Ade's Town

Two or three weeks ago it was the writer's privilege to speak at the dedicatory services of a splendid new Community House at Kentland, Ind., and the indications of Christian progress in that town are so marked that they merit comment even beyond what can be offered here. Elvin Daniels and his capable wife are the pastors, and in three years of literally heroic labors they have accomplished what hosts of others have not in a lifetime.

Mr. Daniels' first task was that of analyzing the situation. Kentland is a town of some 1,700 population, mostly retired farmers, with four congregations, well housed for the conventional program of the church, plenty of wealth and ability to guard it, and literally swarms of young people who had been regularly told to be good by the swiftly passing procession of ministers, but who, as young people often do, failed to see the point. The respectable people attended church services in the usual number—say 30. The children and young people skillfully avoided the morning worship. There was no town pride except in the fact that George Ade had been born there. Business was organized after the usual fashion, education was organized and fairly efficient, religion was disorganized into the regular number of sects, but the play spirit—and it is always the spirit that plays—was left to take the boys and girls into hidden pitfalls. There was no town organization, no centralizing idea, no community goal.

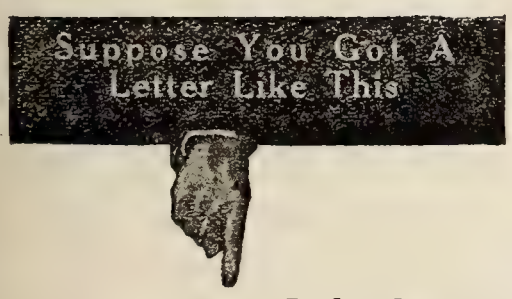
Mr. Daniels, by previous preparation, was able to uncover the fundamental needs and to head a movement to provide for them. At first the indifference was splendid. He urged his church to support him in his community program, but he found deaf ears. He sought out the remnants of an almost defunct commercial club, but got slight response. A woman's literary club listened attentively, but acted listlessly. After almost infinite discouragements, such as theoretically could be found only on the foreign field among the totally ignorant and blindly superstitious, the force of opposition yielded to such telling arguments as earlier hours, more regular habits, abandonment of cigarettes and liquor, and the growing wholesomeness of the young people who had gladly flocked about the ones championing their cause. Decent parents could no longer be indifferent to the pastors who were cleaning up their boys and girls before their very eyes.

In brief, the result of this work is this magnificent community center, ultimately to cost ten thousand dollars, the inauguration of musical courses and dramatic studies, farmers' short courses, various farmers' exhibits, a county athletic league with high standards of admission, the reorganization of the commercial club into a community club and the creation of a new spirit—the spirit of aspiration—in the whole community.

In the church to which Mr. and Mrs. Daniels ministers there is now a fine chorus of young people, a unified morning service, with every person studying the Bible, a unified evening service with everybody studying missions, a training class for the development of leaders, the budget system, every member canvass, and all the features of an up-to-date church.

This community is rapidly becoming a part of the Kingdom in a real sense and the effects are far-reaching. The people's lives are being socialized, sectarianism is disappearing and the better day is at hand. FREDERICK E. LUMLEY.

Indianapolis, Ind.


# Our Foreign Work Faces a Great Responsibility

**India Mission Disciples of Christ.**

Damoh, C. P., Nov. 22, 1916.

Dear Brother McLean:—Reinforcements for our India Mission are absolutely necessary if we are to heed God's call in the emergency which now faces us. Here is what the people are saying in the Mungeli District: "Give us preachers and teachers, we are ready to be made Christians." A more significant call never faced the church. If comprehended by the churches at home, it alone would bring the income of the Foreign Society up to the $600,000 asked for. This call is of God. His spirit lifts a voice in India's depressed classes who have no chance in life. There are 200,000 of them in the immediate vicinity of Mungeli and Bilaspur. Our hands are tied until we have sufficient workers to care for these who are so ignorant of Christian living.

Included in these people is a sect of the low caste who to the north of us in another mission gave 40,000 converts to Christianity last year. These people are under the intolerable weight of India's caste system, and when they come to Christianity they will come by groups and villages that they may more easily break the terrible bonds of caste and be a protection to each other in the inevitable persecution which will follow.

We have now 1,200 converts scattered through the villages near Mungeli and Bilaspur. We are caring for these, but these new people will doubtless act in a body. We MUST have a sufficient force of workers to deal with whole villages. We must make haste. Send the workers!

If we do not hurry the opportunity may pass, or if the move develops quickly our work may face a great crisis through an influx of illiterate and ignorant converts, with no one to guide them. In the face of such a wonderful opportunity surely the great brotherhood will respond.

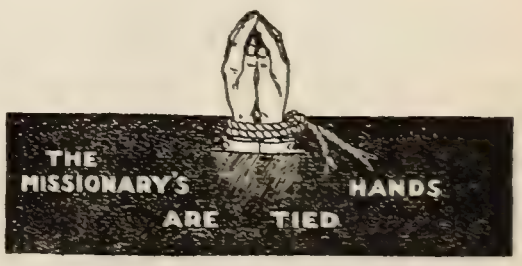
In behalf of His kingdom in India, W. B. ALEXANDER.

The Foreign Christian Missionary Society is planning to meet this and other similar emergencies as soon as funds are available.

Help meet this crisis in your gifts for Foreign Missions on the first Sunday in March.

Why not give a day's income of your own as an extra thank offering?

F. M. Rains,
Stephen J. Corey, Secretaries,
Cincinnati, O.



T. Shaw of Pekin, Ill.; J. McD. Horne, the new pastor at Sullivan, Ind., and T. C. Perry, of First church, Ponca City, Okla.

—Bargersville, Ind., congregation has completed a $15,000 church home, under the leadership of Roland Bennett.

**NEW YORK** **A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.**

—More than two hundred persons were added to the membership at First church, Tulsa, Okla., through the meetings led by J. C. Burkhardt, of Muskogee, Okla.

—W. R. Warren, of the Board of Ministerial Relief, recently gave a talk at a luncheon of the Christian ministers of St. Louis, held at the Planters Hotel.

—Herbert Yeuell is beginning a union meeting with the Presbyterian and Disciples churches of Wabash, Ind.

—C. H. Hilton, recently resigned at Healdsburg, Cal., has begun his new task at Baker City, Ore.

—M. H. Fagan has accepted a call to Corvallis, Ore., where is located the State Agricultural College.

—A community welfare meeting was held in First church, Quincy, Ill., last week.

—The marriage is reported of Chester B. Grubb, pastor at Watseka, Ill., and Miss Gladys Dale of Sumner, Ill. Both bride and groom are Eureka graduates.

—The new pastor at First church, Higginsville, Mo., Archie B. Bedford, is twenty-one years of age.

—J. H. O. Smith, of Metropolitan church, Chicago, recently declared in a sermon that he fears the results of the entrance of the United States into a "Federation of Nations."

—E. L. Thompson, pastor at Nacogdoches, Tex., has resigned this work to accept the pastorate at Forney, Tex.

—George W. Wise, having returned from the hospital in Rochester, Minn., where he underwent a serious operation, is again at work with his church at Salem, Mo., and reports fourteen accessions within the past month.

—The Fife brothers, having concluded their series of meetings in Bellefontaine, Ohio, have gone to New England to continue their campaigns.

—Norwood, Ohio, church begins an evangelistic series on February 11, with Mr. and Mrs. W. H. Boden leading. C. R. Stauffer, pastor at Norwood, is leading in a series of cottage prayer meetings in preparation for the campaign.

—R. W. Abberley is holding a series of meetings at Fullerton, Cal.

—A midwinter conference of the Christian churches of Southern California was held last Monday at First church, Los Angeles.

—H. W. Hunter, who leads at Wellington, Kan., is conducting a series of six studies on Personal Evangelism at the midweek prayer meetings. This church is preparing for an "Each One Win One" campaign.

—Ninth Street Sunday school, Washington, D. C., has challenged Norwood, Ohio, school to an attendance contest.

—H. N. McKee, pastor at Fowler, Cal., reports all bills paid at his church and a balance in the treasury of every department. Twenty persons were added to the membership during last year. Mr. McKee speaks in complimentary terms of his congregation.

—During H. J. Loken's seven years at Berkeley, Cal., church there have been 471 accessions to the church membership.

—February is "Church Loyalty Month" at North Shore church Chicago. The following topics are being discussed by D. Roy Mathews, pastor: "What Is Christianity?" "Christianity and the Church." "The Church and the World." "Some Duties to the Church."

—A missionary rally was held at University Place church, Des Moines, Ia., on February 2. President A. McLean, W. E. Alexander of India and Dr. E. I. Osgood of China were the speakers.

—W. C. Cole closed his meeting at Capitol Hill church, Des Moines, Ia., with 104 persons added to the church membership in the eighteen days. E. C. Harding and wife led the singing.

—Seventeen nationalities are represented in the student body at Drake University, among them four from England, five from Russia and seven from the Philippines.

—Clinton, Ia., reports a 25 per cent increase in pledges to local work and a missionary budget of $120, as a result of an aggressive every member canvass.

—J. H. McCartney, pastor at Modesto, Cal., has been appointed state superintendent of the Home Department.

—F. M. Warren of Vinton, Ia., church has organized a young men's class, which is meeting in a local theater.

—The men's Bon Ami class and the women's class of the church at Henderson, Ky., are proposing to raise $1,200 to build additions to the church edifice, thus providing three new class rooms for the church school. Kyle Brooks is achieving some big things at Henderson, being a Sunday school specialist.

—W. M. Baker, who leads at Marshalltown, Ia., has a successful "Central Boys' Club," which meets every Wednesday evening for gymnastics.

—The Alabama Christian, edited by O. P. Spiegel, is now published in Montgomery, after being published for thirteen years in Birmingham.

—The School of Religious Education, which is conducted by First church, Springfield, Ill., in co-operation with the First Methodist church, has an enrollment of 257, with eleven on the faculty.

—The Disciples' Congress, of which Frederick E. Lumley is secretary, has its 1917 meeting at St. Louis during the week following Easter. Graham Frank is president of the Congress, Charles M. Sharpe vice-president, and the executive committee consists of Frederick D. Kershner and Charles H. Winders. An unusually interesting program is being arranged, and any Disciple minister or leader who is not already planning to attend is not alert to his opportunities.

—Charles M. Fillmore, of Hillside church, Indianapolis, reports the close of a ten days' meeting at this church, led by Eugene Morton of Columbus, Ind. Fifteen accessions are reported.

—F. E. Lumley of Indianapolis preached at Poseyville, Ind., on January 28. Harry F. Lett, pastor at Poseyville, is a former College of Missions student. Mr. Lumley writes that he is having the interesting experience of promoting a series of conferences through Indiana on various forms of welfare work. This is being done by Mr. Lumley under the auspices of the State Board of Charities.

—The Christian Endeavor Society of First church, Cedar Rapids, Ia., has charge of the last prayer meeting of each month and uses as the topic a selection from their mission study text, "The King's Highway."

—The Foreign Society has assigned the Philippine evangelist, Juan Natividad, to the Endeavorers of First church, Norfolk, Va., for their support.

—The University of Chicago preacher for February 11 will be Dr. Cornelius Woelfkin, of Fifth Avenue Baptist church, New York. President W. H. P. Faunce, of Brown University, will speak on February 18, and Robert E. Speer of New York City, on February 25. Bishop Francis McConnell of Denver, Colo., will be the speaker on March 4 and 11, and Prof. Hugh Black, of Union Theological Seminary, will be the March 18 preacher.

—First church, Cedar Rapids, Ia., is still looking for a preacher. W. L.

Pulpit at Bement, Illinois, is open for a minister. Right man can take up the field at once. Address C. M. Campbell, Clerk, Christian Church, Bement, Illinois.

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Barth is doing excellent service as supply. Dean J. C. Caldwell, of Drake recently, presented his phase of work at a morning service. The church enjoyed a missionary rally on January 18.

—For the first four months of the current missionary year the Board of Ministerial Relief of Indianapolis reports a gain in receipts in churches of 12½ per cent, while the Sunday schools have almost doubled their offerings. The annuity receipts are extraordinarily large, two friends having given $500 each on this plan, one $2,500 and one $10,000. The bequests of $200 of Mrs. Dana Hyde Pleak and $1,000 of Mrs. Esther C. Shaver have also been received. At the same time the calls upon the board are more numerous than ever before and the utmost efforts of all friends of the work will be required to keep the receipts up to the demands.

—Claude J. Miller, of Windsor, Colo., has closed a three weeks' meeting at Severance, Colo., where A. A. Proffitt ministers. Nine accessions are reported, eight of them by confession of faith.

—E. B. Barnes sends report of a series of union meetings in Richmond, Ky., led by Dr. John Robertson, of Edinburgh, Scotland.

—Mart Gary Smith, for two years pastor at Kenney, Ill., has left this field to accept the work at Ada, O. During his stay at Kenny, Mr. Smith did much toward developing a community spirit in the town. Ada, O., is a college town, and an important field. Mr. Smith had a call also to West End church, Atlanta, Ga., but decided upon the Ohio work as being more promising.

—C. L. Johnson, of the Paulding O., church, writes that R. A. Doan spoke at the church there at the morning service on January 28. In the afternoon an every member canvass was taken and the evening service was in charge of the men canvassers. The canvas resulted in increased pledges toward current expenses and missions. Two recent baptisms are reported.

—C. C. Morrison, editor of THE CHRISTIAN CENTURY, has been spending the past few weeks in Kansas City, Independence, Liberty and other Missouri towns and is in Des Moines this week. He spoke recently at Linwood boulevard and Wabash avenue churches, Kansas City, and at Independence and Liberty, Mo.

—A Federation of Men's Bible Classes has been formed at Wellsville, N. Y., and vicinity, with particular view to law and order enforcement. The Wellsville church is cooperating, as is also that at Scio.

—Four of the thousand Philadelphia Trail Hitters who went to New York to help prepare the city for Billy Sunday, spoke at Central church on January 14. Both Central church, New York, and Flat Bush, Brooklyn, have been promoting evangelistic meetings in preparation for the Sunday campaign.

—J. H. Craig of Jay Street church, Troy, N. Y., recently received a gift from his Bible class of a beautiful set of Shakespeare's works.

—The Brotherhood of First church, Eugene, Ore., recently raised about $2,500 on $5,000 required for the work of the church. The achievement was put through at a banquet, at which A. L. Crim, the pastor, made an address.

—The principal address at the annual dinner of Central church, Anderson, Ind., was given by T. W. Grafton, former pastor. J. W. Underwood, present pastor, also spoke on "The Outlook."

—At a banquet of the Sunday school teachers and officers of First church, Pasadena, Cal., held last week, George P. Taubman of Long Beach, F. B. Ward of Pomona and Leon V. Shaw were chief speakers.

## ILLINOIS NEWS NOTES

Ellsworth Thorp of Rock Falls has accepted the work at Kinmundy and will begin there February 11.

Another pastoral unity has been formed. Ludlow, a strong village church in north Champaign County, and Mt. Olivet, a country church about seven miles away, are co-operating in the calling of a minister. This method of co-operation is growing in popularity.

Arthur Scott, a former Eureka student, who has been preaching for several years in Indiana, has returned to Illinois and will be here for a few months. He wishes to be busy and will be glad to hold meetings or do supply work wherever either is needed. Feel free to call upon him. He can be reached at La Rose, Ill.

We have in Illinois nine preachers' wives who are preachers. We would like to try out a proposition which the office believes would work admirably. In several cases I have had inquiries from those people about work. We could take care of a number of our smaller churches in this manner. The husband and wife could take two of our moderate sized churches and by alternating could carry on a delightful ministry. There are some things that the women can do much better than the men, and I suppose the sisters will grant me the privilege of saying this the other way also. The Bible says the two shall be one and I think we have an opportunity in Illinois to prove that this is true, as well as in other things. If two neighboring churches anywhere in the state would like to take this matter up with me I would be glad to talk it through.

The church at Rossville recently secured the services of Frank Shane as the resident pastor.

H. H. PETERS, State Secretary.

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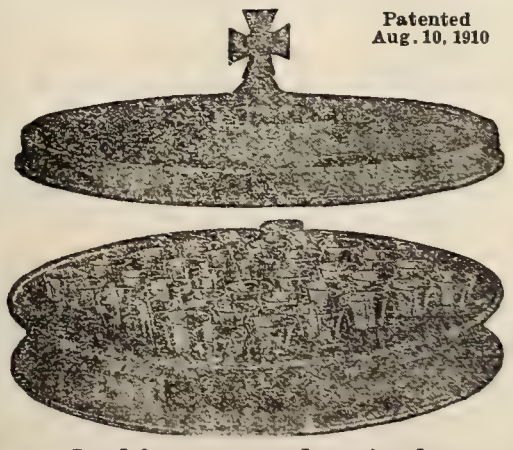

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And now comes little February, the shortest month of the year. Suppose we all lend a hand and make this month the banner month of the three!

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THE CHRISTIAN CENTURY

Vol. XXXIV February 15, 1917 Number 7

# On the Eve of Armageddon

By E. W. McDiarmid

# "New Wars for Old"

A Book Review

By Ellis B. Barnes

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> "Dr. Jones feels our mysterious and complex life, and holds that Christ is fitted to every side of our nature, and must rule in every province and institution of human life. He is a man of imagination and feeling. His sermons are full of life, and they are a word to real life."

*Professor Hoyt says of Dr. Jones' recent book—*

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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# Faith and Life's Burdens

EACH HEART HAS ITS OWN LOAD.

It is well for the minister when he faces his morning congregation that he cannot know all that is in the souls of the people before him. He could have no courage for his preaching. Even the most sheltered lives reveal on inspection such sorrow and disillusionment that we face continual surprises.

There is the burden of worry. Worry is a form of unfaith. It is the fear that denies God. We all have so much trouble that never happens. When scarlet fever is abroad we suffer all winter though our child is not touched by it. When a great railroad strike is imminent we worry over empty food bins, though at last we suffer nothing at all. The number of people who take medicine they do not need because of worry is known only to doctors and druggists. In the field of personal relations we find it even more true that worry kills. There is the wife who spends a life-time doubting a husband who is ever true. There is the haunting sense of impending disaster with which the neurasthenic tries his or her soul.

The burden of hate is a peculiarly heavy one. Fortunate is the person who does not carry it. It, too, is a form of unfaith in God. To hate is to pronounce some one altogether unlovely. Yet God has not left himself without witness in any human heart. The law courts know those cases which drag through the weary processes year after year by reason of hate. The spite fence between two city houses is a peculiarly shocking announcement of hate between two neighbors. There is no hate like that between two souls which are under peculiar obligations to love one another. When the milk of human kindness is attacked by the germ of hate, the result is horrible to contemplate.

Do we not all carry the burden of sin? Sin is also an act of unfaith. We know the law of God, but for our own peculiar circumstances and needs we assert that just now something else is better than God's law. What a burden sin imposes upon life the story of every penitent reveals. Others keep hidden away in their hearts the awful story. A guilty conscience is one of the most terrible things known to man. The Greek story of the Furies who avenged crime tells us what this ancient people thought of the burden of sin. Shakespeare told us in "Macbeth" what he thought of the power of an avenging conscience. The soul which is weighted down with sin is like Bunyan's "Pilgrim," who with his pack upon his back wallowed around in the Slough of Despond.

★ ★

That it should be within the power of religious faith to lift these hideous burdens from the human heart seems at first unbelievable. This miracle in the moral realm causes many to halt at the door of the sanctuary. Yet a great literature of redemption has been built up, telling us of souls who have found freedom and joy and peace through faith in the Lord Jesus Christ.

How does faith in Christ lift our burdens? The burden of worry disappears when we trust God as he did. Though he was surrounded with enemies who plotted for his life, though he was forsaken by his friends, he trusted on. He might prudently withdraw from the confines of his own country for his own safety (for his hour was not yet come), but this was no panic of fear. The very hour of retirement was spent in constructive labor. Thus walking with Christ, may we learn to turn defeat into victory. We cannot believe that those who trust God will come to an evil end.

★ ★

The burden of hate is lifted by Jesus Christ. He knew how to hate evil, but not how to hate men. He might denounce vigorously those false spiritual leaders who betrayed their trust, but he did it without hate. He saw the image of God imprinted on every human heart. He found the godlike in the heart of Zaccheus the publican. He found it in a woman of the street who washed his feet with her tears of penitence and wiped them with the hair of her head. It is even so that we lose the burden of hate, through coming to see the godlike in human hearts. We can see what our eyes are trained to see. The botanist finds strange plants everywhere. The engineer recognizes unutilized sources of power. The Christian finds the divine in human life.

The burden of sin and guilt also is removed by Jesus Christ. He teaches us to lift our bowed heads in the presence of God and to bring our petitions to our Father. Sins which have been the most abhorred by the race were not yet regarded by him as sins unto death. His was not the tolerance of the worldling who blots out all moral distinctions. He offered reconciliation of the heart with God.

How rich is life when these three awful burdens are taken away! The man who does not carry these burdens has the joy of Christ in his soul. Christianity is the great singing religion. Our music is the song of the redeemed. Ours are not the shortlived joys of the debauchee; they are the deep satisfactions of the man who is truly in tune with the Infinite.

★ ★

There is a great freedom to the soul which is relieved of the triple burden of worry and hate and sin. He once thought that his life apart from God was freedom. Now he knows it was bondage. This new experience of faith is the only real freedom.

The result of the burden-loosing faith is peace. There is a deeper peace than the peace of society. There is the peace of the man whose soul knows no longer conflicting desires and interests. Life has found one goal and one great interpretative principle. The passion-swept souls of others know nothing of the strength and satisfaction of this soul which no longer fights against God.

# EDITORIAL

## THE CHURCH IN A COUNTRY AT WAR

IN these days of war and rumors of war, no man can tell at night what he will read in his newspaper the next morning. There appears to be every prospect that the United States will be engaged in war with Germany, perhaps before these words shall be read in print.

In case we are about to enter war, which we pray may not be the case, it will be well for the church to ponder well her duty to the nation in time of war. The religious expressions of leading men in Germany have served as the butt of ridicule on the part of newspaper men in this country. Shall we also phrase our religious attitudes in an unconvincing way?

We may hope that God approves the course that our nation is pursuing. Yet we ought not to claim some particular favoritism on the part of God for this land or for any cause. Our concern these days will not be to win God to our side but to make sure that we are on God's side.

We will need to guard the nation against intense racial hatreds at this crucial time. Even if we be found fighting Germany, we shall not forget our old-time admiration for her men who have achieved in science and philosophy and religion.

We must also oppose a false and jingo patriotism which puts at the mast-head of a great newspaper Decatur's famous saying, "Our Country! In her intercourse with foreign nations, may she always be in the right; but our country, right or wrong." It is just such blind and unreasoning patriotism which is today the curse of the world and the occasion of a world struggle.

We must be ready to protest any increase in the horrors of war. Our duty will lie in the direction of furthering every merciful and kindly ministry that men may need in these trying times. There will be great military camps, where men will wait our spiritual ministry. If we are finally engaged in war, the church will have new opportunities of glorifying the Christian profession.

## THE MODERN APOLOGETIC FOR MISSIONS

IN a hundred years the cause of missions has come to be presented in a new way. Once the Calvinistic approach to the subject was the common one. The objections once interposed were Calvinistic objections. If God wanted to save the heathen, He would do so. Later, it was the usual thing to speak of the number of souls of unregenerate heathen falling into hell every minute.

Then came the age of social methods in missions. We sent out not only ordained ministers, but also doctors and teachers and industrial workers. These began the big task of building a Christian civilization in a land which knew it not. With the new method came a new apologetic. We now hear appeals for people who die without a doctor and for those who are living without the tools of modern life.

This appeal has been more effective than the former one. Some people who could never understand the subtleties of theology do know what human service means. The work of missions has gradually come into its own in the world's life through its tremendous humanitarian appeal.

The missionary speaker does not need any longer to assume that everything found in a non-Christian land is false or bad. Many things that Confucius said are true and some are Christian in quality. The Vedic hymns have many noble sentiments. Mohammedanism agrees with Christianity in a number of matters of deep importance. We may assert that the best things of all religions are to be found in Christianity. With its wonderful history, it has gathered truth in many lands and from many peoples.

We defend Christianity as the universal religion. Its universality is to be realized through missionary endeavor by reason of what it does everywhere in cultivating a soil in which civilization can grow, and in gathering together in its comprehensive grasp the religious truth of the ages.

## THE POCKET TESTAMENT LEAGUE

A SIGNIFICANT type of Christian activity is that which is carried on by the Pocket Testament League. The movement originated in this country in the mind of the Evangelist, Rev. J. Wilbur Chapman. It has spread around the world.

A business man related a characteristic incident the other day. A friend of his had noticed a gilt-edged book in his vest pocket. "What is that book you carry around?" he queried. "That is my New Testament," was the reply, and the little book was pulled out for inspection. "I guess I will keep the story I was about to tell you, for you are evidently not the kind of man to enjoy it," smilingly said the friend. The little book had conferred a certain dignity on the man who carried it.

The New Testament has been published in khaki covers for the soldiers and circulated by the thousand. The presses have been turning them out with the utmost speed. The soldiers of Europe will soon have these books in the trenches. There are some interesting stories told which indicate their usefulness there.

The great old book is useful for the spare moments which every person has in his life. If these moments were utilized, a man might come to have a pretty thorough knowledge of the literature of the New Testament.

Our Savior is our example in the use of the Bible. His speech was saturated with biblical expressions. Perhaps He was often unconscious that He had fallen into a biblical phraseology. The great temptations which came to Him were met with ready quotation from the word of God. It is in such a way as this that a man should know his scripture. The Pocket Testament League with its members running up into the millions in various sections of the world is being used of God to lead men into more devout lives.

## ARE THE DISCIPLES REALLY GROWING?

THE old time boast of the Disciples that they were the most rapidly growing religious body of America is not heard so frequently today. Each year we have more accurate figures. We are probably nearer the facts than ever before.

This year the figures show a loss again instead of a gain. We are accustomed to explain our loss by the separate listing of the "anti" brethren who refuse cooperation with missionary societies. Or we explain apparent losses by wiping off the books many fictitious churches, which have long since perished.

These explanations are valid as far as they go, but they do not tell the whole story. The decline of the rural church in many states affects our statistics but not differently than the statistics of some other denominations which also operate in rural districts.

Are we really keeping up our old time growth? Or have we suffered a temporary check which makes it incumbent on us to stop and examine the methods by which we work?

Rapid as has been our educational progress, we are still behind some great and successful denominations in our educational standards for the ministry. We have never even formulated a standard which we would recommend to the churches as a *sine qua non* for the employment of a minister who is taking a charge for the first time. Would this not be a good thing for our educational board to do, even if for awhile the churches should not always live up to the standard?

We have turned aside from our old evangelistic methods. Some of the evangelists who used to telegraph accessions by the hundreds are writing letters begging for jobs or have gone into union evangelism. This decline of interest in one type of recruiting has not been followed by a definite program in behalf of another type.

Former methods of religious work are rapidly becoming obsolete. There is real need of a commission which would give serious attention to the program of the local church in typical situations.

## HOW THE LIQUOR MEN LOST IN INDIANA.

THE liquor leaders of the state of Indiana formed a league a few years ago with some of the leading democratic politicians. William Jennings Bryan tells the story and he is supposed to have the facts. One of the big politicians of the state was financially interested in the most celebrated gambling resort in the United States, our own Monte Carlo. He has never had any serious embarrassment in carrying on his immensely profitable business enterprise.

The state of Indiana adopted a county option law by which a section of the state of considerable size might be made dry. This county option law became the object of attack on the part of the democratic leaders. They were able to supersede it with a law much more favorable to the wet interests.

Last autumn a ridiculous campaign was waged in the state. The candidate for governor got himself written up as helping drive a load of hogs to town. Every effort was made to ingratiate the candidate in the favor of the state. Yet in a year when the state should have gone democratic by a big majority, it actually was carried by the republicans. Bryan says the wets gave the state over to the republican party through their coalition with the democrats. We would judge that he knows.

It is tragic to see how the tide has turned against the undemocratic democrats of Indiana. Not perceiving that most prohibition states are also democratic states, the party in Indiana has not only been defeated, but it now suffers the humiliation of seeing a statewide prohibition bill carry the state. Unwilling to allow the state to have the county option bill that it wanted, it must now see the state entirely dry. Whether the lesson of all this will be lost on Illinois republicans remains yet to be seen.

Once it was suicidal in politics to be "dry." It will not be long until practical politicians will observe that the opposite is true. The community sounds with increasing vigor the cry "The saloon must be destroyed."

## PROHIBITION POSSIBLE FOR ILLINOIS

THE forces of righteousness need to take notice of a movement in the Illinois legislature, the most important in many a year. There is pending a bill which would make Illinois dry in 1919. The bill has a referendum condition attached to it by which the people would vote at the 1918 election whether they approve the bill or not.

Each day brings exciting news of the progress of the bill. The wets brought in nullifying amendments which were defeated in the senate by a vote of 33 to 13. The bill was to be made a special order in the senate on February 13th.

There is opportunity yet for the Christian voters of the state to make their influence felt. Each citizen should find out who his senator and representatives are, if he does not already know, and send letters and telegrams asking these men to vote for House Bill No. 73.

The church does not take partisan politics into its pulpit but if it fails to take there a clean issue of righteousness, then the church is no longer concerned in making this a Christian world. The saloon forces in Illinois have been flagrantly lawless. They have used every tricky subterfuge to evade reasonable regulation. The saloons have been the recruiting grounds of crime and indecency. Certainly we have here an issue on which good men everywhere ought to be able to unite with the greatest enthusiasm and unanimity.

There is not a single valid objection to be made to the bill. Providing as it does for a referendum, there will be no effort to allow a minority to put something over a majority. Why should liquor men fear the test that is involved in this referendum if they believe that the state of Illinois wants saloons?

The campaign for a dry state is in the hands of the Anti-Saloon League, which means that it is in competent hands. If we all do our part, Illinois may join the honor roll of dry states sooner than some of us had been able to hope.

## RELIGIOUS EDUCATION A GROWING INTEREST

IN Malden, Mass., is a very advanced type of community organization in the work of religious education. There is a board of religious education chosen from the various churches of the city. This board has entire charge of devising plans and methods for the religious care of the young.

At the present time there is held a mid-week evening school which is preparing prospective teachers, under the directorship of Professor Walter S. Athearn, who is well known to Disciples. Professor Athearn is now a teacher in Boston University; when he accepted this work he stipulated that he should have a community in which to work and which would serve him as a laboratory.

The board of religious education of Malden em-

ploys a local expert in the person of Miss Grace Jones, who gives her services freely in bringing schools up to standard condition. She also has an assistant.

It is the plan of the board of education to have week-day religious instruction in the not distant future. The board holds a firm conviction that the work of religious education can never be done adequately in the time which the Sunday school of today has at its disposal.

Methods of religious work are changing in many respects, but in nothing do we face greater changes than in our methods of instructing the young in religion.

The juvenile courts reveal how inadequate is the ethical influence of the home and the public school at the present time. There should be in every community a group of people specializing in child welfare on the religious side, and to these must be given the tools with which to work out an organization that will provide better religious instruction for the future.

### READING THE HYMN-BOOK

DID you ever notice how the man spends his time who happens into the church early? He very frequently takes up a hymn-book and starts to read it. If he opens to a song that has for its title "A Little Bit of Love," he turns wearily over to another page. He is tired with the struggle against an evil world situation and he finds another song, "Glory for Me." Its egotism, its lack of contact with life make him turn a whole handful of pages. So he goes through that hymn-book, and if in the ten minutes that he has to wait before the service begins, he finds no gripping sentiment in the book, he forms a low idea of the cultural and religious level of the church.

Reading a hymn-book may seem rather an uninteresting exercise. The only reason it is so, is that the hymn-books is of the wrong kind. If there is contained within its covers the noblest religious poetry of the race, set to the greatest music, the hymn-book is only less interesting and helpful than the Bible. Who could be bored in opening a hymn-book to read these words of Oliver Wendell Holmes:

> Lord of all being, throned afar,
> Thy glory flames from sun and star;
> Center and soul of every sphere,
> Yet to each loving heart how near!

People sometimes say they do not think of the words when they sing. They anæsthetize themselves to get through the cheap maudlin sentiments which their leaders call upon them to use in the praise of God. There is a good time coming when we shall read our hymn-books again as did our forefathers.

# Catholic-Mindedness—An Illustration

KANSAS CITY Disciples have recently been giving farewell receptions to Rev. W. F. Richardson, who, for twenty-two years, has been pastor of the historic First Church in their city. Mr. Richardson has made abiding impressions upon the church and civic life of his community, and the words of appreciation spoken by ministers of all denominations and by honorable laymen have been remarkable in graciousness, sincerity and unanimity.

Several characteristics stand out in these interpretations of this preacher's long-time service, which it will be profitable to reflect upon as illustrative of those qualities in any preacher which endear him to his people and give to his work an abiding character.

Mr. Richardson's ministry, so his brethren have been saying, has been an admirable combination of devotion to his own local church, on the one hand, and to the general welfare of all the churches, both of his community and the general brotherhood of Disciples, on the other. His has been an intensive parish ministry. With a faithfulness that has been the comment of all who knew him he has kept the interests of his particular congregation constantly to the front of his mind and has toiled unremittingly at the great task presented by a down-town church from whose vicinity there has been for years an unceasing flow of removals.

But without slackening his attention to the details of his congregational problem, he has had room in his heart for the tasks of civic progress and for the interests of all the churches. Mr. Richardson has been the true spiritual bishop of Kansas City Disciples, succeeding in their affectionate esteem to the preeminence long held by the late T. P. Haley, who laid the foundation for the statesmanlike policies which have made Kansas City the leading center in the entire country for Disciples of Christ.

His brethren have been recalling with loving appreciation the multitudinous ways in which his unselfish devotion to all the churches was carried, even to the point of great personal and congregational sacrifice. It is this gracious habit of putting the whole cause of Christ ahead of his own and his congregation's immediate advantage that now makes it the joy of all the churches of Kansas City to join together with enthusiasm in raising an endowment for First Church and aiding generously in the building of a noble house of worship and work suitable to its location in the very heart of the city's business life.

There is a feature of Mr. Richardson's ministry that has, perhaps, not received as explicit interpretation as it deserves, a feature to which the The Christian Century delights to call attention. We think of him as a rare illustration of catholic-mindedness, a man who typically represents the quality of personal character which the Disciples' ideals of fraternity and unity are intended to produce.

With a singularly open mind Mr. Richardson has kept abreast of the growing thought of the day. He insists upon classifying himself as neither "conservative" nor "liberal" in respect to his religious opinions. But with the rarest sympathy he has maintained the most intimate relations of affection and co-operation with men who for lack of a better word are called "liberals."

Mr. Richardson has never allowed differences of theological opinion or of expediencies in church procedure to make him assume an unbrotherly attitude toward any Christian minister. He has insisted always upon the right of difference in all matters that do not touch the essential and vital thing of loyalty to Jesus Christ.

The effect of such catholic-mindedness is seen in the beautiful fellowship obtaining among all the churches and ministers. In Kansas City, as in Chicago, the Disciples' churches of the denominational type and those which try

to practice an undenominational fraternity with all Christ's people are working in complete co-operation and harmony.

More than once this catholicity of spirit in W. F. Richardson has saved the Kansas City brotherhood and probably the churches of the State of Missouri from serious internal strain. His has ever been the irenic spirit of Thomas Campbell, which, again, is the essential spirit of Christ.

Perhaps Mr. Richardson thinks of himself as occupying a sort of "middle-of-the-road" position theologically. But if so, he does not belong with that dull company whose middle-of-the-road-ism makes them colorless, insipid and uninfluential in the presence of the great issues which the church is confronting.

The catholicity of W. F. Richardson is positive, constructive and fruit-bearing.

Such men as he keep the highway of progress open, gladly working in it themselves and finding joyous fellowship in the company of all men whose faces are turned toward the light.

# How the Books of the Old Testament Were Assembled

**Sixth Article in the Series on the Bible**

BY HERBERT L. WILLETT

CHRISTIANS and other people who use the Bible in its present form are accustomed to refer to its two divisions as the Old Testament and the New Testament respectively. This form of speech is based upon the frequent biblical references to God's covenants with man, and is a familiar idea with the priestly writers of the Hebrew literature and some early Christian teachers, such as the author of the Epistle to the Hebrews.

A covenant sometimes has the character of a testament or will. Perhaps it would have been easier for our generation to understand the names of these two portions of the Bible if they had been called the Old Covenant and the New Covenant. But the word testament was formerly in common use in that sense, and passed into current employment to designate the two collections. Of course the Jews, having little interest in the early Christian writings, do not refer to the Hebrew books as the Old Testament, but rather as the Scriptures.

But all of these terms imply that someone at some time made selection of the documents that comprise these two venerable collections. The result of this process we call the Canon. The word means a measuring line, and was first used by writers of the fourth century A. D. to describe the recognized books of the two groups forming the Bible. There are no precedents for such a restricted body of sacred literature among any of the peoples with whom the Hebrews and early Christians came into relation. Neither the Babylonians nor the Egyptians had any such body of religious books distinct from works of a more general order. The Greeks and Romans had works of religious poetry and ritual, but nothing in the nature of a canonical collection. Perhaps the nearest approach to the biblical grouping is to be found in the case of the Vedic hymns, which from a period as far back as the days of Moses, or even earlier, were recognized by the Aryan Hindus as a collection of songs of the faith. Hebrews in exile in Persia may also have come to some knowledge of the Avestan writings. But in all essential features, the formation of the canon of the earlier and the later biblical books is unique.

### ROMAN AND PROTESTANT VIEWS

Who was responsible for the beginnings of this procedure, and upon what principles was it conducted? The question is of interest, as it bears upon the sentiments of the Hebrew people and the first Christian communities at various periods in reference to their increasing literature.

Moreover, it is one of the questions upon which Protestanism has maintained outstanding opposition to the theories of the Church of Rome. The latter takes the ground that the canon of Scripture was determined by the church in the decisions reached in the various councils, particularly the Council of Trent in 1546, confirming the verdicts of previous assemblies. These decisions affirmed the canonicity of the sixty-six books of the Bible as we now have them, and placed the apocrypha of the Old Testament upon an almost equally valid basis of inspiration and authority.

The question was one of the moot points in the memorable disputation held by Luther with the Roman Catholic scholar, Dr. Eck, at Leipsig in 1519. In the course of the discussion the professor from Ingoldstadt quoted a text from the Second Book of Maccabees in support of his position. Luther at once challenged this procedure, on the ground that the passage was not Scripture. Eck maintained that the authority of the church supported its validity. Then it was that Luther uttered his notable declaration, "The church can give no more force or authority to a book than it (the book) has in itself. That cannot be made to be Scripture which in its own nature is not Scripture."

### LATE BEGINNINGS OF A CANON

On this ground Protestantism has taken its position. It maintains the claim that there must be in the biblical books a certain self-evidencing quality which makes its appeal to the discerning soul quite apart from any external authority such as the church can contribute by its sanction. No doubt it is of value to know that the Roman Church has recognized the unique character of the documents which compose the Bible. But it is equally important to understand that the verdict of the church itself rested upon the practically unanimous conviction of the entire Christian fellowship, expressed in many forms through the centuries. The Roman Church merely ratified a judgment already reached by the Church of Christ throughout all the world.

It appears that any thought of a special collection of Hebrew books must have arisen quite late in the history of the nation. At such a time the total body of

writings from which choice could be made must have been very considerable. This aggregate consisted of many different sorts of documents. There were state records, legal institutes, prophetic narratives like those of the Judean and Ephraimite sources, biographical sketches, collections of hymns and national poems, anthologies of epigrams and other wisdom materials, fragments of prophetic preaching, and masses of more popular and perishable literature, such as an active and successful people produce day by day.

But the first trace of a deliberate effort to place a particular writing upon the level of approved sanctity and reverence is observed in connection with the discovery of a book of laws, in the process of renovating the temple, in the reign of Josiah, 621 B. C. The code thus brought to light was made the basis of a drastic national reformation, and was adopted by the people in a sort of solemn league and covenant as the law of the land. Already the Book of the Covenant, embodying the older legislation of Israel, had been in circulation for generations as the authoritative constitution of the state. But from this time on the new code, which both embraced and superseded the familiar legal corpus, held the place of power.

The law thus canonized by royal edict and popular approval is now recognized to have been our Deuteronomic legislation. It came into Israel's life in a dramatic manner and at an opportune moment. It possessed the sanction of the venerated name of Moses; it claimed the authority of God; and furthermore, it manifested those inherent qualities of high moral tone, lofty religious purpose, and searching appeal which have made it a most valuable portion of the Hebrew Scriptures.

### THE CANON OF THE TORAH

A second stage in the selection of a body of writings as the norm of the nation's life is witnessed in the days of the two great reformers, Nehemiah and Ezra. The former probably arrived in Jerusalem as the volunteer governor of the unhappy province in 445 B. C. The latter came at the head of a little company of priests and Levites a few years later, probably in 397 B. C. The item of chief interest in connection both with Ezra's commission and his journey is that he brought from the richer and more highly organized centers of Jewish life in the east a copy of a document so important that it is frequently referred to as "the law of God."

This new code of law, revising and superseding the Deuteronomic legislation, appears to have grown out of the assiduous labors of priests and scribes in the Jewish schools of the east, whither the exile had driven their fathers. Since the days of Josiah the nation had fallen. Its hopes of restoration to political power, tried out in the melancholy efforts to revive Jerusalem, had all but failed. Its future success must lie in the effort to observe with rigorous minuteness the divine will as embodied in rules of conduct. Ezekiel had outlined such a state and the laws by which it ought to be controlled. A priest, the author of the central chapters of the Book of Leviticus, had produced the "Law of Holiness." On the basis of these materials the Priest Code took shape. And soon after, the Books of Moses, as they were called, reached their present form, including the prophetic laws and narratives of the Judean and Ephraimite sources, the Deuteronomic material, the "Holiness" institutes, and the Priest Code. This body of writings, fitted into the matrix of the priestly narratives, became the recognized "Book of the Law of Moses."

In an assembly like the one in Josiah's day, this volume was read, adopted as "a sure covenant," and solemnly sealed, with a curse upon the indifferent. In this impressive manner a part of the extant Hebrew literature become Holy Scripture. From that day forth this group of writings was the Torah, the Law of Moses, the will of God. Nothing ever compared with it in sanctity. Gradually it rose from one level of veneration to another through the years, till it was confidently affirmed, first that Moses wrote the whole of it, and then that it was penned in heaven, and delivered to the immortal lawgiver through ranks of angels. It is possible to say with assurance, then, that this first section of the Old Testament to be recognized as Scripture, became canonical soon after the year 400 B. C.

### THE CANON OF THE PROPHETS

At that date the second group of our Old Testament books, the Prophets, had not attained the rank of canonicity. We know this by two tokens. The first is the fact that the Samaritans, who at some period subsequent to the reformation of Ezra separated themselves forever from all relationship with the Jewish community, adopted the Five Books of Moses, almost in the precise form in which we have them, as their canon of sacred Scripture, but rejected all the other parts of the Old Testament. That Torah of Moses they keep to this day in a highly revered and very ancient scroll. The second fact is the exalted regard in which the Books of Chronicles, written about 300 B. C., hold the Law of Moses, while they employ with the utmost freedom, and alter without hesitation, the prophetic books.

But by the year 200 B. C. the eight Books of the Prophets—Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel and the Roll of the Twelve (meaning the twelve Minor Prophets, from Hosea to Malachi)—were accorded canonical recognition. The author of The Wisdom of Jesus the Son of Sirach lived about that time. He refers to the Law and the Prophets as acknowledged Scripture in his time. This provides a satisfactory assurance of the inclusion of this second group in the canon.

There still remained the miscellaneous books, more or less concerned with religion, but far less revered than those already mentioned. By the time the prophetic list was organized, no doubt a large portion of the abundant literature of previous generations had yielded to the vicissitudes of time, and disappeared. The nation had passed through such tragedies as might well dissipate all but the most highly prized and carefully preserved of its literary treasures. Certain it is that a large part of the total body of Israel's writings have perished. There were, however, at hand the great works of poetry like the Psalms, Proverbs, and Job, each the result of patient gleaning and revision; the Five Rolls comprising Canticles, Ruth, Lamentations, Ecclesiastes and Esther; and two other works, the pseudonymous apocalypse of Daniel, and the priestly record of national events, Chronicles, with its continuations in Ezra-Nehemiah.

Some of these books were quite late. In Jesus' reference to the sweep of events from the death of Abel to that of Zachariah he seems to imply the very late date of the Books of Chronicles in which the second of these incidents is recorded. Daniel was probably written about 164 B. C., and the Book of Psalms may have received its final editing as late as 150 B. C. It is not unlikely that the Maccabean struggle created the desire to preserve as much as possible of the national literature from destruc-

tion. There are evidences that not all of the books included in the canon were admitted without debate, for Esther, Canticles and Ecclesiastes were held doubtful by some. The Greek translation of the Old Testament, made for use in Egypt, was begun about two hundred and fifty years before Christ, but not completed till long afterward, and certain portions of the material were supplied from other sources. So that the Septuagint, or LXX, as it is usually called, is not a sure index of the time at which the canon of the Old Testament was completed.

### THE CANON OF THE WRITINGS

In the year 132 B. C. the grandson of Jesus ben Sirach, whose work has been mentioned, made a translation of his ancestor's Hebrew writing, into Greek. In a prologue prepared for this edition he mentions three times over "the Law, the Prophets, and the Other Books." In this phrase there seems to be a reference to three groups of writings, although one cannot be sure that the last was a definitely fixed list. It is known that as late as the first century B. C. the schools of Shammai and Hillel, conservative and progressive respectively, debated the question as to whether the Book of Ecclesiastes "defiled the hands" (i. e., was canonical).

In the New Testament it is assumed that the three sections of the Old Testament canon were accepted and understood. The Master referred to the things written in the Law, the Prophets and the Psalms (i. e., the Writings, whose first book was the Psalms) concerning himself. In much the same manner Philo, the Jewish historian, who lived in the first half of the first Christian century, referred in frequent quotations to the Old Testament as a work well known and of fixed content; and the same is true of Josephus, who wrote early in the second century. By the time of the Jewish Council of Jamnia in 113 A. D., the canon of the Hebrew writings had passed beyond debate. In general, then, it may be said that the canon of the Law was fixed in the days of Ezra; that of the Prophets by 200 B. C., and that of at least the major portion of the Writings as early as 132 B. C.

If it be asked what was the final criterion by which a book was judged, it may be responded with a fair degree of assurance that these books which were written in the Hebrew language were at last recognized as canonical. And if the work above referred to, the Wisdom of ben Sirach, seems to be an exception, it must be remembered that it only became current in its later Greek form, though in recent years portions of the Hebrew original have appeared. It is not easy to discover what other ground of decision there could have been that would admit books like Ecclesiastes and the Song of Songs and exclude the Wisdom of Solomon and ben Sirach. But by the time the final verdicts were reached, the Hebrew tongue was so far a thing of the past as to be classic, and for that reason sacred.

It seems reasonable therefore to accept the view that in the last issue the canon of the Old Testament was determined by the fact that certain works survived in the ancient language of the nation, and were therefore held to be sacred; and that the collection as we have it is the total surviving literature produced by the Hebrew people during the period when their speech was still current.

# A Soldier to Jesus

*The following lines were found on the dead body of a British soldier who had fallen on Gallipoli Peninsula. The poem appeared first in the Australasian Intercollegian:*

JESUS, whose lot with us was cast,
Who saw it out from first to last;
Patient and fearless, tender, true,
Carpenter, vagabond, felon, Jew—
Whose humorous eyes took in each phase
Of full, rich life this world displays;
Yet evermore kept full in view
The far-off goal it leads us to;
Who, as your hour neared, did not fail—
The world's fate trembling in the scale—
With your half-hearted band to dine,
And speak across the bread and wine;
Then went out firm to face the end,
Alone, without a single friend;
Who felt as your last words confessed—
Wrung from a proud, unflinching breast
By hours of dull, ignoble pain,
Your whole life's fight was fought in vain;
Would I could win and keep and feel
That heart of love, that spirit of steel—
I would not to Thy bosom fly
To shirk off till the storms go by;
If you are like the man you were,
You'd turn in scorn from such a prayer,
Unless from some poor workhouse crone,
Too toilworn to do aught but moan.
Flog me and spur me, set me straight
At some vile job I fear and hate;
Some sickening round of long endeavor,
No light, no rest, no outlet ever;
All at a pace that must not slack,
Though heart would burst and sinews crack;
Fog in one's eyes, the brain aswim,
A weight like lead in every limb
And a raw pit that hurts like hell
Where the light breath once rose and fell.
Do you but keep me, hope or none,
Cheery and stanch till all is done,
And at the last gasp quick to lend
One effort more to serve a friend.
And when, for so I sometimes dream,
I've swum the dark, the silent stream—
So cold it takes the breath away—
That parts the dead world from the day,
And see upon the farther strand
The lazy, listless angels stand,
And, with their frank and fearless eyes,
The comrades whom I most did prize;
Then clear, unburdened, careless, cool,
I'll saunter down from the grim pool
And join my friends. Then you'll come by,
The Captain of our company;
Call me out, look me up and down,
And pass me through without a frown,
With half a smile, but never a word;
And so—I shall have met my Lord.

# On the Eve of Armageddon

BY E. W. McDIARMID
President of Hamilton College

"MAN has walked by the light of conflagrations and amidst the sound of falling cities, and now there is darkness and long watching until it be morning. The voice of the faithful can but exclaim: As yet strikes the twelfth hour of the night. Birds of darkness are on the wing, specters arise, the dead walk, the living dream. Thou, Eternal Providence, will cause the day to dawn."

Thus spake Carlyle, greatest of modern prophets.

It is indeed the twelfth hour of the night. Bestiality, brutality, fire, rapine, indiscriminate slaughter, massacres without end, children without bread and milk, hundreds of thousands starving to death, millions in untimely graves; all this and more constitute such a fearful condition that we can only join fervently in the prayer:

"When wilt thou save thy people, Lord,
O God of mercy, when!
The people, Lord, the people,
Not crowns, nor thrones, but men."

### GOD STILL ACTIVE

This prayer has for its basis the conviction that the Lord is still active in the affairs of the universe. He has not abdicated his throne! Luther, in a time of mental anguish ,cried out, "O God, art Thou dead!" A great wave of atheism and agnosticism has followed every war. It will come in the wake of this, the greatest of all wars. As for the church, never before has the church received such scathing criticism. Hear a typical remonstrance:

> It can stop a few children from playing cards or dancing, and make a few old people happy with psalm singing, but when any real thing comes that calls to men to be beasts, the church is powerless as a little baby. She can deal with a few inconsequential peccadilloes, but when it comes to any real sin like this wholesale murder, this orgy of passion, this reversion of men to devils, which we are witnessing now, she might as well not be. Does it not look as if the devil were after all stronger than God?

### CARLYLE'S PRAYER URGED

It is lamentably true that the church and its dignitaries seemed to have failed in every attempt to check this modern holocaust. The Pope has spoken, but to no avail; Cardinal Mercier, the bravest soldier of righteousness the war has developed, has plead for his people in vain; the primates of the church of England and the Protestant clergy of Germany alike have failed. But the Almighty, the Jehovah of battles, has not failed. We need to hear and to believe that mighty prayer

> *"Then saith Jesus unto him, Put up again the sword into its place: for all they that take the sword shall perish with the sword."*

of Carlyle, again and again. "Thou, Eternal Providence, will cause the Day to Dawn."

Read again the story of Nebuchadnezzar. Walking in the royal palace at Babylon, he boasted: 'Is not this great Babylon, which I have built for the royal dwelling place by the might of my power and for the glory of my majesty?' Before the boast had left the King's mouth, he heard his word of doom from heaven: 'Thy kingdom is departed from thee; and thou shalt be driven from men; and thy dwelling shall be with the beasts of the field; thou shalt be made to eat grass like oxen; and seven times shall pass over thee; until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

### JEHOVAH AS WAR PATRON

And God is still in the world, directing, governing, ordering, over-ruling, and He will yet make the wrath of men to praise Him. Both the Allies and the Central Powers are claiming the favor and the patronage of Jehovah. Both are right, at least, in believing that the god of battles is watching over it all, and that through it all, He will have His will finally to be done among men. We of this democracy believe that Emerson's word was right:

God said, I am tired of kings,
I suffer them no more;
Up to mine ear, the morning brings
The outrage of the poor.

### HUMANITY TO TRIUMPH

Out of this great conflict, there is to emerge triumphant that cause which is the cause of humanity, and out of it are to come as conquerors those—

Who, rowing hard up stream,
See distant gates of Eden gleam,
And do not deem it all a dream.

And just as surely as God intervened to drive Nebuchadnezzar from his kingdom, so the responsible author of the present war, the arch instigator of it all, will have to answer for his crimes. The German military clique will yet come to know that the "Most High is still ruling in the kingdom of men, and that he will give it to whomsoever he will." Lying ambassadors and inconsistent secretaries will yet read a thunderous message, "I am Jehovah, that maketh all things, that frustrateth the signs of the liars and maketh diviners mad; that turneth wise men backward and maketh their knowledge foolish."

### THE VOICES OF THE DEAD

And now this government faces the most sombre moment in its history. For two years and more, in the striking phrase of Carlyle, "Spectres have been arising, the dead are walking." We shall not soon forget the voices of our dead. We shall never cease to tell how, when the Lusitania was sinking, Alfred G. Vanderbilt took off his life preserver and gave it to a woman in the hope of saving her life, and turning to his valet, in that awful hour, said: "Come and let us save the kiddies," and turned aside to render service to children. Nor shall we forget Charles Frohman and his last word to us: "Why fear death? It is the most beautiful adventure in life."

The dead, our dead, will not be quiet in their graves. They come forth, they call to us, they have waited long for our response.

### SPECTRES IN ARMENIA AND BELGIUM

Spectres are arising, the dead are walking, the living are in a dream in Armenia. What a fearful tale it is borne to us across the seas! Our Christian brethren, who have suffered in every one of the Christian ages, have come to a very Golgotha of torment in this year of grace. God grant that Armenia's dead may soon be content to go back to their graves in peace and that Armenia's living may soon awake as from a hideous dream.

Spectres arise, the dead walk in Belgium. A happy, innocent land, a land of industrious men and women, singing at their work. Suddenly, the gray flood of a ruthlessly invading army sweeps over the devoted land; a reign of horror begins, frightfulness lifts its awful head, and an entire nation is plunged into the deepest sorrow and lamentation.

### PACIFICISM

What is the duty of Christian nations facing a situation like this? We dare not say, "It is no concern of ours!" It is a shameful utterance, heard too often, "Let them fight it out!"

The pacifist of a certain kind counsels soft words and pious platitudes. And we have had many very fine and true statements, eloquently put and faultlessly worded, that have accomplished nothing at all. President Wil-

son has led in the great appeal to reason. He has said:

> The example of America must be a special example. The example of America must be the example, not merely of peace because it will not fight, but of peace because peace is the healing and elevating influence of the world and strife is not. There is such a thing as a man being too proud to fight. There is such a thing as a nation being so right that it does not need to convince others by force that it is right.

### NATION BEHIND PRESIDENT

We have supported the President in his wonderful manifestation of Christian patience. Some have called him recreant. But now we are beginning to see that his remarkable restraint, his faithful effort to preserve the peace, have justified him all the more when now he is speaking a different language. And when he dismisses the German ambassador and plainly declares that war will follow the consummation of the declared policy of Germany, he has behind him solidly a nation that will go to war, with the consciousness of fighting in the name of humanity and for civilization's most precious ideals. And if the Lord could say to Cyrus, "Thou art my shepherd, whose hand I have holden," or to Ahab, "Thou shalt lead the battle," may we not believe that Jehovah is now directing Woodrow Wilson as he is making decisions fraught with such tremendous consequences to all the nations of the world.

### WARNING TO AGGRESSOR

"All that take the sword shall perish with the sword." To the aggressor, to the man or nation quick to resort to force, the message is sternly, "Put up the sword." And Americans will never tolerate a war of willful aggression. But there is another word in the text. It is directed to the bully, the ruffian, the swashbuckler among men or nations, the mad beast running amuck through the streets, or the armed tyrant running amuck through civilization. It is this, "Having taken the sword, thou shalt perish with the sword."

And if two millions of men have taken the sword ruthlessly and violently, then the only way in which the prophecy, the just judgment of the Lord upon them can be fulfilled, is for millions of men from other nations to rise up in righteous wrath to execute the condemnation of Heaven upon the offenders. It seems now to have come to that last necessity.

If any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

### PATIENCE HAS HAD ITS WORK

The world knows that we have been patient enough. There is the incident of the Gulflight, May 1, 1915; of the Lusitania, May 7, 1915; of the Nebraska, May 25, 1915; of the Arabic, August 19, 1915; of the Hesperian, September 4, 1915; and passing by others, of the Sussex, March 24, 1916. The patience of the administration, its calm bearing under attack after attack will never be forgotten.

But now patience has had its work, unhappily not perfect. Now it is the time for faith, the faith of our fathers, the faith and courage of Washington at Valley Forge, the faith that will lead us to sing as those who went before us sang:

> Mine eyes have seen the glory of the coming of the Lord,
> He is trampling out the vintage where the grapes of wrath are stored,
> He hath loosed the fateful lightning of his terrible, swift sword,
> His truth is marching on.
>
> He has sounded out the trumpet that never calls retreat,
> He is sifting out the souls of men beneath his judgment seat,
> Oh, be swift, my soul, to answer him; be jubilant, my feet,
> Our God is marching on.

### CHRISTIAN WAR JUSTIFIED

Is it right for a Christian to go to war? It is not right for any one else to go to war! And a Christian nation is the only nation that ought ever to go to war, and that only as it is forced to conceive itself as the instrumentality through which God's will may be done. Unless a nation goes to war in the spirit of Cromwell and his psalm-singing soldiers or the spirit of Woodrow Wilson with his prayer that we may not be challenged to proceed further that nation dare not believe itself to be God's under shepherd for the chastisement of wayward sheep.

The President has spoken. The nation is arising in his support. If war comes, we shall believe that God has called us to battle, and that it is His will that we bear our part in the struggle. May it not be that following the example of America, all the other neutral nations of the world shall align themselves solidly with us, so that Germany, becoming a very Ishmael among the nations, may be brought to sound judgment again, and so that the German people may be saved. God grant that a way out may be found. But if not, let us say as did the crusaders of old, "It is the will of God!"

# The Call

**By Thomas Curtis Clark**

IN days long gone God spake unto our sires:
"Courage! Launch out! A new world build for me!"
Then to the deep they set their ships, and sailed
And came to land, and prayed that here might be
A realm from pride and despotism free,
A place of peace, the home of liberty.

Lo, in these days to all good men and true
God speaks again: "Launch out upon the deep
And win for me a world of righteousness!"
Can we, free men, at such an hour still sleep?
O God of Freedom, stir us in our night
That we set forth, for justice, truth and right!

# "New Wars for Old"

**"The Most Christian Book that has Appeared in Ten Years"**

**REVIEWED BY ELLIS B. BARNES**

JOHN HAYNES HOLMES, the author of "New Wars for Old," is a famous Unitarian preacher of New York City, a student of international problems, and, needless to say, a scholar. He has written the most Christian book that has appeared in ten years, if we allow the New Testament to be the judge. It is not a popular book and never will be, because it raises by implication the daily question, Dare we be Christians?

There may be some intellectual heresies in this book; I did not notice any as I was not looking for them, having been knocked down before I went very far by the startling contradictions between our daily ideals and the ideals which are presented to us by Christ. I never realized as keenly as now that even the best of people can be as orthodox as John Calvin in belief and as unorthodox as an agnostic in conduct. If a good many honest souls who are troubled by discussions over orthodoxy and heresy would read this book, they might conclude that heresy is not simply a matter of the head. There can be such a thing as honoring Christ with the lips and denying him with the life. Read the book and see how far the world has drifted from the idealism of Christ.

### NON-RESISTANCE THE BASIC PRINCIPLE

I should take the author to be a reformer of the New England type who fears not to bare his soul to the sun that his sincerity may be known of all men. He plants himself squarely on Christ's doctrine of non-resistance, fearlessly accepting all its consequences. Not many of us are willing to do that. We prefer to accept the doctrine in a half-hearted way, to smile when smiled at, and to strike when struck at. We are willing to be pacifists in time of peace and warriors in time of war. We are willing to have our enemies to forgive us, but not quite so willing to forgive them. We make mighty distinctions in our sermons betwen the eye for an eye regime and the law of love laid down by Christ, but in our conduct the distinctions are not so apparent. We still hide behind time-honored words to justify the use of force, calling down fire from heaven, even as Elias did, burning up the world and our enemies with a great name as a torch.

### MOSES OR CHRIST?

Mr. Holmes does not belong to that class. He takes literally the New Testament teaching of forgiveness even to seventy times seven. He is willing to defend himself when attacked as Christ defended himself. He is bold to declare that about all our present day troubles, internationally at least, grow out of our bondage to the law of Moses. Christ's doctrine and Mr. Holmes' interpretation of it may lead to endless embarrassments and complications, but he is willing to accept the harness with the horse. Mr. Holmes knows that war means the extermination of the human race, if logically carried out, and a nation had better lose much than lose its life.

The good Monseigneur Bienvenu of "Les Miserables" is none too good for Dr. Holmes, not foolhardy or crazy because he left his door open at all times so that the passerby might cross his threshold and find a welcome. Where there was no fear there was no need of bolts or bars. One may cry "nonsense!" and pooh-hooh Dr. Holmes' theories and interpretations of the New Testament, but it is much easier to do that than to answer his arguments. These, the reader will find set forth with much clearness. The position of the militarist is stated at length and the reasons for not accepting it are equal to a demonstration.

### CHANGING THE THOUGHTS OF MEN

In spite of world-wars, all serious-minded citizens are protesting against them with every passing year by their abhorrence of force as seen in a hundred ways. The iron hand of the father is disappearing from the family discipline, the school teacher appeals to force with less frequency today than ever, the penal systems have been compelled to substitute humane principles for cruelty, the severities meted out to prisoners and criminals of many grades are continually being ameliorated; we are even questioning the value of the death penalty. Everything is tending to preserve rather than to destroy life. As Dr. Holmes points out, the need of the hour is to change the thoughts of men from force to peaceful measures in the adjustment of difficulties, and then human nature will change. The bellumists tell us that human nature cannot be changed. Change the thoughts of men and human nature will fall into line.

### BURNING UP PEACE PRINCIPLES

It is interesting to know that the many ministers in our day who have been caught in the militaristic gale and driven before it like thistledown, those who burned up their peace principles with their peace sermons, and suffered their convictions that international peace was in harmony with the will of Christ and that war was abhorrent to him, to be shattered because fighting rulers had trampled them under foot, have a great comrade in Ralph Waldo Emerson. His "Lecture on War" is the American classic on this theme. In this he carries his views to the point of non-resistance, yet he "repudiated his faith completely and finally under the impact of the closing years of the struggle against slavery." I will say for the modern shepherds who have become as panicky as their sheep that they are not without illustrious leadership in the great Concord philosopher. In the early part of 1861, according to the biography of Mr. Cabot, Emerson visited the Charlestown Navy Yard and, looking about at the cannon and shells, exclaimed to a friend, "Ah, sometimes gunpowder smells good."

### THE TEST OF PRINCIPLES

But theories or principles are not of any value unless they stand the test when the pressure is the severest. It is of no value for the drunkard to know that the total abstinence principles which snatched him as a brand from the burning, will all go to pieces the moment a bottle is thrust to his lips. Any man could be a temperance fanatic in a vacuum. It is folly to assure the gambler that his principles are proof against assault until you bring him face to face with conditions under which all the associations of life cry out for the gratification of the gambling passion. Any man can be an advocate of peace in serene and sunny days of a nation's life, as many a man can be a Christian when all goes merry as a marriage bell, but the peace advocate must preserve his peace armor unpierced when the missiles are flying, when the soldiers are marching, when the music sets the corpuscles to dancing, when appeals of many kinds are made to manhood and patriotism, no matter how fallacious.

He must be a peace patriot when fields are red with blood, never forgetting that his mission in the world as a follower of the Prince of Peace is to overcome evil with good.

A perusal of this book will confirm every peace-maker in his belief, and cause every militarist to moderate his zeal. It will put fire in the lukewarmness of the peace advocate and ice in the fire of the bellumist.

# Mei Fang's Creed

*Note: The following is a literal translation of a statement of faith written by a student in the Luchowfu Girls' School of the Foreign Society, at the age of eighteen, two years after she had first heard the gospel. It was her own basis of teaching for her family.*

### God

I say that God is a Spirit, He was from the beginning, all Truth in all places and in all time is from Him. They ask if God has features of face as man. I say that He is without form; that He is everywhere; that He is in my heart. If I think much of Him, He abides there. If I do that which is wrong, He departs far from me. All under Heaven is of His creation and subject to His law.

### Jesus Christ

Jesus was the Perfect Sage. In Him was no sin. His doctrine of Love was Divine, for He was the Son of God. He was born into the world to die upon the Cross to save me. When I think of His righteousness my heart is moved to cast out sin from my life, and virtue is born within me. But first, I must believe in Him, for He says that whosoever believeth on Him shall attain salvation. Thinking of His holiness my heart is moved to communion with God, and so shall I enter Heaven.

### The Devil

All evil is from the evil one. He is the opponent of Truth. If I do not heed what is true he enters into me. He is death to my soul. He and the Spirit of God will not dwell together. God's Holy Spirit is Light, the devil is Darkness; if I enter into the Spirit's place of Radiant Light, I come into eternal joy; if I abide in the devil's Darkness, I am in eternal sorrow. Thinking upon the Holiness of Christ, my heart is moved, and my spirit is forever in the Light of God and in eternal joy. As I believe in Jesus, and learn of Him He saves me from sin, and from the eternal darkness of Death.

### Prayer

Prayer enables one's own heart to receive the Holy life of Jesus, and to gradually imitate it and become good. My prayer must be in accord with right principles, not my sinful desires, then will they be answered. It is better not to pray than to pray only with a selfish purpose. I must pray many times a day, that my heart shall be constantly learning of Jesus.

### Baptism

In baptism the body is washed with clean water to symbolize the washing of the heart of all sin. Believers in Jesus should be baptized; it helps them to be His Disciples; it is His command. Baptism cannot take me to Heaven; I must obey all His other commands, then shall I become good and come into God.

### Love

We are created by God; He loves us; we should seek His righteousness. Jesus was asked if we should forgive seven times and he said seventy times seven. If our hearts cannot forgive, God cannot forgive us.

# Recent Books of Value

A History of the Great War.—Volume I. By A. Conan Doyle. It is a far reach from Sherlock Holmes, Detective, to Historian of the Great War, but it may be said that it will probably take all of the detective powers of Sir Conan Doyle to find out just who was to blame for the present slaughter. This volume deals only with the events of 1914 in the British fighting-line in France and Belgium. From the beginning of the war the author has made a careful study of the various campaigns and has most of his information first hand. He has the literary genius to make his narrative attractive and interesting as well as authoritative. (Geo. H. Doran Company, New York. $2.00 net.)

The Enlarging Conception of God.—By Herbert A. Youtz. Serious-minded people today who are giving thought to religious problems will welcome this late contribution of Dr. Youtz. It is vigorous and vital, and carries its message straight to the heart. (The Macmillan Company, New York. 50 cents net.)

Paul's Doctrine of Redemption.—By Henry B. Carré. This study is an attempt to interpret the Apostle from the standpoint of his world philosophy. "Man's salvation is a chapter of cosmical history, as it unfolded itself to the dualism of Paul." (Macmillan & Co., New York. 50c net.)

It's All in the Day's Work.—By Henry Churchill King. The question Dr. King here considers is, "In what spirit are we to take life and to face its vicissitudes?" It is a book written from a man's point of view. (Macmillan & Co., New York. 50c net.)

Livelihood.—By Wilfrid W. Gibson. This poet has become recognized as the leader of modern poets of labor. There is no sentiment in his work; only realism, but with the light of human sympathy over it all. Mr. Gibson won fame by his volume issued a few years ago, "Daily Bread." (The Macmillan Company, New York. $1.25.)

The Twentieth Century Story of the Christ.—"An interweaving of the four Gospels," using the "Twentieth Century" translation into modern English. The harmony is arranged by Henry T. Sell, D. D. (Fleming H. Revell, New York. 50c net.)

The Land of the Prophets.—By Albert H. Heusser. The author of this book is a lecturer in the Department of Education of New York City and a member of the National Geographic Society. This is still another interesting and instructive story of travel in that land of greatest attractiveness to the serious-minded. The book contains a wealth of helpful illustrations, most of them from photographs. (T. Y. Crowell Co., New York. $1.50.)

Modern Messages from Great Hymns. By Robert E. Smith. This is not simply a series of stories of how the great hymns came to be written; the author goes further and elaborates the life messages they carry. Twelve hymns are considered, including, of course, "Jesus, Lover of My Soul," "Nearer, My God, to Thee," "Faith of Our Fathers," and "Lead, Kindly Light." There is an introductory note by Bishop Bashford. (The Abingdon Press, New York. $1.50.)

A Country Chronicle. By Grant Showerman. This is not a "great book," but it is a remarkable one. It is the story of a Wisconsin boyhood of a generation ago written in the language of a boy by a professor of Latin in a Wisconsin university. The illustrations are in perfect harmony with the story. If one wishes to shuffle off his adult matter-of-factness and sophistication, here is the whereby. (The Century Company, New York. $1.50 net.)

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — BY ORVIS F. JORDAN

### English Bishop Criticises Newspapers

The Bishop of Oxford has lately indulged in criticism of the British press for its failure to represent public sentiment in England accurately at the time of the German offer of peace. The Bishop said: "The German proposal, whatever lies behind it, is an occasion for us to make evident to all the world that we have always desired, and still passionately desire, peace; that we went to war, and are maintaining the war in the sacred cause of liberty, and that as soon as German aggressiveness has been publicly rebuked and discredited, and adequate security has been taken for European liberty and for its maintenance in the future, there is nothing we desire so much as peace."

### Catholic Laymen Will Go Into Retreat

The Passionist Fathers will provide Roman Catholic laymen of Chicago with the facilities of their monastery at Norwood Park, and these business men will use the week-end for special devotions and the study of religion at the hands of great missionaries of the church. The project has the approval of Archbishop Mundelein.

### Slight Increase for Churches of America

The expected spiritual reaction from the war has not yet arrived in America, for the leading denominations last year had just about their usual gain. The Methodists had 250,000 new members as their goal and actually secured 100,000. In England there has been an actual loss in church members, perhaps partly due to deaths upon the field.

### Robert E. Speer Visits Chicago

Robert E. Speer, missionary leader and secretary of the Presbyterian board of foreign missions, visited Chicago recently and spoke in a number of Presbyterian churches. His society was seeking to raise $200,000 in this city on a million dollar fund authorized by the General Assembly for advance work and equipment in the foreign field. With him were a considerable company of missionary secretaries and missionaries. The drive in Chicago met with success.

### Episcopalian Pension Fund Grows

The Protestant Episcopal church has set out to raise a five-million-dollar pension fund by March 1st. They report that four millions of dollars are already pledged, but many of the pledges are not good unless the whole amount is raised. Bishop Lawrence has the campaign in hand and he has a high-pressure campaign ahead of him to reach the goal within the stipulated time.

### Methodists Make Study of City Missions

Dr. M. P. Burns, secretary of the department of cities of the Board of Home Missions and Church Extension of the Methodist Episcopal church, spent a week in Chicago recently. He made complete tours of the downtown and outlying sections under the direction of the Rev. John Thompson, L. F. W. Lesemann, and Joseph L. Walker. Several conferences were held on Chicago's problems with Bishop Nicholson presiding at each conference.

### Armenian Relief Continues

The situation in Armenia continues to call for assistance, and it is said that many refugees are starving in the Caucasus. In one week recently $225,000 was cabled for the relief fund. One of the gifts much appreciated was $10,000 from Nubar Pasha, the European representative of Kevork V. Catholicos, Supreme ruler of the Armenian church. This makes a total of $30,000 given by Nubar Pasha during the war. He has his headquarters in Paris.

### Sunday School Leader Passes Away

Dr. George W. Bailey was one of the great Sunday School leaders of the world, having been a president of the World's Sunday School Association. He died recently in the Battle Creek Sanitarium. At the time of his death he was chairman of the committee on the next convention to be held in Tokio. He originated the slogan, "A million nickels from a million Sunday School scholars for a million testaments for a million soldiers." He was interested in securing a uniform usage in repeating the Lord's prayer throughout the English speaking world, and secured the appointment of a commission to work to this end. He will be long remembered as a devoted evangelical who saw in the Sunday School an organization of deep significance to the Protestant movement in religion.

### Federal Council Wants an Oriental Commission

The Federal Council of the Churches of Christ in America has been taking much interest in the oriental question and has a commission which undertakes to influence American and Asiatic sentiment in favor of peace. This commission recently asked the president and the Foreign Relations committee of the Senate to appoint a government commission which would confer with similar commissions of the Orient to arrange for the protection of orientals in the United States.

### Government Does Not Sanction Papal Decree on Marriage

The famous papal "ne temere" decree with regard to marriage has recently had an interesting test. This decree declares that marriage other than at the hands of the priest of the Roman church is not valid. In the Panama Canal Zone a couple were married by an Episcopal clergyman, and after the ceremony another license was taken out and the couple were married by a priest. The second license was issued in the maiden name of the bride. The priest in making a return on the license appended a statement of the Catholic position on marriage. The matter was brought to the attention of the Governor of the Canal Zone and he rebuked the Catholic priest for his aspersions on the Protestant ceremony and reminded him that his position as a government chaplain made it incumbent on him to show more respect to the laws of the United States.

### Ministerial Relief of Presbyterians

The boards of the Presbyterian church charged with the work of Ministerial relief have addressed an open letter to all the Presbyterian churches in the United States indicating that the increased cost of living should bring an increase of salary to the ministers. These boards state that their work is

made hard by the fact that so many ministers live on a wage that affords bare subsistence. The churches are urged to relieve the pastors from "temporal worries" and the need of pursuing "secular avocations."

### Many Clergymen Win Fame as Novelists

The ministers of America are furnishing their share of recruits to the literary profession. The Disciple writers, Harold Bell Wright and Peter Clark Macfarlane, are well-known. Basil King, who scored a success in "The Way Home," and who now has a story running serially in McClure's magazine, is a clergyman of the Protestant Episcopal church. He was at one time the rector of Christ Church, Cambridge. He recently gave a lecture before the Woman's Press Association of Boston on "Novel-writing as a Profession." The Roman Catholics take pride in the work of the Rev. Hugh Benson.

### President of China Dissatisfied With Confucianism

The new President of China is reported to be dissatisfied with Confucianism. He holds that it makes an essentially aristocratic order of society. He says: "The principles of freedom and equality inculcated by the Christian religion are bound to prevail in China. The young men and women in this land who have been taught these principles are to be depended upon. They make good, strong citizens of the republic."

### Plan to Utilize Speakers

The Church Federation of Chicago is planning to utilize the latent talent to be found in the churches of the city. A bureau of information is being established in which there will be a list of the men of the city who are available for service in Sunday Evening Club work. Already a large list has been gleaned of such talent. The churches are given free use of the information which has been gotten together.

### Seventh Day Adventists Aggressive in Chicago

The Seventh Day Adventists of Chicago have leased Willard Hall, in Woman's Temple, once owned by the national organization of the W. C. T. U. In this hall the Adventists propose to bring their message to the more immediate attention of the city. The sermon subject on the first Sunday dealt with prophecy, the topic being, "What the Bible Says About the Turk Leaving Europe."

# The Sunday School

## "But What Are These?"

**The Lesson in Today's Life***

BY JOHN R. EWERS

"There is a lad here who has five crackers and two sardines—but what are these among so many?" How human? There you are. I would like to do something in the Sunday School or in the Church—but look at my meager preparation, my miserable limitations—what can I do? THERE IS NOTHING MORE CHRIST-LIKE THAN MAKING A MAN BELIEVE IN HIMSELF! I am persuaded that the great reason why so many people drag on a colorless, nominal church-life is because no one inspires them to believe that they are worthwhile, that they have something valuable to give.

*Rev. John R. Ewers*

Jesus put Philip to the test. "How can we ever feed this big crowd?" he asked. Jesus knew all the time what could be done, but he wanted to develop faith in his disciple. "I declare I don't know," Philip answered, "there are five thousand folks here, the biggest crowd I ever saw at one of your meetings and our money bag is about empty. Why, it would take five-hundred dollars to feed this crowd! Lord, I give it up." But there was another disciple standing near. He was thinking while Philip was talking. Three times this man appears in the gospel narratives—and every time he brings someone to Jesus. He was a bringer. He delivered the goods. He brought things to pass.

* *

Andrew—God bless him. If it were not for the Andrews in our churches we would close the doors. There are some problems that cannot be worked out by plain mathematics. How can we build our new church? Philip cannot get the answer. "It's not in the wood," he says. How can we build up our Sunday School? Philip cannot make it out. But Andrew can. Lyman Abbot says, "It isn't what you can do, but what you *and God,* working together, can do." That is the formula without which the answer to your problem cannot be obtained. Let X equal God. Andrew plus a boy plus God equals success.

"There was a lad there." Don't overlook that boy. The boy is overlooked about every place else. Bob Burdette used to tell us how the boy was always given the poorest room in the house for his room. He must not scratch the furniture; he must not yell; he must not be noticed. Churches are built for pious old-folks, whose miserable habits are all formed! There is no place for the boy except a cob-webbed room in the tower that cannot be heated, or a musty room in the basement. Then you come to the morning service and the reporter writes: "NOT a lad there." Jesus saw the lad. He used that boy. He made that boy believe that he was the most important thing on the map. What a picture—Andrew bringing up that chap with his little lunch rolled up in a handkerchief—five thousand hungry folks waiting to be fed—Jesus smiling on that boy—taking his lunch and blessing it into a banquet!!! "There was a boy there"—Jesus knew it. Jesus got along with boys. Boys may flee from the church, but they would like the real Jesus. There is something wrong with a boy-less church. The thing that is wrong is that Jesus is not in that church.

* *

"But what are these?" Does it not show how Jesus can take the little we have and multiply it? A greater miracle is being performed today. A man invests his little and Jesus multiplies the power of his personality. Look at John Mott—one of the world's greatest citizens—a few years ago a young man modestly giving his little to the Y. M. C. A. Look at Eliott Osgood, going out as a young doctor to China and God has given him the entire city of Chu Chow. Not only does God wonderfully multiply a man's personal power, but He allows him to kindle other men. The seed becomes a tree. What would happen if, in a given church, each and every member would devote what power was possessed! Miracles would follow. Thousands would be converted. Throngs would attend Sunday School. "She hath done what she could"—more than all the rest put together.

*The above article is based on the International Uniform lesson for March 4, "Jesus Feeds the Five Thousand." John 6:1-21.

# Social Interpretations

By ALVA W. TAYLOR

### Marvelous Growth of the Y. M. C. A.

The International Committee of the Young Men's Christian Association is asking for a total of $2,000,000 for next year's running expenses. The growth of the Y. M. C. A. is one of the phenomenons of our times. There were last year more than a million and a half young men in their Bible classes; double the number of ten years ago. A round million were enrolled in physical culture classes. It will thus be seen that the charge frequently heard to the effect that the Y. M. C. A. operates more on the physical than on the spiritual plane is illy put. Nine million dollars were invested in buildings last year, and there is a total of $100,000,000 in buildings in North America alone, with an annual expenditure of $14,000,000. There are now 3,000 associations, with new ones being added daily, and it may be confidently predicted that the three-quarters of a million membership will soon reach a round million.

The marvelous success of the Y. M. C. A. is due to three facts. First, it ministers to the all-round life of young manhood, making religion practical in its service to body, mind and soul; second, it uses social service methods and works seven days per week, day and night; third, it unites all evangelistical forces.

One of the broadest fields of its modern development has been in foreign lands. A striking instance of success is the Shanghai association, with its 1,500 adult and 1,200 boy members, and its budget of $100,000 a year, every penny of which is raised in the city of Shanghai. Its foreign work is not done, however, altogether in foreign lands, for last year it reached down into the factories and the foreign quarters and instructed 130,000 men in English, American citizenship and evangelical Christianity.

Its most striking piece of work is at present being done behind the battle lines and in the camps of war prisoners in all lands. Our country gave last year $800,000 to this work and opened 500 camps for soldiers and war prisoners in Europe, and England alone contributed $4,000,000 to the Y. M. C. A. "huts" in France. More than $1,000,000 will be spent on this work the coming year, and the opportunities on purely evangelistic lines are without equal in our time.

* * *

### Increasing Wages and a Decreasing Wage

The Secretary of Commerce and Labor states that more than 1,000,000 workers in this country have had their wages raised from 7 to 10 per cent in the last two months. Perhaps 5,000,000 working men have been given a like raise since the cost of living began its rapid ascent, but there are 30,000,000 wage earners in this country, and the cost of living has gone up fully 30 per cent. It will thus be seen that though the amount of the wage has increased about 10 per cent for a large number of wage earners, the actual wage received, even by those who have been granted the increases is, measured by its buying power, steadily decreasing, while of the millions who have received no increase we may well wonder how they are able to live at all.

* * *

### Japan's Start on Social Legislation

Japan's new factory laws, which prohibit the employing of children under 12 years for heavy work, and boys under 15 and all women from laboring more than 12 hours per day, have recently gone into force. To the modern humanitarian and social worker it leaves factory conditions in Japan in a semi-barbarous condition yet, for it neither prohibits child labor nor puts the working day on a really humane basis. The significant thing, however, is that Japan has made a start in the right direction. It will pay Western industrial factors immensely to promote that type of missionary work in the Orient which will seek to bring their social and industrial conditions in terms of working day and wage more nearly to the Western standard, for ultimately we must meet the competition of Japanese and Chinese factories with their cheap wage scale. Promoters of missions may well stand appalled before the inhuman conditions that must follow the introduction of a factory system in the Orient on the present meager wage and unlimited working time prevalent in those countries; and if we are not humane and Christian enough to be interested in this viewpoint, then we should be interested from the more selfish fear of the competition between cheap Oriental production and that more expensive Occidental production which is made necessary by our higher standards of living.

* * *

### Church Dogma and Prohibition

The strictly sacramentarian dogma held by one or two ecclesiasticisms stands impiously in the way of the "bone dry" prohibition laws now being considered in practically every prohibition state. In Arizona the Catholic archbishop protested to the extent of bringing the whole matter to the supreme court, where, fortunately, morals triumphed over his protest, but in Kansas the protest of this type of church (and they are not all Catholics by any means) have availed to bring an exception clause into the "bone dry" bills now before the legislature. Could there be a more exasperating type of ludicrousness than that of a church being the only institution in existence that prevents the application of absolute prohibition for the sake of common morals?

* * *

### Vote for State Control of Liquor Traffic

The Church of England Temperance Society had an all-day debate not long ago over a proposition to stand for state control of the liquor traffic. The vote stood 50 to 29. Canon Horsley was the floor leader in favor and Canon Masterman was opposed. This proposition means that the government would purchase the saloons and run them.

* * *

### Catholics May Lose State Aid

Recent agitation in Chicago has resulted in a lawsuit to determine the legality of Cook county paying money into Roman Catholic institutions for the education of children committed to these institutions from the juvenile court. The decision in the lower court is against the church. If this decision stands on appeal, the church will lose a total income of $250,000 per year which has been derived from the tax-payers of Cook county.

# Disciples Table Talk

### First Church, Kansas City, Installs New Pastor

Through a bitter storm a large congregation, representing all Kansas City Discipledom, foregathered at First church on Sunday afternoon, Feb. 4, to install the new pastor, J. E. Davis, recently pastor of Central church, Spokane, Wash. The various "charges" were given by Dr. George H. Combs, L. J. Marshall, W. F. Richardson (Mr. Davis' predecessor), Dr. Burris A. Jenkins and Rev. W. S. Abernathy of First Baptist church, who spoke on behalf of the Union Ministerial Alliance of Kansas City. Dr. Davis has now been with his new work three Sundays and has made a reassuring impression on his congregation and all who have come into contact with him.

### Indiana Pastor Ministers to Railroad Men

New fields of opportunity are continually opening up to the pastor who is alert. Huntington, Ind., is a railroad town, with many factories. E. W. Cole has ministered to First church, Huntington, for nine years, and has a profound influence throughout the town and community. He has recognized his opportunity with the railroad men of the town and the railway management has not been slow to appreciate what Mr. Cole is doing for the employes. Many noonday meetings are held at the shops. Recently Mr. Cole gave a series of talks at these meetings on "The Crime of Inefficiency." The officials of the railroad, as well as heads of some of the factories, are continually sending to him men who imbibe freely, and the pastor frequently gives an hour's time in conference with them, advising them as to the moral equipment necessary for their work. Many of them sign the pledge, and very often the officials of the railroad require the men to bring a letter from Mr. Cole before they will accept them back to their work.

### Roy K. Roadruck to Promote Sunday Schools in the Northwest

For three years Roy K. Roadruck has served the Kentucky Sunday schools as their associate state evangelist, and from the good words of countless Kentucky leaders he has become a most popular leader. So popular has he become that a larger field has called him. On January 15 he resigned from the Kentucky work to accept the responsibility of secretary of the Northwest District, comprising the states of Idaho, Montana, Washington and part of Oregon. Mr. Roadruck was trained for his task in the University of Michigan and the Ann Arbor Bible Chair. He succeeds F. E. Billington, who has done valuable work in the difficult Northwest District.

### Dedication of Howett Street Church, Peoria

For many years the Howett Street congregation of Peoria, Ill., has been laboring in a small frame mission building. There is now a strong organization, representing an active membership of 290, a Sunday school which cannot grow any larger for lack of room, and one of the most efficient women's organizations in the state. The new building, which was dedicated on last Sunday by George L. Snively, has a total seating capacity of about 1,000, and has a beautiful auditorium, a modern Sunday school plant, club rooms, dining rooms, etc. The plant represents an expenditure of nearly $35,000, but has an actual value of $45,000, for much money was saved on the building by the handling of subcontracts. F. Lewis Starbuck is the present minister, having come to the work a little over a year ago. He is evidently the right man for this task, as he has been quite successful in all branches of the work.

### C. M. Smail to Study in Columbia University

C. M. Smail, who has resigned from the work at Beaver Falls, Pa., to assume the pastorate of the Borough Park church, Brooklyn, N. Y., announces that he plans to attend Columbia University in a very short time. Mr. Smail graduated from Yale in 1910, and since then has served as pastor at Greensburg and Beaver Falls, Pa. For two years he has been president of the Beaver Falls Ministerial Association. During the three and one-half years of Mr. Smail's ministry there 227 members were added to the congregation. During this period $3,000 was paid off on an indebtedness on the church building. Mr. Smail is already entering upon his new

# Our Readers' Opinions

## WHY WORRY OVER IT?

Editor THE CHRISTIAN CENTURY:

A few weeks ago there appeared in the CENTURY an article from the pen of E. B. Barnes, in which he quoted a letter from an author of repute who had written a book on Christian Union. In his book, in which he gave credit to a number of denominations that had been advocating Christian union, no credit or even mention was made of the contribution of the Disciples of Christ to that cause.

Mr. Barnes is not the first of our brethren to wonder why the Disciples were ignored when Christian union had been our plea for more than a hundred years. Others have spoken and written in regard to the matter, but why should we worry? We know that when the union of all God's people was first agitated and a movement set on foot for the accomplishment of that end, it was opposed by all the various denominations and its advocacy ridiculed, but those who came out of the denominations were not to be deterred and, in spite of the combined opposition of the denominations, continued the advocacy of union and continued to grow until they now number more than a million and a half of people.

Christian union, which a hundred years ago was so unpopular, has become popular, and in probably every denomination there are many now advocating it. Why should the Disciples of Christ not rejoice over the fact? Why should they ask credit for themselves in bringing about this result? Is it not enough for them to know that the work in which they have been so long engaged is about to be accomplished and the prayer of the Master answered that his followers may all be one? Let us give God the glory and press on. Let us not be like the children mentioned by our Lord who said in sorrow to their companions: "We have piped unto you, but you did not dance." Why not accept the situation philosophically, and be not as the seventy who returned to the Master reporting exultingly that even the demons were subject unto them, but let us, as the Master advised them, rejoice that our names are written in the Book of Life.

It is not the way of the world to give credit to reformers even when they reluctantly or otherwise adopt their views. For nearly fifty years the Prohibition party has been in existence. It has labored in season and out of season in the advocacy of prohibition. That cause is now popular. Its advocates are found in the various political parties, but do they give credit to the Prohibition party for their change in views? Not at all. Yet had it not been for the work of the Prohibition party can anyone believe the great cause would be so near accomplishment?

And so it is with the Disciples of Christ. They have consistently advocated the cause of Christian union for many years. It seems as if the end is near. Let us rejoice over the fact and give God the praise.

S. J. Clarke.

**DON'T**

Neglect to read John R. Ewers this week on "But Where Are These?" Mr. Ewers is writing the most pungent, practical and modern treatment of the International Uniform Sunday School lessons being published anywhere today. There is no doubt about it. Your adult and young people's class members should have The Christian Century and this very unusual weekly article by Mr. Ewers. It will mark the beginning of a new epoch in the class. Write for best terms—Office Manager.

Brooklyn work. The Beaver Falls congregation gave a reception for the retiring pastor and his wife and presented them with tokens of their regard.

### Oklahoma Pastor Fights Vice of City, Then Resigns

J. C. Burkhardt, pastor at Muskogee, Okla., First church, after a sensational sermon denouncing some members of the local congregation as "gamblers, drunkards and adulterers," tendered his resignation to the board, according to a report coming in an Oklahoma City newspaper.

### New Jersey Pastor Preaches on "Protestors"

W. M. Haushalter, of Park Avenue church, East Orange, N. J., has been preaching a series of sermons under the general theme, "Beyond Protestantism." The following were the several themes discussed: Joan of Arc: The Protest for God's Leadership. Francis of Assissi: The Protest for Service. Martin Luther: The Protest for Righteousness. John Calvin: The Protest for Truth. John Wesley: The Protest for Evangelism. Ralph Waldo Emerson: The Protest for Tolerance. Mary Baker G. Eddy: The Protest for Healing. Alexander Campbell: The Protest for Unity.

### Lawrence, Kan., Church Has "Financing Association"

Less than a year ago there was organized in First church, Lawrence, Kan., what is known as the First Christian Church Financing Association, the purpose of which is to raise money to liquidate a debt on the church building entirely apart from the raising of funds for current expenses. Much of the indebtedness has already been cancelled, and in a short time it is hoped the church may be entirely free of debt. Arthur K. Braden is president of the organization, which held its annual meeting a few evenings ago.

### Men's Class Establishes Employment Bureau

The Men's Bible class of the church at Columbia, Mo., had an attendance of 138 on a recent Sunday morning, which was nothing unusual for this organization. A late move of the class is to establish an employment bureau, with the purpose of securing work not ony for members of the class, but also outside the class and throughout the community. The bureau will have its headquarters in the law office of one of the leading members of the class. A committee of three was appointed to have charge of this new feature.

### Missionary Education for Christian Endeavorers

Each year a large number of Christion Endeavor societies use the Endeavor Day program furnished by the Foreign Society, on other dates in February or March. Sometimes they have other plans for Endeavor Day, yet do not want to miss the educational value of these splendid programs. The one this year, "Life Lines Across the Sea," is exceptionally fine. The supplies are sent free of charge if an offering will be taken for the orphanage work at Damoh, India. Write S. J. Corey, Box 884, Cincinnati, O.

### B. G. Reavis as Evangelist

A. L. Cole, who is now serving the church at Brookfield, Mo., writes that an evangelistic series has just closed there, led in the preaching by B. G. Reavis and in the singing by R. W. Pollock. Speaking of Mr. Reavis, Mr. Cole says he is "unconventional, lovable, sympathetic and severe. He knows nothing of the sectarian vocabulary. The scriptures are interpreted in terms of today's life." Mr. Pollock is praised also as a chorus leader and personal worker. Twenty adults came into the church during the meetings.

### Graham Frank Addresses Kansas City Disciples

The annual banquet of the joint board of the Disciple churches of Greater Kansas City will be held on February 16, at the Independence Boulevard church. Graham Frank, of Liberty, Mo., will make the address of the evening. The joint board is made up of the pastors, elders and deacons of all the Kansas City churches. The annual banquet is attended by these officers and pastors and their wives. There is usually an attendance of about 500.

### Danville, Ill., Pastor Discusses Religious Press

B. H. Bruner, pastor at Third church, Danville, Ill., read a paper a few days ago before the Danville Ministerial Association on "The Religious Press." Mr. Bruner stated that: "The future of the religious press in America rests with the churches themselves. Leaders of the church should urge their friends to take more interest in religious magazines. The religious press should and would be one of the greatest forces for character building in America if the church people would do by them as the general public does in supporting the newspapers, who print the news of the world as it happens from day to day."

### Colorado Pastor Leads in a Better City Campaign

Interest attendant upon similar services recently conducted at First church, Loveland, Colo., has led Pastor J. E. Lynn to arrange a second symposium of ten-minute talks for Sunday evenings by prominent citizens on the general theme, "A Better Loveland." Topics considered are "Better Streets," "Better Lights," "Better Looking," "Better Health," "Better Public Spirit," all given by men who know. Mr. Lynn is giving also on the same evenings a series of sermons on "A Better Church," considering the following sub-topics: "The Church with a Social Message," "The Church a Community Force," "The Church Conscious of the Weakness of Denominational Divisions," "The Church Praying for the Union of God's People," "The Church with a World Consciousness."

* * *

—A. L. Huff, of Benton, Ill., recently visited Charleston, Ill., with a view to considering the pastorate there, recently made vacant by the resignation of J. McD. Horne.

—Frank B. Ward, of Pomona, Cal., has been chosen director of religious education at Union Avenue church, St. Louis, Mo.

—J. N. McConnell, of the McMinnville, Ore., church, who lay unconscious for three weeks with paralysis, is reported better, with hope for recovery.

—John A. Tate has been formally installed as pastor at South Side church, Richmond, Va. George W. Kemper, pastor at Hanover Avenue and president of the Richmond Ministerial Union, presided over the installation services, which were held on January 28. Mr. Tate succeeded F. W. Long, who is now at Clif-


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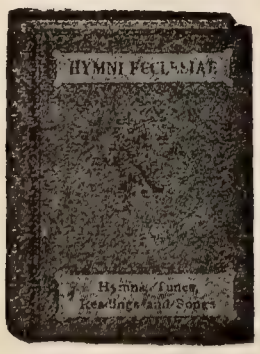

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ton Forge, Va. Mr. Tate is a Bethany man.

—E. B. Barnes, of First church, Richmond, Ky., preached on January 28 upon the topics, "Religion and Money" and "Religion and Marriage."

—The Christian Endeavorers of First church, Berkeley, Cal., will have charge of the evening services there until a new pastor is found to succeed H. J. Loken.

**NEW YORK** A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—First church, Wellington, Kan., held a special Lincoln service on last Sunday morning, with the local G. A. R. and Woman's Relief Corps organizations present in a body. H. W. Hunter, the pastor, preached a special sermon.

—Roy E. Deadman reports that one-fifth of the receipts of the church at Auburn, Neb., last year were contributed to missions. The missionary offerings amounted to $800. Mr. Deadman recently dedicated a church at Guide Rock, Neb.

—W. C. Macdougall, of the Waukegan, Ill., church, reports fourteen accessions to the membership there since last report.

—L. E. Brown, of Connersville, Ind., church, has been holding a series of meetings at Englewood, Indianapolis, assisting E. E. Moorman, pastor.

—W. E. Sweeney, of First church, Evansville, Ind., has received a call to Birmingham, Ala., but at last report had made no decision as to a change of field.

—J. H. O. Smith, of Metropolitan church, Chicago, spoke at the Central Y. M. C. A. of the city on last Sunday afternon, discussing the topic, "Christ's Way of Winning Men."

—First church, Ralston, Okla., has just dedicated what is said to be the finest church building in the county. It is of native sandstone. Lots have also been purchased for a parsonage.

—Liberty, Mo., congregation recently had as guests E. E. Violett and C. C. Morrison.

—C. F. Pickett, a graduate of Bethany college, and more recently of the Yale School of Religion, has been appointed to the state Bible school superintendency of Georgia.

—This week is being held in Little Rock, Ark., a school of methods, in which the workers are the secretaries of the national organization and also Clifford S. Weaver and S. W. Hutton, of Texas. The school is in session at First church, to which B. F. Cato ministers.

—Frank Lowe, Jr., field secretary of the national Christian Endeavor organization, was the principal speaker at a three-day conference on evangelism held in St. Louis under the auspices of the Christian Endeavor local union.

—N. S. Haynes, pioneer Illinois Disciple leader, is reported as having recovered from the cerebral congestion of the blood vessels which laid him low a few weeks ago, but he is now suffering from neuritis and is in pain much of the time.

—The young men of the Y. M. C. A. Bible class of First church, Lincoln, Neb., will have charge of the evening service at First church on February 21.

—Lawrence Dry, assistant pastor at First church, Lincoln, Neb., was the speaker at a union Christian Endeavor service at Crete, Neb., during Christian Endeavor week, early this month. Mr. Dry also had charge on Christian Endeavor day at First church, Lincoln. This was made a day of decision for the young people of the church.

—There are now ninety-five tithers in the Marshall, Tex., church, to which G. F. Bradford ministers. This is about 31 per cent of the entire membership.

—The Texas School of Methods will be held at Central church, Waco, Tex., February 19-23. F. N. Calvin leads in the work at Central.

—Ernest C. Mobley, of Amarillo, Tex., gave an address at a men's banquet at First church, Quanah, Tex., speaking on the topic, "Man's Part in the Master's Plans."

—O. F. Jordan, of Evanston church, Chicago, gave his lecture, "The Soul of a Boy," before the Twentieth Century Club of Evanston on February 5, and received prominent notice of his talk in the town's leading newspaper. Mr. Jordan will also give this lecture before a number of parents' associations of the public schools. He lectured on Thursday night of last week in his former parish, Rockford, Ill., speaking at a men's banquet on the theme, "Men and Religion."

—Howett Street church, Peoria, boasts a "Thousand Dollar Team" of men which saved the church there over a thousand dollars by themselves installing the furnace in the new building, putting on the roof and donating sheet metal for the work.

—Wm. Ross Lloyd visited the church at Russellville, Ky., last Sunday, with a view to considering the work there.

—The Eureka College glee club has just completed a short tour, visiting the following places: Magnolia, Gridley, Fairbury, Watseka and Chicago.

—W. T. Brooks and Frank McDonald are holding a remarkably successful meeting at First church, Vincennes, Ind., where E. F. Daugherty ministers.

—The church news committee of the Waukegan, Ill., church reports that the leadership of W. C. Macdougall there is very fruitful of results. One of the best of these results is "a new spirit throughout the entire congregation." A $1,000 church mortgage was recently burned, over $2,500 was raised for various purposes, and many improvements on the building and equipment are being made. The congregation is noticeably taking a larger part in the work of the community.

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**Who can withhold a Day's Wage from these representatives at the front?**
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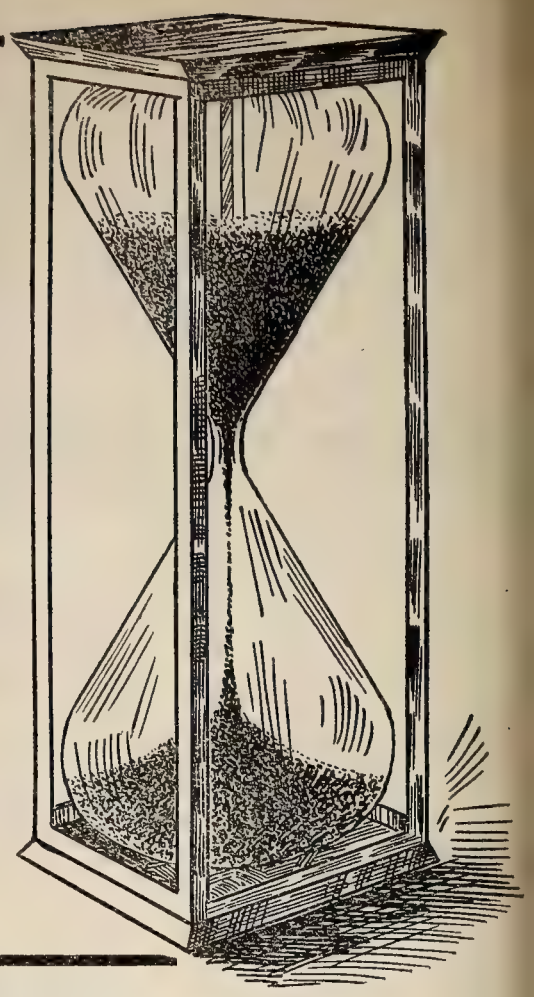

# New Plan for Illinois Work

[The State Board of the Illinois Christian Missionary Society met at the office in Bloomington Feb. 6. A number of items of special interest were discussed, but chief among them was the new plan of state and district work. This matter is of such vital concern to the 100,000 Disciples of Illinois that we feel it should have the place of a news letter in this issue. We invite the frankest discussion and the most earnest cooperation on the part of the brethren. We make no argument in favor of the plan, but are content merely to state it. It represents the best we can do in an effort to put our state work on a better basis.—H. H. P.]

### A Plan of State and District Work

At a meeting of the state board held during the state convention last year in Peoria, a special committee was appointed to consider a new plan of state and district work. That committee consisted of the following brethren: District Secretaries C. C. French, Adam K. Adcock and C. C. Carpenter; S. H. Zendt, chairman of the state board; Walter S. Rounds, secretary of the state board; and State Secretary H. H. Peters.

The special committee met in Bloomington Sept. 28, 1916, and drew up a program of procedure. This was approved by the state board at its regular meeting Nov. 8, 1916, and is herewith submitted to the brotherhood in Illinois:

1. In order to a more systematic and effective prosecution of the missionary work of the state a new district method of organization is proposed. The present district groupings shall be abandoned, and the present district organization shall cease to be, upon the adoption of the new method of organization. The state shall be divided into five districts, exclusive of Chicago, which shall be a district of itself. This latter district shall conduct its missionary work independently of the state board, though in all matters of fellowship it shall be considered an integral part of the Illinois Christian Missionary Society.

2. Each of these five districts shall hold an annual convention, at which there shall be elected a president, vice-president and secretary-treasurer. The five district secretary-treasurers thus elected, together with the secretary of the Chicago Christian Missionary Society, shall be, by virtue of their office, members of the state board of the Illinois Christian Missionary Society.

3. A district evangelist shall be appointed to serve in each of the five districts of the state. The work of the district evangelists shall be to aid weak churches, to restore dead churches, to organize new churches, to bring together groups of churches for ministerial support, to enlist churches for missionary giving and in general to aid the churches in achieving greater usefulness.

4. These district evangelists, together with all paid workers in state or district work, including all Bible School, Christian Endeavor and similar church activities, shall be appointed by and shall be responsible to the state board of the Illinois Christian Missionary Society.

5. All money raised for state and district work, including Bible School, Christian Endeavor and all similar state and district activities, shall pass through the state treasury and credit shall be given only for funds thus received. All workers in state and district work, including Bible School, Christian Endeavor and all similar state and district activities shall be paid from the state treasury. The districts shall not maintain separate treasuries. The expense for district conventions and similar purposes shall be paid from the state treasury, and money raised for district conventions and similar purposes shall be sent to the state treasury.

6. The matter of living links shall be left with the state secretary and a special effort shall be made to secure living link connections for mission churches as they are established. In this manner it is the hope that we may perpetuate the work we thus establish.

7. The grouping of counties into districts shall be as follows:

Southern—Alexander, Pulaski, Massac, Hardin, Pope, Johnson, Union, Gallatin, Saline, Williamson, Jackson, White, Hamilton, Franklin, Perry, Randolph, Wabash, Edwards, Wayne, Jefferson, Washington, St. Clair, Monroe, Lawrence, Richland, Clay, Marion, Clinton, Madison.

East Central—Crawford, Jasper, Effingham, Fayette, Bond, Clark, Cumberland, Shelby, Christian, Montgomery, Edgar, Coles, Douglas, Piatt, Moultrie, DeWitt, Macon.

West Central—Macoupin, Jersey, Calhoun, Greene, Sangamon, Morgan, Scott, Pike, Logan, Menard, Cass, Brown, Schuyler, Adams, Mason, Tazewell, Fulton, McDonough, Hancock.

Northeastern—Varmilion, Champaign, McLean, Livingston, Ford, Iroquois, Kankakee, Grundy, La Salle, Kendall, Will, DuPage, Kane, Lake, DeKalb, McHenry, Boone.

Northwestern — Woodford, Peoria, Knox, Warren, Henderson, Stark, Marshall, Mercer, Putnam, Bureau, Henry, Rock Island, Lee, Whiteside, Ogle, Carroll, Winnebago, Stephenson, Jo Daviess.

Chicago—The territory covered by the Chicago Christian Missionary Society.

8. In making the transition from the present method of organization to the new the following method of procedure shall be followed:

1. The state secretary shall present the new plan of organization to each district convention in the spring of 1917 for ratification. Upon ratification the various districts shall vote to dissolve their organizations on Sept. 30, 1917.

2. The state secretary shall then present the new plan of organization to the state convention in September, 1917, for ratification.

3. Upon ratification the new method of organization shall become operative Oct. 1, 1917.

4. The state board shall then, at the close of the state convention in 1917, and before Oct. 1, 1917, appoint district officers, namely, a president, vice-president and secretary-treasurer, for each of the five districts in the state, to serve until the district conventions meet in 1918, when the districts shall choose their own officers.

H. H. Peters,
State Secretary.

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# THE CHRISTIAN CENTURY

Vol. XXXIV February 22, 1917 Number 8

## Our Religion Does Not Face Defeat!

Editorial

## The United States On Trial

By Jenkin Lloyd Jones

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* * *

The Christian Century desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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But with a very little help it may do so! Today, the 22nd of the month, little February is already ahead of big December in receipts for renewals and new subcriptions to The Christian Century; and December was the biggest month in our history until January came along and beat it by a 50 per cent gain.

The next six days will tell whether February can beat January or not.

It is going to be an excitingly close finish.

Every friend of the "Century" is, of course, shouting for February.

Send your own renewal during February.

And do some quick work in the next six days to secure a new subscription or two—or three!

It is not unlikely that your own individual effort will decide the race.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV FEBRUARY 22, 1917 Number 8

# Christianity's Opportunity

OUR RELIGION DOES NOT FACE DEFEAT.

The war is, of course, a violent antithesis to the things for which Christians stand. The slaughter of millions, the economic waste, the deepening of hatreds are all hateful in the sight of God and are deplored by Christian people everywhere.

These things, however, give an added significance to the missionary propaganda. It is no accident that the missionary work of the world has gone on even faster by reason of the world's trouble. The work of missions is organized international good-will. It is a moral substitute for war, engaging the heroism of our young people and diverting the human instinct of conquest and turning it to a constructive treatment of world problems.

It is in the midst of the war conditions that great changes have taken place in the world which afford the Christian propaganda new opportunities of victory.

★ ★

Perhaps the most astonishing of all situations is that which has come in the Moslem world. During the past century, the Sultan of Turkey spent much effort in creating and fostering a Pan-Islamic feeling among 230,000,000 adherents of that faith. It was believed by many that the Sultan could order a holy war that would fill the world with the strife of a new religious war.

Instead of that, the authority of the Sultan has been repudiated by nation after nation of Moslems. Moslem fights against Moslem in the present world war no less truly than Christian against Christian. The Arab has declared his independence of the Sultan and taken possession of the holy places of the faith in Arabia. The religious leadership of Turkey among the Moslems has passed. At the same time, new questionings have arisen among the intelligent Moslems of the world. Their dream of a great Mohammedan theocracy has vanished. With this ended, the ethical and social ideals of Christianity are making their appeal with great power.

South America has recently come into the focus of the world vision. She is no longer the forgotten continent. The war is bringing into relief the fact that it is foolish for the people of the world to fight for the chance to overpopulate Europe when a great continent of undeveloped resources lies at hand for development. After the war there will flow into South America a great stream of immigration.

The spiritual poverty of the religion of South America will be remedied by the presence of an active and resourceful Protestantism entering the field. The atheists and agnostics of the universities will be given an understanding of a type of Christianity not inconsistent with their scientific ideas and their philosophical beliefs.

In Japan, it is clear that the issue now is Christianity, or no religion at all. In the Imperial University of Tokyo, of five thousand students, eight were reported as Shintoists, fifty as Buddhists, sixty as Christians, 1,500 as atheists and 3,000 as agnostics. This shows that the country will not remain loyal to the old religion. It may try for a time the exceedingly dangerous experiment of being a people without a faith in Deity.

High in government circles and among the educated leaders of the country stand the native Christians. Though relatively few in numbers, these men possess influence far beyond their numerical strength. They are the only men in all Japan who have well organized ideas for the reconstruction of Japan into a thoroughly modern nation.

China is a particularly fertile field for the missionaries of the United States. The magnanimous treatment accorded this nation by our own has resulted in a deep-lying friendship for us in China. This is a circumstance that is of God. If Japan now leads the Orient, in the end it will likely be China. She has the population. She has many national traits that fit her for the position of a world power. If the individualism of the Chinese could be tempered with the sense of social responsibility, which is the spirit of Christianity, we should have a nation equipped for the great work she has before her.

With the destruction of the ancient classics as the basis of government preferment and the coming in of modern education, the inertia of the Chinaman is broken down. He is now in the most impressionable stage of his entire history. He waits upon the ministry of the missionary to become a disciple of Jesus Christ.

Nothing more archaic and incompatible with the modern spirit could be imagined than the social structure in India. Science and democracy, those powerful twin forces that have wrought in Christendom so powerfully, will work even more striking changes in India.

★ ★

The world has grown to be very small. Lincoln said that our nation could not endure half slave, half free. There is a deeper sense in which we can insist that the world cannot go on half Christian and half pagan. Modern communication and means of travel have brought all sections of the world into daily communication. We will have, after awhile, a universal culture. In those days we shall also have a catholic religion, the religion of Jesus Christ freed both from Romish excrescences and Protestant sectarianism.

It is in the midst of a world situation like this that the Disciples of Christ take their missionary offering this year. The facts should bring a mighty response from our people, who live now in the richest nation in all the world.

# EDITORIAL

## GETTING INTERESTED IN THE BIBLE

IT WAS one of the paradoxical statements of the late President Harper that the Bible is the best known and the least known of all books. It is the best known because nearly everybody has a copy. It is the least known because so few read it and fewer still know what it means.

Many of us have found, when we have undertaken to interest people in the Bible, that the road was a difficult one. We were met with evasions and excuses when it was proposed to study the Bible systematically. There must be a reason why the Bible should be at once the fundamental book in Christendom, and yet be a book which is neglected by so many.

We think we find that reason partly in the failure to let the book tell its own story. A great many people have come to the Bible seeking reinforcement for their religious views. A formidable text satisfied them that they need look no further.

There are great numbers of people, too, who have undertaken to understand an ancient literature without taking the trouble to study the environment in which its characters lived. Much light is being shed upon holy scripture these days by modern research in archæology and history. The best commentators know how to bring us this help in the most usable form.

The Bible needs to be read from the viewpoint of our natural interests. It is a great literature adapted to all stages of human life, but certain parts meet special needs. The children will find their hero stories, the young man his ideals, the mature man his thoughtful sections and the old man his hopes. The wise guide to those who would know the Bible will help them to find the literature which they need for their personal use.

The Bible is a book with a point of contact with modern life. It discusses many problems that are fundamental to us today. The wise teacher will know how to point all of this out as he goes along.

When the Bible is rightly presented it is the most interesting of all books.

## THE LAYMAN'S PLACE IN THE CHURCH

THE clergy and the laity are not sharply distinguished among the Disciples, with their democratic conceptions of religion. Yet the difference in function between the specialist in church work, such as the minister is and the layman who works in the church on occasion, is not to be ignored.

First of all, it is to be noted that the modern church could not exist without the lay worker. A vast body of activities depend upon a form of volunteer service which cannot be superseded with talent which is employed for money. When we think of the labors of women's societies, Sunday school teachers, official boards and all the rest, this becomes quite obvious.

While this is all so apparent, yet there are many laymen in these days who carry heavy burdens in their secular business and who feel that they cannot do anything else. When they go to church, they like to go where there are no demands upon them other than to give the hour which is taken up with the service.

Yet some of the great men of the world are active workers in the church. The president of the World's Sunday School Association is a Sunday school superintendent and goes home from parliament every week-end to be with his own Wesleyan Sunday school. And there are many other men of great prominence who are also well known for their interest in religious work.

The lay people of the world have a very advantageous position from which to work. While they have not expert training for religious work, they are above all suspicion of professionalism. The testimony of the man of the pew is always taken at par in religious matters, especially if his life squares with his professions.

The task of the church today is to get more lay workers. A study of a church directory is often a rather disappointing thing. It is seen that relatively few people carry the burdens of lay activity. When the church can be organized to utilize all of its power, the world will grow better at a greatly accelerated rate.

## THE MINISTER'S SALARY

THESE are great days for capital and labor. We read continually of the enormous dividends that have been declared on various kinds of war stocks. "Cutting melons" is a favorite diversion for the American people.

Unionized labor has also been well cared for. The increase of wages paid during the past year is said to amount to seven billions of dollars. The American workingman has had an average increase of income of fifteen percent. Some kinds of mechanics have been offered as high as two dollars an hour for their time. Meanwhile, the living expenses have soared, requiring thirty-five percent more money in order to cover them.

The professional people of the country, however, face this higher living expense with but little if any more money. The average income of doctors, lawyers, preachers and teachers is said to be $700 per year. The logic of this is all against securing an education. We hear of preachers going back to hand labor to better their circumstances. There are school houses where the teacher would be better paid if she did the janitor work.

This injustice of economic condition works an especial hardship upon the minister. The minister's library costs more and more, for books and periodicals increase in price. Everything he uses is going up, and yet in most churches the salary remains stationary.

Unless the salary question in our churches becomes a live issue, we shall lose many good men from our pulpits. It will be argued that these men ought to "sacrifice." They have been ready to do this in the days when their members also sacrificed. But they cannot see why their wives should spend their talents in laundry work and their children be deprived of an education while their fellow Christians ride in automobiles. It will be a shame to the church if prosperity does not distribute itself, so that the minister's salary, for instance, will at least buy what it did three years ago.

## PROPHETS OF THE NEW SOCIAL ORDER

MORE than one man today is beginning to apprehend that the new social order must come to us in the form of the Kingdom of Heaven. No cold-blooded intellectualistic scheme for the regeneration of society can ever call men away from their self-

ishness to the practice of the universal brotherhood of man. H. C. Wells says something like this in "Mr. Britling Sees It Through."

Jesus formulated his ideals for a regenerate society under the conception of the incoming kingdom. This kingdom was understood by his apostles in terms of Jewish Messianism. We shall need to clear away some of the formal elements in the phrasing and interpret them. This done, it is our duty to enter with the deepest enthusiasm into the movement of the Christ for a new state of human society.

The modern prophet of a redeemed society will show what the ideals of the Christ should do in every department of life. We have for a long time known what the Christ would have us to do to slavery. We have recently seen his will concerning the saloon. Some of us see what a Christian's duty toward wage slavery is. We are beginning to understand that for the purposes of kingdom we must clean the Augean stables of politics.

The developing social organism reveals new virtues and new vices, as Professor Ross has so well shown in "Sin and Society." Guided by the spirit and point of view of Christ, the modern prophet of the kingdom of heaven may declaim with authority against the new sins and attack with confidence everything which offers resistance to the incoming of better conditions.

This new prophetic ministry will be different from the old concordance reciting of a purely formal ministry. With all reverence for the past in religion, it will perceive present duty to God to be more than the duty of an expositor. The pulpits must ring with living expositions of the will of the everlasting God, who is not dead nor on a journey, but who even now works His will in human history.

## THE DISCIPLES AND PROHIBITION

BECAUSE we are a young and deeply earnest body of Christians, the Disciples have been among the first and most zealous exponents of the cause of a dry nation. In the recent victory in Indiana, the American Temperance Board, supported by our churches, played a creditable part. There was a "Christian Church day" in which 350 members of our churches appeared at the statehouse to influence sentiment through their presence in the galleries.

In addition to this, the Temperance Board represented the church in the Dry Federation, which brought together all of the interests which sought a state prohibitory law. Thus at no stage in the proceedings were the Disciples without a voice in the plans for Indiana. As our relative strength in Indiana is very great, it was right that we should participate so actively in the splendid program which finally swept the brewery interests off their feet.

The work of the Temperance Board, under the leadership of Secretary L. E. Sellers, will be carried to the places where it is most needed. No ammunition will be wasted in dry states, with the victory already won. As the states one by one make ready to vote upon prohibition, the Disciple organization will be right in the thick of the fight.

Then we are not far away from the national fight. Even now we are being asked to write to our congressmen in behalf of the Hobson resolution. The year 1920 has been set as the year of final victory in this enterprise, and if this date shall actually prove to be the one in which John Barleycorn gets his *coup de grace*, it will be necessary for us to make use of all our energies.

Our American Temperance Board has already given a good account of its stewardship and the work that lies just ahead will justify liberal support on the part of the churches. It is one of the recognized agencies of the movement, its reports having a place in the yearbook.

## THE EMPHASIS ON THE SPIRITUAL

THE *Christian Courier*, of Texas, in a recent issue sounds a most wholesome note in insisting that a church is not "set in order" until the spiritual aspects of our religion are in the heart and center of it. This article states that the fathers were men of prayer and great piety. Their sons often undertake to do with their own strength that which God alone can accomplish.

One of the most subtle dangers to which our ministers are susceptible springs from their familiarity with holy things. At last for them nothing in religion is surrounded with mystery. A deadly commonplaceness attaches to everything. In such a state the minister needs a refreshing contact with some great, prayerful soul. He needs the retreat. He needs time away from the routine of church life that he may seek the deeper meanings of religion.

The spirit of worship is not strong in many congregations; this may be seen from the empty pews and the half-hearted ways in which people go to church. Yet in most religions of the world the altar stands at the center. There is no substitute for prayer.

A religion that theorizes only is a philosophy. The typical religion is the one which recognizes the mysteries of the universe and which seeks communion with the Invisible God.

In every one of our churches there are elect souls who do prize the inner experiences of religion. These gather about the Lord's table with deep feelings of loyalty and who rejoice in the assembling together of the saints as a real privilege. We are sometimes inclined to think that such souls are impractical, but a closer examination reveals the fact that they give themselves much in consecrated service. The mystic and the servant of his brethren are but one person, as St. Francis of Assisi proved in the long ago.

The piety of the older generation of Disciples was expressed in their wonderful love for Christ. This devotion is within the reach of all our members. It ought to be the great unifying thing to transcend the incipient partyism within our movement.

## ARE SAINTS HARD TO GET ALONG WITH?

THERE is a wide-spread impression that saints are hard people to get along with. "When I have a very spirituelle neighbor, I don't get too intimate with her," declared a Christian woman who is to be classified as belonging to the common-sense type of folk. Was she right?

There have been saints, undoubtedly, who were hard to get on with. When we read Stevenson's interpretation of John Knox's attitude to women we feel a distinct chill in our loyalty. The reformer does not cut a very lovely figure in "The First Blast of the Trumpet Against the Monstrous Regiment of Women."

Martin Luther, who takes the side of aristocracy in

the Peasants' War and urges the persecutions of the Anabaptists with greater fury, is not in the mood when we most love and praise him. His refusal to shake hands with Zwingli, and by this means thrusting the curse of denominationalism into the Reformation, was no lovely thing.

Saints in modern literature are accused of bigotry, of distorted ethical conception, of lacking mercy to sinners.

All of this is but to confess the frailty of human life. There is only one great figure in human history whom we do not criticise, and even he has fallen under the displeasure of Nietzsche for teaching what the latter called "slave ethics."

But where shall we find better people than those who are in earnest about religion? The "sport" is often advertised for some kindly thing he has done. But most of his life he takes pleasure at the expense of others.

The true disciples of Jesus Christ are the salt of the earth and the light of the world. Their virtues are the models of all virtue. When they have failed as "living epistles" of the gospel of Christ, the ideal for which they stand is not thereby set aside as inadequate or undesirable. It is only at times that they are hard to live with.

> The reveries even of the wise man will make him stronger for his work: his dreaming as well as his thinking will render him sorry for past failure and hopeful for future success.—*George MacDonald.*

# The Canon of the New Testament

**Seventh Article in the Series on the Bible**

**BY HERBERT L. WILLETT**

THE process of making a collection of early Christian writings which should serve the same purpose as the Hebrew canon for the Synagogue, was so gradual, and in a manner so unconscious, that no definite account of it can be given.

The Hebrew Scripture, which we now call the Old Testament, formed the acknowledged sacred writings of the first Christian communities. It is probable that these Scriptures even included the apocryphal books. Because of the fact that most of the first generation of the followers of Jesus were Jews, the older books of their race, generally used in the Greek version called the Septuagint, or LXX, were to them inspired and authoritative. They searched them for hints of the Messianic hope. The Book of Psalms was their hymn-book. They needed no other holy books in the beginning of the movement.

But when their own literature began to take form and multiply, it was inevitable that they should face the problem as to the kind of writings suitable for reading in the public worship. This was an entirely simple and practical question, and did not at first involve the broader inquiry as to the canonical value of such books. Nonetheless, those writings which gained recognition in the churches as profitable for use in the worship held the priority as candidates for any subsequent inclusion in a reserved and canonized group.

Aside from the Old Testament, which was employed in the Septuagint translation, those churches which received letters from men of apostolic standing would be sure to employ them in worship. Epistles like those of Paul to the Thessalonians, Galatians and Philippians would be held in great esteem by those congregations, and preserved for frequent use in the public service. In like manner those epistles, like the ones to the churches in Colosse and Laodicea, which Paul directed their recipients to exchange, would certainly be preserved in copies by both groups, and employed as of lectional value. Hardly less important were the circular letters, like Romans, 1 Peter and perhaps Ephesians. These also would find a place in the list of writings held sacred by those churches. But by the Christian communities at large the epistles did not come into general esteem until after the Gospels were recognized as in some sense authoritative.

## EARLY LIST

The first reference to a body of books used for reading in the public worship is found in the writings of Justin Martyr (died 165 A. D.), who speaks of the three Gospels (the Synoptic group) along with the prophets of the Old Testament as having this rank. Soon afterward Tatian, a disciple of Justin's, prepared a composite narrative of the life of Jesus for the use of the church at Edessa. This was woven together out of the four Gospels, and was called the Diatessaron, or narrative "according to the Four."

The list of books named by Marcion (about 140 A. D.) does not throw light on church usage, for he had a special purpose in directing attention to the teaching of Paul, which he thought was falling into neglect. His canon consisted of a modified Gospel of Luke, and ten epistles of Paul, the Pastorals being excluded. Here for the first time epistles take rank with the Gospel records.

The thirty years from Justin Martyr to Irenæus of Lyons (177-202 A. D.) witnessed a rapid but unrecorded growth of opinion regarding the right of most of our present New Testament books to a recognized place in a canon of Scripture. In the writings of the latter the epistles take rank with the Gospels (though Hebrews is not mentioned), and the entire list is lifted from casual use by the churches to the plane of authoritative Scripture. Who was responsible for this development is unknown. Perhaps Irenæus himself. At any rate, the dangers to apostolic teaching from the inroad of heretical, particularly Gnostic, opinion, rendered it necessary to possess some standard of appeal in a body of books vested with apostolic character.

Passing over Morcion's partial and biased list, the earliest known canon of New Testament writings is found in the Muratorian Fragment. In 1740 an Italian scholar named Muratori found in the Ambrosian Library at Milan, in a monk's notebook dating from the seventh or eighth century, a mutilated extract of a list of New Testament books made at Rome before the close of the second century. The fragment starts in the middle of a sentence, referring to Peter's connection with the second Gospels of Luke and John. Presumably it dealt with all four of the evangelists as we have them. It speaks of Acts as the work of Luke. It mentions thirteen epistles of Paul, thus including the Pastorals, but excluding Hebrews. It recognizes Jude, two epistles of John, and the Book of Revelation. In includes also the Wisdom of Solomon and the Apocalypse of Peter, though with reserve in the case of the last named. This document thus includes most of our New Testament books; but it is noticeable that Hebrews, 1 and 2 Peter, James and one of the epistles of John are not named. The Shepherd of Harmas is referred to as profitable reading.

At the opening of the third century there is an anonymous writing which has been attributed by some to Victor of Rome (200-230 A. D.). Reference is made in it to the three divisions of Scripture: Prophetic writings—the prophets of the Old Testament, the Apocalypse, and Hermas; the Gospels; and the Apostolic writings—Paul, I John and Hebrews. It will be noticed that this list omits Acts, James, 1 and 2 Peter, 2 and 3 John, and Jude. Neither this nor the list in the Muratori Fragment can be regarded as a certain guide to church usage in that period, for their authors are unknown. But they are valuable as throwing light upon the growing process of selecting a list of authoritative books to which appeal could be made in the refutation of heresy.

### THE EASTERN CHURCH

In the eastern church, Clement of Alexandria (165-220 A. D.) acknowledges the four Gospels and Acts, and fourteen epistles of Paul, thus including Hebrews. He also quotes from 1 and 2 John, 1 Peter, Jude and Revelation. He does not refer to James, 2 Peter or 3 John. But it is difficult to determine his views regarding the authentic list of sacred writings, for he also quotes in much the same manner from Barnabas, Clement of Rome, Hermas, the Preaching of Peter, the Apocalypse of Peter, and the Sibylline Writings. According to Eusebius, he had a collection of New Testament books in two volumes which he called "The Gospel" and "The Epistle" respectively.

Somewhat more conclusive is the testimony of Origen (184-253 A. D.), the greatest of the Greek church fathers. He mentions as authoritative the books of the Old Testament as we have them, and portions of the Apocrypha, particularly 1 Maccabees. He includes in the canon of the New Testament the four Gospels, Acts, thirteen epistles of Paul, Hebrews, 1 Peter, 1 John and Revelation. He does not directly mention James or Jude. He speaks of 2 Peter and 2 and 3 John as in dispute, and in more doubtful words refers to the Gospel of the Hebrews, the Gospels of Peter and James, the Acts of Paul, the Shepherd of Hermas, and Barnabas. But all his commentaries are upon books in our New Testament canon.

An important contribution to the settlement of the question of canonicity was made by Eusebius of Cæsaria (270-341 A. D.), the eminent church historian. He made three lists of books: First, those that were admitted by all, including the four Gospels, Acts, the Epistles of Paul, reckoned to be fourteen in number, 1 Peter, 1 John and (with some hesitation) Revelation. Second, those books that were widely accepted, though held doubtful by some; these included James, Jude, 2 Peter, 2 and 3 John. Third, those regarded by him as spurious, including the Acts of Paul, the Shepherd of Hermas, the Apocalypse of Peter, and the Teaching of the Twelve Apostles. At the order of the Emperor Constantine, Eusebius had fifty copies of the Scriptures prepared in elaborate form for the use of the churches of Constantinople. These copies naturally conformed to his rule of canonicity, and assisted in fixing it.

From this time onward the eastern church continued to hold much the same view. Athanasius (246-273 A. D.) gives a list of New Testament books which agrees with our own. So also does Epiphanius (315-403 A. D.) Cyril of Jerusalem (350-386 B. C.) differs from them only in omitting Revelation. A little later (395 A. D.) appeared a versified list of the books of the New Testament by Amphilochius of Iconium, in which are found all the books as we have them excepting the Revelation. Chrysostom, the famous Patriarch of Constantinople (died 405 A. D.) gives no formal list of the books, but in his voluminous writings makes no mention of Revelation, or 2 Peter, or either of the three epistles of John. In an appendix to the eighth book of the Apostolical Constitutions there is a document which may go back to the fourth century A. D., which places Ben Sirach after the Old Testament, and follows it with the four Gospels, fourteen epistles of Paul (including Hebrews), the two epistles of Peter, the three of John, James, Jude, the two epistles of Clement, the eight books of the Apostolical Constitutions, and Acts. This, like some of the others, omits Revelations.

### THE WESTERN CHURCH

In the western church at this period Augustine (354-430 A. D.) discussed the canon in a lengthy treatise, dividing the book into two lists, those which all received, and those regarding which there was some question. In the case of the latter group he thought the usage of the churches, particularly the more important ones, should decide. His final verdict agreed with our own New Testament. Jerome (346-420 A. D.), whose Latin version, the Vulgate, did more to fix the canon than any other single influence, accepts the same list as his great contemporary, noting that there have been questions regarding James, Jude, Hebrews and Revelation. He remarks that 2 and 3 John have been attributed to a certain presbyter John, of Ephesus.

None of the early church councils seem to have given pronouncement on the subject of the canon, if a possible decision of the Council of Laodicea (about 360 A. D.) be excepted. This approves the Old Testament, Baruch and the Epistle of Jeremiah, and all the New Testament with the exception of Revelation. But this testimony is questionable. In the west, the Third Council of Carthage (397 A. D.) ordered that nothing be read as Scripture in the churches except the Canonical Scriptures, which are named as the Old Testament, the entire Apocrypha, and the New Testament in its present form. It was probably but small effect which these

consiliar decisions had upon the growing verdict of the church. It was rather the immense influence of Augustine, and the widespread use of Jerome's Vulgate which gave practical finality to the discussion for many centuries.

During all this time, if there had been question as to why these particular books were included in the received canon, the reply would doubtless have been that tradition and usage accepted them as the work of the apostles, or at least of apostolic men. But the Revival of Learning, and the Reformation which followed it, turned attention to the subject afresh. The reformers appealed to an authoritative Scripture as over against the authoritative Church of Rome. But this appeal necessitated careful inquiry into the nature and validity of the Bible. Were these books which had been accepted for centuries as apostolic actually the writings of the first interpreters of Jesus?

### THE REFORMATION VIEW

Erasmus doubted that the Epistle to the Hebrews was either by Paul or Luke; he did not think 2 Peter could have been the work of that apostle; and he disbelieved that Revelation was from the hand of the Evangelist John. He did not question the worth of these books, nor their right to a place in the canon; he only denied their apostolic origin. But this was also to invalidate the familiar criterion of apostolic genesis. Luther was equally bold in his challenge of the traditional views of biblical authorship. In this he held ground similar to that taken by some of the Roman Catholic scholars of his day. Cardinal Cajetan, in the Augsburg disputation with Luther, questioned whether Hebrews was either Pauline or canonical, and doubted whether 2 and 3 John and Jude had a right to a place in the Scriptures.

The reformers insisted that the contents, not the authorship, of New Testament books must determine their canonicity. Luther's criterion was the conformity of a book to his great principle of justification by faith. He held, therefore, that the epistles of Paul—especially Romans, Galatians and Ephesians—1 Peter and the Fourth Gospel were the most important books of the collection. He placed Hebrews, James, Jude and Revelation at the end of his translation, as having a somewhat different tone. He was very free in his discussion of the relative merits of the various books. But he included them all in his translation. Calvin had a different rule, regarding the testimony of the Holy Spirit within the books as the test of their canonicity. He passed over 2 and 3 John and the Revelation without notice, and expressed doubts regarding 2 Peter, James and Jude. Luther's friend Carlstadt arranged the Bible in three divisions. The Pentateuch and the four Gospels; the prophets of the Old Testament and the Epistles of the New, including thirteen of Paul, 1 Peter and 1 John; and the Writings, or Hagiographa, of the Old Testament and the seven disputed books of the New. Thus in spite of wide variety of opinion regarding the origin of the New Testament books, the reformers did not alter the canon.

The first official and general pronouncement made upon the question was the declaration of the Council of Trent (1546 A. D.), which uttered anathema upon anyone refusing to accept as canonical all the books contained in the Vulgate version of the Scriptures. This fixed the Apocrypha along with the Old Testament as an accepted part of the Roman Catholic Bible. In the New Testament, Romanists and Protestants hold the validity of the same books. The many versions of the Bible issued in various languages by the Protestant churches have made familiar their collection and arrangement of the various portions of Holy Scripture.

### LATER OPINIONS

In recent years the problems relating to the canon have given way in large measure to the more important inquiries suggested by biblical criticism. This discipline has gone afresh into the matters of authorship and date with valuable results for biblical study. But the canon remains unaffected, for the reason that it rests today mainly upon tradition and usage. If the apostolic authorship once affirmed of practically all the books cannot longer be claimed, at least a certain apostolic atmosphere and feeling is discoverable in all. To this is to be added their place in the church through the years, which invests them with a veneration not to be questioned; and, above all, their inherent value, as aids to the interpretation of the early Christian ideal and character.

It must be borne in mind, however, that, valuable as the opinion of the early church may have been in regard to the right of a certain list of books to receive the regard and attention of all Christians, and important as the confirmation of that verdict by the church through the centuries may be for belief and comfort today, yet it is the conviction of the individual mind at last which must determine what for itself shall be the limits of Holy Scripture. In reality our Bible, the Bible we know and reverence, consists of just those books we actually use, and which have proved their power to find and inspire us. It is useless for anyone to insist that his Bible has in it a list of books which the church, or the beliefs of his fathers, or any other validation, has approved. In the final issue the canon of any Christian is the group of books he uses as the Word of God. We are the makers of our own individual canons, just as the Christian world has always chosen deliberately and perhaps half unconsciously its Scripture.

And if that historic process of canon fixing were to begin all over again, and were to be submitted afresh to all classes of people, and if there were to be added to the material available for choice all the books written in all the lands since the Bible took form, the result would be the same. These sixty-six books would emerge once more from the process, a new, yet venerable aggregation of writings upon the high themes of God and religion. They have proved their worth through the ages. And to the end of time they are destined to go on proving themselves to be the divine word to men, the supreme literature of the race.

"Behold him now where he comes!
Not the Christ of our subtle creeds,
But the lord of our hearts, of our homes,
Of our hopes, our prayers, our needs!
The brother of want and blame,
The lover of women and men,
With a love that puts to shame
All passions of mortal men."

# "Christus Victor"

## By Joseph Fort Newton

CONSIDER the amazing audacity of these words! They were written by an old man, frail and almost blind, held captive in Rome as a wandering teacher of a despised sect. The charge against him was that he had gone to and fro over the empire proclaiming the deity of a young man who had lived in an obscure, minor province. Not many had heard even the name of Jesus, and most of those who knew that he had lived at all regarded his religion as a vile superstition. Ridicule was heaped upon it, because its Founder had been put to a shameful death reserved for criminals and slaves. Yet this man calmly foretells a time when at the name of Jesus every knee shall bow and every tongue confess that he is the Lord of all good life!

The human mind is capable of many things, and if we did not know what has happened since that day, the incredible faith of that old prisoner would seem like a wild feat of fanaticism. Every fact and force upon earth seemed to be against it. Indeed, it was a twilight time and the world was rushing into a dark night, carrying with it the beauty and grace of the old classic civilization. Humanity was almost hopeless, and weariness and sated lust made life a hell in that hard old Roman world. Rome herself was doomed, and soon the young, virile savage tribes of the north would be thundering at her gates.

None the less, the intrepid old prisoner looked beyond the valley of the shadow and saw the sunlight shining on the hills. In the swift and gentle years of the life of Jesus he discovered a redeeming force destined to reshape the crumbling world, and slowly lift mankind from the animal to the angel shape. Of the truth of his faith we ourselves are a proof, gathering as we do to pray for its fulfillment, offering our prayer in his name.

### FAITH FOR THE PRESENT DARK AGE

Here was a faith equal to a world-tragedy, and that is the faith we need today when a new Dark Age seems to be settling down upon us. Thank God, the same mighty faith still lives, and seldom has it been set to nobler music than by the poet-prophet in his many-voiced song, "Christus Victor," (*) of which let me speak a little if only to bring to notice a book of faith sorely needed in these strange and troubled times. The song is fragmentary, like that which Dante heard

(*) Christus Victor: A Student's Reverie, by H. N. Dodge.

> *"That at the name of Jesus every knee should bow, and every tongue confess."*

at the gates of heaven, as indeed befits a theme so vast, so profound, that it will not suffer itself to be caught in orderly forms of music. Rather it is like flashes of a wondrous vision, kindling the imagination with brief, broken glimpses of a light that blinds while it blesses. Like a musician haunted by some sweet, elusive melody, now leading, now driving him from key to key, the singer moves toward that conception of God and man and life and sin and destiny which alone is equal to the stupendous days in which we live.

### "A STUDENT'S REVERIE"

In an old New England farm house a medical student sits before a skeleton he has been studying, while the snow is piled high outside and the night-wind is mourning under the eaves. The skeleton, seen by the dim lamp and flickering fire, is but the grim and ghastly shadow of a man. Forgetting its horror, he falls to pondering its symmetry, its exquisite adaptations of part to part, its strength, agility and supple grace. He considers, as never before, the lithe and sinewy beauty of the human body —the dexterity of the hand, the faithfulness of the heart, the eye that mirrors the marvels of the world, and last of all, the head and its wondrous throne of thought. Truly it is a masterpiece, fit dwelling place for the winged, thinking, dreaming, loving, hoping spirit now flown.

Then he muses of the spirit of man, its undeveloped powers, the reason of its existence, its immortal longings, in contrast with the grinning shape before him. The problem becomes personal to the student, the while he feels a new sense of kinship with his fellows:

What man soe'er I chance to see—
Amazing thought—is kin to me,
  And if a man, my brother!
What though he sit in royal state
And for an empire legislate;
  He is a man, my brother.
What though his hand is hard with toil
And labor his worn garment soil;
  He is a man, my brother.
What though his hand with crime be red,
His heart a stone, his conscience dead;
  He is a man, my brother.
Though low his life, and black his heart,
There is a nobler, deathless part
  Within this man, my brother.
The soul which this frail clay enfolds
The image of its Maker holds—
  That makes this man my brother!

### THE SOLE REFUGE

Naturally, his thoughts wander into eternity, trying to follow the fate of man—not only his own destiny, and that of the phantom of a man before him, but of all humanity in its endless procession passing across the earth, as one generation vanishes and another appears. Their life is woven of good and ill, light and shadow, joy and woe, tragedy and comedy. For many it is a thing to be endured, not enjoyed. Some move lightly, recking not of the future; others trudge slowly, bearing heavy burdens of sorrow and care. For all life ends in the grave. We can follow them no further. Whence do they come and why? Where do they go? What does it all mean? Has it a meaning? All the old, dark questions rise up to haunt and baffle the student in his reverie.

He turns to the Bible, finding some passages that give him hope, and others that seem to deny it. Sorely perplexed, he takes refuge in the great truth of God the Father of all men, the Shepherd of all souls—knowing all, forgetting none. Yet even that truth leaves many mysteries unsolved. Why all the woe of the world, its filthy lust, its brutal tyranny, its turbid ebb and flow of misery? If God is good why is man so often vile? Nevertheless, he clings to the truth that love lies at the heart of things, a Love profounder than sin, deeper than death—

Ah, never sank a sinning soul so low,
But God's paternal hand could deeper go
  His perishing child to save—

and even in the awful law of retribution he reads the stern fact of Love. The very keenness of his problem makes him feel that there is Another who feels it more keenly than he, suffering with humanity in its woe and even in its sin.

### "THE MASTER OF CALVARY"

At least, God is no far-off looker-on, judging men harshly, condemning them arbitrarily, but with great passion yearning over them, within them, wounded by their transgressions, bearing their woe. As the student listens, the Master of Calvary tells in a majestic, plaintive monody of his passion and hope for humanity, his oneness with it in its woe, and his redeeming Love. The words are simple, noble, ineffable, tender, broken only by the faint echoes of angelic chants slowly rising from miserere to alleluia.

The poem closes with an aftermath,

entitled "The Presence in the Camp," dated 1914, showing that this vision of the suffering love of God in Christ is equal to our new world-tragedy, as it was in ages agone to the little old man in prison at Rome. Scattered through its pages are many lyrics, some of them of exquisite delicacy and beauty, singing of life and love, of the coming of spring and the birth of the flowers, of the life of Jesus and the love that should bind man to man. No matter to what school of religious thought a man may belong, he will find much to exalt, inspire and fortify his soul in this tender-hearted, far-seeing book of Faith in the Love of God.

### CHRIST SPEAKS—AND THE SUN IS UP

What shall we say of a faith so profound, so far-reaching, so wonderful in its reach and grasp and grandeur? What is the basis of it? What right has any man to hold it in the dim country of this world? First, let us measure the fact upon which this sublime faith rests. Nature, we know, is inevitable in her law, her movement, her goal and her high manner. The tides come and go, following their ancient rhythm, and no hand can stay them. Night follows night, day follows day, season follows season, and none can break the immemorial sequence. The sun rises in splendor, marches in majesty, and sets in a sacrament of beauty. None can say him nay. There is something like that in the spirit of Christ. Deny how you will, doubt this item and that of his story, his spirit is here and here to stay. It is inevitably present and inevitably influential.

"I am the light of the world," he said—and the sun is up! It shines on farm and factory, on palace and hut, on peace and war, slowly changing winter into summer. None can stay it. His spirit is with us, whether we obey it or not; his power is in the heartbeat and step of humanity. If there is no room for him in the inn, he finds a cradle in a manger. No one can expel him from human life. His kingdom is like a woman who took three measures of meal and put leaven into it until the whole was leavened. Can you take yeast out of bread? Once there, always there, and it will go on until it has done its work.

Such is the influence of Jesus. Once here, always here, inevitable in its benign fatalism of influence—in the history, in the tradition, in the sentiment and conscience of humanity, in its innermost habits of thought and feeling, shaping even the literature of denial.

### WHAT IS COMING?

Nature is inevitable not only in her power, but in her beauty. From Homer to Byron, from Wordsworth to Emerson, her enchantment carries men away, filling their hearts with a wild, sad joy and touching their speech to song. Who can flee from its spell! If we take wings of the wind and go to the loneliest sea that drifts and sings, the ancient loveliness is there. It compels homage. There is something like that in the spirit and gospel of Christ. His life, his character, his vision of God—these are the ultimate, ineffable, unspeakable beauties and the sublimest possessions of humanity. So long as men are blind they can resist it, like peasants who live amid the splendors of nature unmoved. But once their eyes are opened, once their souls are weakened, they must yield soon or late to his spirit and the wonder of his vision of a kingdom of love. It is inevitable.

Towards that kingdom all the high paths lead, as of old all roads led to Rome. At last, after age-long tragedy, it will command not only the admiration but the obedience of humanity as surely as suns rise and set, as certainly as the tides ebb and flow.

### THE MOVEMENTS OF HISTORY

History, in the great conception of it, shows an inevitable tendency of man upward toward the same goal. There was Greece, after her twenty-seven years of war, exhausted, fallen. Mighty Rome became decrepit, corrupt, and fell before the youthful barbaric multitudes. The Reformation made protest against tyranny in behalf of freedom of conscience and the liberty of faith, and none could stop it. The French revolution was a human earthquake, a whirlwind of inhumanity and atheism, yet out of it rose a new humanity. Our own civil war was an invocation of humanity against inhumanity, and injustice had to go.

Truly, there is something inevitable in the movement of history, a Force which man can neither reckon nor resist, and it is always toward a juster, wiser, gentler, nobler life—slowly rising toward the ideal of Jesus. Just so it will be with the vast tragedy now dragging its bloody way along, darkening the earth and the sky like a new crucifixion. Make no mistake; out of it will rise a new age, a new world, and the good that will surely come will outweigh the measureless woe of it all.

### WHAT IS OUR PRESENT DUTY?

What does this mean to us and what is our duty? It means everything—it means light and hope, at once a great comradeship and a great crusade! It means that God is with us, working with man, working in man, without hasting and without resting, reasoning with him, punishing him, pursuing him with his everlasting persuasions, and that he cannot be defeated. Evermore he seeks incarnation in humanity—asking for clear minds, pure hearts, and clean hands, to manifest his spirit and his power.

What is our duty? By as much as we love the Spirit of Jesus, obey it, live it, making it the law of our hearts and the breath of our life, following in his way, his truth, by so much do we help forward the kingdom of love and become fellow-workers with the Eternal. Salvation, at last, is by the Spirit and Life of Jesus.

Other way there is none, as man will yet learn, taught by the terrible tragedy of trying to live without him. Finally the faith of the prisoner of Rome will be fulfilled; every knee shall bow and every tongue confess the Lord of all good life!

## The Dawn

Dreams are they? But ye cannot stay them
Or thrust the dawn back for one hour!
Truth, love, justice, if ye slay them,
Return with more than earthly power;
Strive, if ye will, to seal the fountains
That send the spring through leaf and spray,
Drive back the sun from the Eastern mountains,
Then—bid this mightier movement stay.

It is the Dawn! The Dawn! the nations
From East to West have heard a cry—
Through all earth's blood-red generations
By hate and slaughter climbed thus high,
Here—on this height—still to aspire,
One only path remains untrod,
One path of love and peace climbs higher
Make straight that highway for our God.

—Alfred Noyes.

# The United States on Trial

## By Jenkin Lloyd Jones

**An Address Delivered at Abraham Lincoln Center, Chicago**

SOMETHING has happened, something tragic. Something that may carry with it floods of tears, oceans of blood, and destroy towers of treasure. I must declare myself in this presence, were it the last word ever given me to speak from this free platform: If war was wrong last week, it will be wrong next week. If it was wrong then to tear human flesh to shreds, to devastate homes and desecrate the ideals of men and of nations, it is wrong now, and it is everlastingly wrong.

### WAR AND PROFIT

War is still a survival of brute forces. It occurs where spirit has not yet freed itself from the entanglements of things that can be measured, of things that can be weighed. We of the United States for two and a half years have been twiddling our thumbs while Europe was tearing itself to pieces. We have gloated over our increasing prosperity, the profits from our hellish industry of making things that kill. We have sowed the continent of Europe thick with fragments of shell and bullets stained with human blood. We have filled hospitals with agonized bodies. We have torn homes to pieces. We have planted uncounted acres of human bones. We, I say, we, have been sending this devilish stuff over there to do the work of hell, while taking shelter behind some thin, shadowy rag of what we call "International Law."

Alas, now we are in grave danger of being swept into this fiendish madness which we have witnessed and fostered.

### THREE INSPIRATIONS OF WAR

Do not tell me that there is any "honor" tn trying to avenge the loss of a few petty ships and a limited number of lives by proceeding by conquest and under the guidance of science to sink numberless other ships and destroy numberless other lives on both sides of the fighting line, killing those whose hands are clean of any responsibility. As I interpret spirit, no wrong can be atoned by other wrongs. You can not bring back the lives that are gone by sallying forth to destroy other lives.

Three great inspirations of war have obtained in what we call civilization. First was the battle for God. Some of the hardest battles of history were devoted to religion; they were for God's sake.

Then there was the battle for greed, for territory, the love of power. Many millions of lives have been sacrificed in trying to straighten boundary lines between nations which scarcely knew themselves apart.

### WAR AND "HONOR"

Then there comes this other thing we call "honor"—battle for honor's sake. As if any nation in the light of history could add a star to its crown of glory by proving itself of superior power in killing its neighbors. As if outraged dignity could be assuaged by a systematic slaughter of innocents.

The United States is now under a panic for "honor's sake." This valor for "honor" threatens to throw us into everlasting dishonor. I have lived through three of these spasms. I remember the dark midnight when, as a boy, I crawled out of bed with the rest of the family because the bigger brother had come home with the awful news that Sumter had been fired upon. I have often traced with you that inspiration, that intoxication, to the bitter end, and found, as everybody now knows, that it was the very, very wrong way of doing the right thing.

### "REMEMBER THE MAINE"

I remember, as most of you remember, that other time when the flags climbed to the highest and fireworks illuminated the cities, that otherwise were torpid and stupid, with the cry: "Remember the Maine! Remember the Maine! Remember the Maine!" And, remembering the Maine, the great republic was precipitated into a mad, foolish, fruitless war. Our minister to Spain told me with his own lips and he has repeated it over and over again in public, that if the United States had but let reason rule forty-eight or seventy-two hours longer, everything would have been accomplished by diplomacy at the capital city of Spain that we succeeded in getting by brutal, merciless, bloody barbarism, including a compensation for the Maine for which Spain never admitted her guilt. It was a mad intensity that led us into that fruitless struggle.

And now comes this excitement. When pugilists in the last desperate struggle for conquest resort to the ultimate expediencies of fighters, no longer content to pull at each other's hair or clutch at each other's throats, they forget all the limitations that obtain in the ring and hit anywhere, above or below the belt. We, who sit by, witnessing all these things, seeing this desperate struggle, because our own supposed "rights" are now invaded a little bit, and our commerce is endangered, become enraged. Will we dare jump into this ring at this time to add wickedness to wickedness, and murder to murder?

### "INTERNATIONAL LAW"

May God help us to re-enforce the spirit, that we may carry this diplomatic perplexity to the court of reason, to listen to the impulses of love and to take a "quarter of an hour," nationally speaking, to commune with God and with the voice within. We should go behind that ragged page, born out of expediency and cruelty, the selfishness of formality and precedent, which we call "International Law," a thing of shreds and tatters, at best, born out of a false assumption that the normal relations between nations are those of rivalry and antagonism and not of a community interest.

Steps may be taken down there at Washington which will strike a bloody sword deep into the flesh of this nation where a million quivering nerves, deeper than consciousness, bind us to the Fatherland over there. It is international vivisection, without cause and without profit, if we look at it even on the external side of things alone. Here our New Germany is summoned to our colors to strike at the heart of the Fatherland.

### THE CIVIL WAR

I have mounted guard on many a weary watch under the direction of a German sergeant. I have divided my rations with and profited by the prowess of "Fred Schmidt" more than once. I walked afoot while my German lieutenant rode horseback. I saw Carl Schurz, clad in the panoply of war, lead his 11th and 12th corps up the bloody side of Missionary Ridge. I saw dear old Colonel Matthias of the "Fife-th" Iowa, as he used to call it, after the bloody battle of Corinth, dismounting and falling on the logs as he sobbed, "My Boys! My poor Boys!"—one hundred or more of them lying there in one trench. I know of Colonel Matthias on the charge. I know of how the boys loved him on the march. He had a reputation for discipline and military usefulness which he brought from his years of training across the sea, but I think of Colonel Matthias most tenderly shedding bitter tears over that open grave where his boys were lying—those boys who were so much alive the day before.

All the United States is quivering

with gentle emotions to-day where divided loyalties are being challenged by the cruel brutality that may declare war with a precipitancy with which no benignant project, national or otherwise, would be entered upon.

AN INHERITANCE FROM THE BRUTE

So I stand here to say again that war is wrong, unalterably wrong, an inheritance from the brute, and there is a better way to do it.

Said a man to me the other day when I was talking to the students of the Lane Technical High School: "Do you think that your ideals will come true in a thousand years?" I did not wait for the conclusion of his sentence before I exclaimed: "That is none of my business. I don't know whether it will be a thousand years or five thousand years. I know where I belong and I know what ultimately will triumph."

The time is coming for the United States to decide whether it will ally itself with Christ or with Cæsar, whether the law of love can be tried or the law of hate be resorted to.

Oh, but "Honor! Honor!" Honor to the wind where love and right and beauty and humanity are jeopardized. Oh, our country will be valorous on sea or land, if it sallies forth, but it will be a valor allied to cowardice compared to the sublime valor of Calvary, which still waits for a nation to vindicate the Christ as he has been overwhelmingly vindicated in individual lives.

And so to ease my own soul—not because I thought it could reach the Centre—I sent this telegram to our President in whom I have trusted and in whom I still have hope:

> Keep us out of war. The incivilities of war-maddened monarchies are no adequate excuse for plunging a great democracy into the same madness. The destruction of a few lives and ships cannot be atoned for by sacrificing countless lives and homes. A wrong cannot be righted by added wrongs. Our crowning dishonor would be to surrender to the war spirit in this dire crisis of civilization and of our boasted Christianity. Now, if ever, should the choice be made: Is it Christ or Caesar?

While the blackest, the damnedest war is a transient thing, and the triumphs of the noblest and greatest of wars are evanescent, still the tides of life are ever onward and upward, and we, God helping us, must go in that direction.

# Social Service in China

## How the Heralds of the Gospel Are Winning Their Way Into the Inner Life of Chu Chow

BY ELLIOTT I. OSGOOD

IN spite of the shortage of crops, with real famine in many places not far distant, things keep moving here. A few days ago, I baptized eight of our school boys, our oldest Chinese woman teacher and the wife of the head teacher of our girls' school. We were especially happy over the conversion of the woman teacher.

She perhaps is not the only educated woman in this city who had come down from the old regime, yet I know of no other. For years she had a girls' school of her own until the change in China caused the old class schools to pass away. She is a woman of between forty and fifty. We needed just such a woman to help maintain a social standard in our school that would attract others in the city. She is a woman of very high character and that is what we wanted most of all. Now that she has become a Christian, we look forward to her being of great help in reaching and teaching other women. Her only son, a fine young man of nineteen, who is in our boys' school, was also baptized and he is a leader among the boys.

WORKING WITH YOUNG PEOPLE

I have been having a Bible study class of the best school teachers in the city. Two of them are very near deciding to be Christians and they are working to have three more join with them. I believe that I can soon report their being baptized. We also had sent in the other day a list of ten young fellows who wanted to organize a Bible study class and mutual help association, with athletic work in mind. They are of the class who have not much to do, yet are not very bad and certainly not very good. We have formed them into a class and they will meet each Wednesday for Bible study, and perhaps we can give them other things that will make their heretofore idle hours into something worth while.

Young men and old, young women and old, are alike the world over. They have their heartbreaks and rejoicings here just as anywhere else. They come to us to be comforted and to be guided and to be inspired. We have to be fathers and mothers to them. In all of our playgrounds and bridge buildings, we do not forget that we want them for Christ.

GETTING SOME THINGS DONE

During the last few days I have been in quite close touch with the city leaders and the official. They started last summer to rebuild an old stone bridge, torn down sixty years ago by the Taipings. They want to connect the north part of the city with the new park and playgrounds. The bridge has three stone arches and will rise twenty-five feet above low water. The contractor agreed to build at a ridiculously low price and got into a hole. The short crops shut off municipal moneys, as well as possibilities of subscriptions. They were $800 short. As our reform society had fathered the scheme, I got on the inside. They thought of all possible and impossible schemes and finally came down to hunting up pieces of land belonging to the city which had been forgotten and which people had been quietly using for their own and hoped to get this recognized as really theirs. There were pieces of temple lands and old temple sites. They are going to sell these and put the money into finishing the bridge. They are also going to take down two old temples and a building over one of the outside city gates and rebuild them in the park for public uses.

This morning I took the official out and showed him an old stone wall which we want to tear down for use in the bridge, and also showed him a city gate that has been closed since the Revolution, which ought to have been re-opened long ago.

Incidentally, I showed him that there was a piece of ground to which the city markets ought to be moved. At present, these markets twice every ten days, fill up the main street with pigs and buffalos and donkeys and bamboos, which are being offered for sale. People can hardly get through the crowd to the railroad station. This new site will take away that every-fifth-day market congestion and leave the main route of traffic free.

SOME ACHIEVEMENTS

Think of it: since we started our reform society, we have macadamized a street, gotten control of the street cleaning, built several public lavatories, opened a park and playgrounds, and are building a bridge; and now we are starting a school for the illiterate and are winning some of the leading people to Christ. Besides the city is becoming known all over China, for we have taken pains to publish and advertise by articles in the Shanghai papers. So, you see, we are moving. After a few more years, things will go much easier.

# The Larger Christian World

**A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE** — **BY ORVIS F. JORDAN**

### Episcopalians Enlarge Hymn-book

The Protestant Episcopal Church has enlarged its hymn-book the past year by the addition of 126 new hymns. Dean Peter Lutkin of Northwestern School of Music gives the new hymnal much praise. The selection of hymns was not confined to Episcopalian writers nor to the work of those who are deceased. The book contains a hymn written by Dr. Frank Mason North, secretary of the Board of Foreign Missions of the Methodist Episcopal Church, on "Where Cross the Crowded Ways of Life."

### Boy Scout Movement Goes to China

The methods of the Boy Scout movement are being appropriated by missionaries upon the foreign field. Rev. F. Stanley Carson of the Methodist mission at Hingwha, South China, has several patrols. About 140 boys have been examined and accepted for the first degree of the society.

### Priests Changing Fellowship

The change of priests from the Protestant Episcopal to the Roman Catholic fellowship and vice versa contributes much to the interest of life in these religious bodies. The Protestant Episcopal paper, the *Living Church,* insists that there is a regular exodus from that church of two priests a year into the Roman communication. In the same paper it is noted that a Roman Catholic priest has recanted the errors of Romanism and returned to the church of his fathers, the Protestant Episcopal. He is the Rev. Francis M. Marchant, of western New York.

### Jewish Priest Comes to Chicago

The Rev. A. C. Silverlight, Episcopal priest, has come to Chicago to work. The Jews of Toronto have largely enlisted in the war, so he was not needed there. He will have charge of the Chicago Hebrew Institute, and is assisting in the services of the Church of the Epiphany.

### A Church Census of New York City

The most difficult census ever made was that taken in New York City early in February. Catholics, Protestants and Jews cooperated in the effort. They were led by J. Shreve Durham, of the Interdenominational Sunday School Association, who is a member of the Memorial Church of Christ in Chicago. Mr. Durham succeeded in harmonizing the various religious elements and over four million names were turned in. The names of the families not reached have been turned over to the pastors of each district with the injunction to follow up the effort until every family is listed.

### Disintegrating Tendencies in Christian Science

There have been rumors ever since the death of Mrs. Mary Baker Eddy of the possibility of a disintegration of the Christian Science movement. There has been organized in St. Louis "The First Primitive Church of Christ, Scientist." This will be under the ministry of Leon Greenbaum, P. C. S. This church was modern enough to install electric fans last summer in order to overcome a "belief" in the weather.

### Turks Bar Christian Ship

The mind of the Turk has always been a mystery, but never more so than in his action forbidding the landing of the Caesar, a relief ship sent to Syria before Christmas. The ship is laden with provisions for which the people are perishing. It is now in the harbor at Alexandria, Egypt, where it will remain until the matter is ironed out with the Turkish authorities. Should the break with Germany lead to war, the ship may never reach a Turkish port.

### Will Furnish Literature for Mission Fields

The Edinburgh Conference resulted in the appointment of a committee for the production of a Christian literature for the mission fields. This committee is now urging upon the various missionary societies that something be done. In Korea there are 300,000 native Christians, but no commentaries, no devotional books, no Christian biographies, no concordances, dictionaries of the Bible or works on Christian evidences. This need is paralleled in many other mission fields.

### Chicago Y. M. C. A. Makes Larger Plans

The Young Men's Christian Association of Chicago is making a great place for itself in the city life. It now has 35,000 members, a gain of 6,000 during a year. During the past year the new million dollar hotel for transient young men has been opened. It is now proposed to build new branch equipment for professional students on the West side of the city, and for various groups of industrial workers. The Central Association in the loop is also to undergo extensive improvements.

### Prosecuted for Blasphemy

Survivals of the stringent laws regulating religious practice in the past are still to be found in the East. A suit is pending against an atheistic Lithuanian free-thinker under an old law relating to blasphemy. The suit is brought by Roman Catholic priests. The first press report had the sensational story that a "higher critic" was being sued for his utterances about Jonah!

### Rescue Missions Being Closed

Prohibition may be the death of the rescue missions of the large cities. The Brotherhood League Club mission of Seattle was once a flourishing institution with much work to do, but since the saloons have been voted out, the workers have been idle. Just two applications for help were received within a month, so the mission has closed its doors. This experience will probably be repeated in other cities.

### Scripture for a Million Soldiers

The World's Sunday School Association set out to provide the New Testament to a million soldiers, and it is now reported that this goal has been reached, with the modification that copies of the gospels have been provided instead of the entire New Testament. The Sunday School organization states that it will now start for the second million of gospels. The Y. M. C. A. has distributed nearly four hundred thousand copies of the scriptures printed in more than twenty different languages.

# Social Interpretations

By ALVA W. TAYLOR

## The Danger of Losing Our Neutrality

ALL the conditions are ripe for us to be swept off the plains of reason into the chaos of war by some incident that would give birth to a "Remember the Maine" cry. McKinley did not think war with Spain necessary to a settlement of the Cuban question, but when the Maine was destroyed, prestige and authority and statesmanship all went down under the wave of military suggestion that swept the country. The pages of human history have been reddened many times with such precipitations of reasoning humanity into unreason. Note, for instance, the fanatical sweep of the witchcraft scare among our Puritan ancestors in Salem and of the Crusades of the middle ages that carried humanity into such fanatical zeal that even armies of children started out for Jerusalem. Travelers in Europe at the time this war broke out said that in talking with the rank and file, the privates who were being gathered from the villages and farms of the countries involved, they confessed they did not know why they were going to fight, and yet the nations involved were swept with a tidal wave of military passion and enthusiasm. War is a reversion to the primitive. There have been many times in the last two years when a bellicose President could have blown the military bugle, and the rank and file of Americans would have responded with the same enthusiasm that the rank and file of the nations of Europe have shown, and we today are standing upon the brink of such a reversion to the primitive within us; indeed it is a marvel of contemporaneous history that the calm, serene, but deep thinking and masterful head of the nation has been able to keep us from being engulfed by the war spirit of the western world.

* * *

### HAVE WE BEEN NEUTRAL?

Considering all the conditions, our government has succeeded marvelously well in keeping neutral. Perhaps 85 per cent of us are pro-Ally sympathizers; about the same percentage of us are Ally in our inheritance. The great bulk of those of Germanic inheritance are Germanic in their sympathies, as we would expect. It would be indeed a rare accomplishment of dispassionate reasoning that would enable one of Germanic inheritance to sympathize with the enemies of his country in a time of crisis, or for those of us who are Slavic, Romic or Anglo-Saxon in our racial inheritance to reason otherwise than sympathetically with the lands of our fathers. Joseph Choate said in England some time ago that our government was neutral and should be, but that our people were overwhelmingly pro-Ally. Some publicists, together with most German sympathizers, claim that our government has not been neutral. We have furnished the Allies with money, munitions, merchandise and men, but we have not done it by design. Germany could have had all of these were it not for the fact that the Allies have prevented her from coming to get them. Had we by design denied the Allies access to our ports because Germany could not reach them we would have been pro-German in that we rendered void the allied blockade on Germany's behalf; in other words, we have been severely neutral even to the extent of refusing to meet Germany's importunity by denying the Allies the privilege of realizing upon our neutrality simply because Germany was not able by force of circumstances to do the same.

* * *

### KEEPING THE NEUTRAL VIEWPOINT

We need the perspective of a little history to dull the edge of our partisanship and to help us preserve a neutral viewpoint. Germany's sin is not of different kind so much as of greater degree. Let us remember that only a few years ago France came near precipitating this war through the Algeciris affair and the taking of Morocco, and that the story of her conquest of Cochin China is not lovely reading to those of us who love her today because of her sacrifice and heroism. Let us look over a century's history of Russia—the grasping, conquering giant whose borders have been extended in every direction, and then recall how Italy renewed the memories of old Rome with the wanton seizure of Tripoli so recently that the smoke had not died out of her guns when this war was declared. Then what of the past century of Britain's imperialism and her "navalism" and "Britannia Rules the Waves"; and what of the dismal history of Ireland for the past three centuries and the crushing of the Boer republic. The writer was in England when Dr. Aked's church was stoned and W. T. Stead was assaulted on the streets of London and Lloyd George was hissed off the platform for protesting against the iniquity of the Boer conquest. Then for good measure let us recall that Gen. Grant, who fought in the Mexican war in his youth, in his maturity called it one of the most unjustifiable wars ever waged. When we think of the unspeakable Belgian atrocities let us recall the fact that our fathers wiped out whole Indian villages because "the only good Indian was a dead one," that England gave Longfellow material for the immortal "Evangeline" by transporting a whole people, root and branch, to a strange clime, then add the fact that half of all living Irishmen live outside the land they dearly love because life is intolerable there. None of these things excuse the German crime but they do catalog it as part and parcel of the military business and dull the edge of our partizanship and determine us to keep a non-military mind and preserve our neutrality even in the face of our convictions that Germany is the greatest of these sinners.

We are horrified at the ruthless threat of the submarine campaign. Here again it is simply the military idea resorting to its logical extremity with Germany as its arch-exponent. Logically, if force is the final appeal, we must admit the legitimacy of such a policy of terrorism and assassination. What we cannot admit is the force theory and we must keep ourselves out of the old world welter that has arisen out of that old world theory and through its practice by all the great nations at war.

* * *

### WE MUST REMAIN NEUTRAL

The theory of the Old World has been that civilization was based upon force. It was the doctrine of Napoleon, Bismarck and Kitchener and it is the doctrine of a certain bellicose element of our own country. Treitschke perhaps most amply set this forth when he talked history to the German nation. The source of his appeal, however, was the story of these elder nations that today are fighting Germany. It was upon this theory that Bismarck wrought when he crushed France a half-century ago. Certainly this war discredits the force

heory; it has failed in the laboratory est of experience. Nation has armed gainst nation and with a curious per- ersion of the theory that the best way o keep peace is to prepare for war as engulfed the world in a war that ngages more men than have all the vars of civilized history and which vhen it is finished will have taken nore lives than have all the wars of he Christian Era. Our country must e the arbiter, the international rophet and the statesmanlike leader or that better and more Christian heory that civilization is based upon ustice and that force is only the oercive arm of justice. The theory f force as the basis, because it was he last appeal of governments and ivilization, was the fruitful mother f conquest, imperialism, autocracy, he divine right of kings, paternalism, nd class privilege. The theory of ustice as the basis of government, sing force as a police power, is the nother of democracy, equality and ight. As the greatest of the neutrals ve have sought to uphold international aw because it is civilization's effort o restrict war and deprive it of its avagery and anarchy. In every war here will be abrasion of international aw. Men cannot fight in your back ard without interfering with the ights of the neighborhood, and when alf the neighborhood turns out to ight in your front yard it will be im- ossible for you to resent every abra- ion of your rights or those of the eighborhood which is not in the fight. Thus there have been scores of inci- lents since this war broke out against vhich we have had to protest and ver which, had we followed some of our hot-headed leaders, we could have ntered the general mêlée. Only the narvelous patience of the President as saved us from such a disaster. Now we face a direct, deliberate and major abrasion of international law nd the rights not only of neutrals but f humanity, in the desperate deter- nination of the German military owers to blockade England by the vholesale sinking of even neutral hips, with the implied assassination f their crews and passengers. Now atience ceases to be a virtue and it nay become our clear human duty to se the long arm of force to enforce ustice and the rights of humanity. But if we do we should still keep our eutrality and fight for the sake of ustice and international law and hu- nanity and not join the Allies in heir historic quarrel with the Central owers, for in that we have no part.

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Fifteen years ago not one Filipino had ver been inside of a Sunday-school; to- ay the Philippine Islands have an en- ollment of nearly 60,000, and the move- ent is only just begining.

# The Sunday School

## Hungry for What?

### The Lesson in Today's Life

BY JOHN R. EWERS

Would it seem an ultra-radical idea to you if I should say that all that God requires of you is to be a normal man or woman? Phillips Brooks had that idea. God wants a man to be a full-orbed man. A father wants his son to grow up to be a real man. He does not want that son to drink or to be impure because those evil practices would rot the fibre of his soul and leave him less a man. He wants his son to overcome obstacles and to have his latent abilities brought out. Sins make us less than normal men. I do not care whether you believe in original sin or plagiarized sin, transmitted or acquired, or both. It is the sins in your life that make you sub-normal. Your body, mind and soul are less than normal because you are weakened by sins—definite, concrete, namable sins—not some vague, intangible, hazy thing.

You see this in the art in European galleries. Notice the torso! Venus de Milo—arms gone. Winged Victory —head gone. Elgin Marbles—only parts. What would we not give to see the entire statues? But it is even so with men—broken fragments of normal men. Now God wants us to be full-orbed, perfectly-developed men and women. He will be satisfied when that is accomplished. We need Jesus because the oceans cannot wash us clean, the perfumes of Arabia cannot sweeten us and we lack the stuff to build up again the broken parts.

* * *

We are hungry—but for what? Our tastes are perverted. We need bread; we want marshmallows! We need meat; we want bonbons! We need milk; we want frothy sodas! Here is the secret of weakness. A modern English writer complains because men will not read solid literature anymore; they turn from the bread to the confectionery.

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*The above article is based upon the International Uniform Lesson for March 11, "Jesus the Bread of Life." John 6:22-40.

I stood at the end of a bridge and watched the people coming over it—all were hungry. Some were in need of material food. All were lean and hungry, or fat and still hungry, or neither lean or fat but yet hungry. Some looked like lean tigers. All were on the trail. Yes, they were hungry, but not one in a hundred knew what he ought to feed upon. All were predatory. Like animals they pursued their prey. Many, most were hungry for money. Doomed never to be satisfied. Some were hungry for recognition — fame-seekers — a feeding on vapor. Some rolled bloodshot eyes in quest of bodily appetites. Others merely looked for ease. Hungry, driven beasts—how pitiable. It needs a Russian novelist to picture these modern people with their hungers, their perverted tastes.

If Jesus could stand at the end of the bridge he would cry out, "I am the Bread of Life!" "I am the Bread sent down from heaven!" Christ alone is the satisfaction of our lives. He alone is the life-giving bread. Within the hour I have been talking to a minister who has been telling me of the "Holiness" people in his church. These people tell of the miraculous way Christ has entered their lives, leaving them without desire to sin any more, leaving them abiding in a perfumed paradise. The tragedy is that these people are so near and yet so far! They burlesque Christianity. They make one hesitate to talk about the highest and best experience that may be ours.

We must not, however, allow this "Holiness Crowd" to prejudice us against a rational acceptation of the truth we are considering. Christ is the Bread of Life. He alone can satisfy our hunger. We shall be restless until we rest in him.

Pray for normal tastes. Pray for essential appetites. Ask to be a real man. Feed your soul not on confections but on the very Christ. Not only ignorant fanatics but many proud scholars feast upon frothy concoctions which lack strength producing elements. Bread gives you power. With power you can do the world's work. Examine your hungers. Test your foods. Weigh your actual work. Bread, exercise, results.

# Disciples Table Talk

### Dr. Ainslie Expresses Himself on Peace

The New York Independent of a recent date contains replies from a number of prominent ministers and publicists in answer to a question sent out by that periodical as to whether or not the time is ripe for peace. Dr. Peter Ainslie's reply is as follows: "Germany's proposals for peace should be taken in sincerity until her conditions of peace reveal her insincerity. Then is the time for protests, for there are wrongs to be righted—wrongs that Germany must right without which there can be no peace—but has the time come when this can be done by force of reason rather than by force of steel? If the church followed more closely the teachings of Jesus it might become a factor in hastening the end. The world must come to know that the one moral equivalent for war is the religion of Jesus Christ, and these days test men's faith in Him."

### Indiana Pastor of English Birth Will Not Fight England's Battles

"I am willing to fight for my country, but this is my country," were the words used by D. L. Milligan, of the East Columbus, Ind., church, when he was urged by one of his eight brothers, who are fighting in the English army and navy to join them. Mr. Milligan also has two sisters engaged in the munitions factories. One of his brothers had part in the historic battle off Jutland and another was in the fighting in the Dardanelles campaign. D. L. Milligan has been in America for the past fifteen years, although he has not become fully naturalized.

### C. S. Medbury Would Fight, But Still Protest

Although Charles S. Medbury, of Des Moines, believes that "the demand of the day's patriotism is that we stand by the President," and if necessary fight, yet he holds that "it is also demanded of us by the new patriotism that we continue, even in war, to maintain the attitude of protest against it. We will only go where violated rights lead us. No marks of aggression shall mark us. We seek no personal or national advantages whatever. To use the President's own words, we 'seek merely to vindicate our right to liberty and justice and an unmolested life.'"

### President J. A. Serena Keeps Busy

President Joseph A. Serena, of William Woods College, spoke on Christian education in the following places during January: Montgomery City, Mexico, Louisiana, Bowling Green, Slater, Marshall and Jefferson City, Mo. He expected to spend most of February in Oklahoma as a member of the Men and Millions team. This will be the fourth campaign he has been in with this movement.

### A Brotherhood in Nebraska That Does Things

The men of the Berean Brotherhood at First church, Lincoln, Neb., held a banquet in the basement of the church a few evenings ago, at which forty men attended. The question of the regulation of pool halls was discussed from both sides, several speakers outside of the Brotherhood being present to represent one side or the other. Among the speakers present were: Secretary Luke, of the local Y. M. C. A.; Mayor Bryan, author of the ordinance before the commission; John Wright, commissioner of public safety; Chief of Police Antles, ex-Chief Malone, and James E. Beltzer, proprietor of a local pool hall. The question was taken up and discussed much as a body of legislators would deal with it.

### Editor of The Christian Century Has Busy Week in Des Moines

Editor C. C. Morrison preached for the Forest Avenue Church, Kansas City, Russell B. Briney, pastor, on Sunday, February 4. Mr. Morrison delivered five addresses to various audiences in Drake University, Des Moines, during the week following and preached for W. A. Shullenberger at Central Church on February 11. At a meeting of students and members of the faculty of the Bible College at Drake, about twenty-five Bible College men subscribed for THE CHRISTIAN CENTURY, and a small fund was made up of contributions by Dean Caldwell and other instructors to send the paper to a number of students who cannot afford to pay for it. On Monday evening, February 12, a dinner was given to Mr. Morrison by a large company of friends of THE CHRISTIAN CENTURY, at which time addresses were made by Mr. Morrison and others on the forward movement of the Disciples. Many of Des Moines' leading citizens were present.

### Northwestern Ohio Ministers Meet at Bowling Green

The February meeting of the Northwestern Ohio Ministers' Association was held at Bowling Green on February 12. Although the weather was the coldest of the winter fourteen ministers, from six counties, were present. At the morning session, Stephen J. Corey addressed the association on "The Needs of the Mission Fields," giving locations of the various mission stations, the progress that had been made, and the great need of more workers and better equipment on all these fields. An open discussion of the plans and problems of the Foreign Society followed. At the next meeting, at Central Church, Toledo, W. C. Prewitt, of Bowling Green, will read a paper on "The Minister's Spiritual Culture." The book review, "The Trail to the Hearts of Men," will be given by R. C. Lemon, of Sandusky. The Northwestern Ohio Ministers' Association was organized last October, and meets regularly the second Monday of each month. J. J. Tisdall, of the Norwood Avenue Church, Toledo, is the president; D. W. Miller, of Weston, vice-president; Edward Goller, assistant at Central, Toledo, secretary-treasurer.

### Honor for Oakland, Cal., Pastor

H. A. Van Winkle, the new pastor at Oakland, Cal., First Church, has been appointed pastoral counselor for the Alameda County Christian Endeavor Union, which includes more than ninety societies. First Church has a very lively men's club, which meets once a month and listens to men and women prominent in various lines of public service. Capt. W. I. Day, noted prison reform worker, talked to the club last month. Mr. Van Winkle preached a sermon early this month on "Education as the Cure for Vice," which was given an elaborate write-up in a local paper. This church is preparing for a series of evangelistic meetings in April, with the Kellems brothers leading.

### Forward Steps at East End, Pittsburgh

Over 250 members of the East End church, Pittsburgh, Pa., banqueted together on February 14. Reports showed that $18,500 was raised during last year; fifty-eight new members were added; $200,000 was pledged for the new church, for which ground will be broken May 1. The Margaret Oliver Memorial Bible School Building will first be erected. A lot has already been purchased for $35,000. John R. Ewers is in his eighth year as pastor at East End.

# Our Readers' Opinions

### LINCOLN AND THE DISCIPLES OF CHRIST

Editor THE CHRISTIAN CENTURY:

At the close of an article on "Lincoln's Religious Testimony," in the "CENTURY" of February 8, you ask, "Would Lincoln have been at home among the Disciples of Christ?" I can answer this, on unimpeachable testimony as given me by Rollo W. Diller, now deceased, who lived many years on the same block with Lincoln.

Mr. Diller said that Lincoln desired to make the confession, and unite with the Christian church under the preaching of E. D. Baker, a lawyer-preacher, who was afterwards commissioned by Lincoln a major general, and who was killed at Bull's Bluff at the beginning of the Civil War. Mrs. Lincoln objected so strenuously that Lincoln postponed his decision until too late, hoping the objections of his wife might be overcome. This information was confirmed to me by others in Springfield, who remembered the occurrence.

Mr. Diller, who was a member of the same church with Mrs. Lincoln, and in whose store Lincoln spent many an hour in social converse, was most positive in his statement, given from personal knowledge.

I am not writing this for publication, but merely to squander two cents in answer to your question, because I firmly believe Mr. Diller and others told me what was positively true. Lincoln and Baker were the warmest friends, and Baker was one of the most eloquent men that ever occupied the pulpit and held a seat in the United States Senate.

Chicago, Ill. S. J. CLARKE.

### New Mission Building for Osaka, Japan

Our Japan mission is building a Christian institution in the city of Osaka, made possible by a gift from R. A. Long for the lot and a gift from a woman in the West for the building. The land is already purchased and this institution is to be erected in the heart of that great city of one million people. E. R. Erskine will be in charge.

### Drake Graduates to Work Among English Soldiers

It is announced that John Roberts, who graduated from the liberal arts and Bible College of Drake last summer, will go to England as a Y. M. C. A. worker in the military camps, doubtless in association with Kirby Page, who is booked to return to his work there. They expected to sail about February 10th, but the war situation will probably interfere with their plans. W. E. Roosa is also booked to accompany Roberts on his trip to England and to be engaged in the Y. M. C. A. work among the soldiers. He is also a graduate of Drake.

### Endeavor Societies and Missions

The Christian Endeavor Society at Garber, Okla., has assumed the support of Elisha, No. 709, one of the orphan boys at Damoh, India. More societies than ever before observed the first Sunday in February as Endeavor Day, using the program furnished by the Foreign Society, "Life Lines Across the Sea." The offering for the Orphanage at Damoh, India, will probably be larger than heretofore. Many societies are using the missionary plays or demonstrations to great advantage. They give the young people something definite to do and at the same time they are interesting and instructive. Write to S. J. Corey, Box 884, Cincinnati, Ohio, concerning them.

### Appreciation for Pennsylvania Leader

F. A. Bright, of the Bellevue church, Pittsburgh, Pa., writes that D. Park Chapman, of the Observatory Hill church, Pittsburgh, has been elected corresponding secretary of the Western Pennsylvania Christian Missionary Society until a man can be found to take this work permanently. Mr. Chapman's address is 309 Elsdon street, N. S., Pittsburgh. All correspondence and offerings should go to him at that address. Mr. Bright writes that the board recently passed a unanimous vote of appreciation of the work of A. C. Young, who left the Pennsylvania field a few weeks ago to become secretary and treasurer of Hiram College.

### Dr. Paul Wakefield Returning on Furlough

The family of Dr. Paul Wakefield, who is in charge of hospital work in China, being supported by the Liberty, Mo., church, will sail for America on the Empress of Russia from Shanghai on March 17. Dr. Wakefield will follow a little later.

### At Main Street Church, Kokomo, Ind.

D. H. Shields, of Main Street Church, Kokomo, Ind., writes that Secretary G. T. Hoover conducted at Kokomo a short time ago "the best county cooperative conference in the history of the work." Mrs. Kelly, Miss DeMoss and John H. Booth, of the national societies, aided in the program. Main Street Church has committees at work preparing for the Indiana State convention, which meets at Kokomo May 14-17. Mr. Shields spent several days in the State Legislature, he writes, representing a group of men helping to put Indiana dry. He is very busy in the work of the church, with an average of a wedding and a funeral every week so far this year, in addition to his regular duties. The Sunday school is planning a "Forward Step Day."

### Foreign Society Has New Headquarters

The Foreign Society's rooms have recently been transferred to the seventh floor of the building at 222 West Fourth street, Cincinnati, Ohio, with much pleasanter quarters, more room and opportunity to build up a more effective organization. The new quarters are modest, but well equipped and lend themselves to greater economy in the work. Friends are asked to call and visit the new mission rooms and make them their headquarters while in Cincinnati.

### Chicago Union of C. W. B. M.'s to Meet

The quarterly convention of the Chicago Union of the Christian Woman's Board of Missions will be held on Thursday, March 1, at North Shore church, Terminal Hall, on Wilson avenue. The hall is reached by the Northwestern Elevated. Features of the program are addresses by Mrs. G. M. Mathes, president of the Woman's Church Federation; by Mrs. Anna Barbre Colgrove, vice-president Illinois State C. W. B. M., and by Mrs. F. C. Buck, Luchowfu, China. Mrs. S. J. Russell is president of the Chicago organization.

### Memorial for Drake Student

The "Volunteer Bands" and Y. M. and Y. W. C. A.'s of Drake University, in co-operation with Bethany College, are raising funds for a memorial to Frank Battson, the Drake student who lost his life last summer in an effort to rescue some companions from the Des Moines River. On March 1 memorial services will be held by the literary societies of Drake, and Secretary S. J. Corey will deliver addresses in behalf of the cause.

—The enrollment at the Des Moines Sunday School Institute has reached 205.

### Large Gifts for Missions

Recently a good friend of foreign missions in Missouri has given $15,000 to special work in one of the great mission fields and another friend in California has pledged $20,000 for the same work in Africa. Still another group of people in a strong church in the Central states is planning for large endeavor in China.

### A Bible College for California

There is talk of launching a Bible College in California, with an especial purpose of training the more than 300 "Life Recruits" who have been won to service through the efforts of the Men and Millions leaders. The representatives of 75 per cent of the churches of the state unanimously instructed the College Commission to proceed at once to select a location for such a college.

### Mission Work in Philippines Prospers

The new dormintory in Manila is reported full to overflowing. Bruce L. Kershner is hoping that a new wing will be added to the building in the near future, to accommodate those who are

# The Disciples' Congress

The Disciples' Congress will be held in St. Louis, Mo., April 10-12, probably at the Union Avenue church, where B. A. Abbott is the able pastor.

There are always two problems connected with this desirable gathering: first, the preparation of the program; and, second, the securing of a worthy attendance. And the first is conditioned by the second. It is hardly fair to ask busy men to give their time to the preparation of an address or scholarly paper for the mere handful that sometimes attends. They would gladly do this if more interest was in evidence.

This year's program will equal the best. Editor C. C. Morrison will give some impressions of his trip to South America; Bert Wilson, the indefatigable missions advocate, will present his conclusions regarding the desirability of having the tithing system adopted by the Disciples. His position will probably call out some sharp criticism and argument. H. H. Peters will have a new proposition regarding the regional superintendency plan to offer and F. W. Burnham will lead the debate in review. Needless to say, this will be one of the outstanding features of the occasion. Prof. W. C. Gibbs, of Columbia, has promised a paper on the teaching of the Bible to college students and no doubt there will be much to commend and something to raise objections in this. In addition, we are to have an able paper from H. D. C. Maclachlan on the subject, "Is Bernard Shaw a Christian?" Shaw has circled about religion for a long time and now comes out squarely with an exposition of Christianity as the New Testament discloses it to him. He asks for a trial of Christianity. Here will be a message to all the preachers. If the program were to have no other item, there would be enough here to interest all ministers who wish to be abreast of the thought of the times. Probably there will be a review of a new book by H. G. Wells on religion. And, finally, an address will be delivered by a distinguished minister from another communion; another address will be given on the subject of "Peace."

No meeting on the horizon at present promises such a feast of live discussions. These men are at work. They are giving long hours of study to these timely questions. It is for the ministers and laymen to show their appreciation by attending and by taking part in the debates. This is a place for fearless, frank and pointed discussion of the questions of the hour. Show your interest by dropping a card to the secretary, F. E. Lumley, College of Missions, Indianapolis, Ind., assuring him of your interest and of your intention to be present. Interest your friends. Let each minister bring a few laymen and show them the ministers at work, taking stock of their ideas.

F. E. LUMLEY.

now being turned away. This dormitory is unique among mission institutions in that it is paying its own way. The Mary Jane Chiles Hospital in Manila, under Dr. J. W. Young, is maintaining its reputation. The German sailors of the sixteen interned German ships in Manila harbor appreciate very much Dr. Young's skill and service. Mrs. F. V. Stipp and her Bible woman have started a series of mothers' meetings in Laoag.

**Sermons on War and Peace**

W. M. Haushalter, of the East Orange, N. J., church, is preaching a February series of sermons especially to the Christian Endeavorers, on "The Great War and Christianity." Topics were: "The War and Love of Your Enemies," "The Nobility of Death," "The Doctrine of Non-Resistance," and "The Building of a New World."

* * *

—The church at Pendleton, Ind., George L. Moffett, pastor, has been holding meetings with the purpose of gleaning after results of a union meeting recently held in the community.

—Wilford H. McLean, until recently state Sunday school superintendent of Ohio, has accepted a call to the church at Niles, Ohio, succeeding Allan T. Gordon, who is now at Paris, Ill.

—R. H. Ingram, formerly pastor at Beatrice, Neb., has been suffering from cancer for many years, and his death was expected at last report, a few days ago. He has made his home recently in Perry, Ia.

—Through a series of meetings held by E. A. Cole, of Knoxville, Pa., eighteen persons were added to the membership of First church, Charleroi, Pa. Pastor E. N. Duty states that the field had already been well gleaned. He praises the work of Mr. Cole very highly. Mr. Duty will hold a meeting at Knoxville, beginning March 5.

—Foreign missionary circulating libraries are reported successful at Sandusky and East church, Toledo, Ohio.

—W. P. Jennings, pastor at McKinney, Tex., recently held a ten days' meeting in his church, with twenty-seven new members added. During the past year 103 persons have been added to the membership at McKinney. Every outstanding debt has been paid by this congregation; the church property has been thoroughly overhauled and put in repair, yet there is money in the various treasuries.

—S. O. Landis, recently of Lowell, Ind., has accepted the work at Forest Avenue, Buffalo, temporarily. Oscar McHargue, of Jacksonville, Fla., has taken the pastorate at Dunkirk, N. Y.

—Dr. J. H. Garrison, editor emeritus of The Christian Evangelist, celebrated his seventy-fifth birthday at his home in Claremont, Cal., on February 2. The Christian Century joins with Dr. Garrison's other thousands of friends in wishing him good health and continued usefulness for many more years.

—C. R. Scoville is conducting a union evangelistic meeting in Fresno, Cal., this month. H. O. Breeden, of the Fresno First church, has a large part in this campaign.

—Byron Hester, of the Chickasha, Okla., church, reports that, after a rousing campaign by one of the Men and Millions teams, a few of the members of the church there pledged $2,500 to missions. Mr. Hester believes that it was a result also of their work that he was able on a recent Sunday morning to raise nearly $1,000 to pay a long-standing paving debt. The church has learned how to give.

—R. B. Chapman, of the Ionia, Mich., church, reports five additions at the morning service on February 11, four by confession of faith. Large audiences, in spite of zero weather. Bible school of 314.

—Frank W. Lynch, of Sharon, Kan., has closed a series of meetings at La Harpe, Kan., with fifty-five additions.

—D. B. Titus, of Rupert, Ida., has closed a home force meeting of three weeks with thirty-four additions, nearly all by confession of faith. Mrs. Hiram Yerkes, of Idaho Falls, was soloist and song leader.

—A. LeRoy Huff, of Benton, Ill., has been called to Charleston, Ill., and has accepted the work. He succeeds J. McD. Horne, who has gone to Sullivan, Ind.

—Huell E. Warren writes that the membership was increased at Moulton, Ia., last year by sixty-one. This church has now a membership of 305. The Sunday school is thoroughly graded and the congregation contributes to all organized work. Mr. Warren began his third year in this field with February 1.

—M. C. Hutchinson, who leads at Fulton, Mo., reports fifty-six members

# A Pre-Easter Campaign

The following statement of the plans of Jackson Avenue Church, Kansas City, Mo., which are fairly typical of the successful campaigns of this sort, may be suggestive to other pastors and churches. Ellmore Sinclair is the leader of this church, and the chief inaugurator of this plan.

The aims are: 1. 2,000 in Sunday school on Easter Sunday morning; 2. $2,000 cash offering; 3. Fifty conversions.

Features of the campaign for 2,000 attendance are:

1. A meeting of the cabinet of the Sunday school in order to get them to agree on the plan.
2. Present it to the teachers' meeting and apportion the number expected to be secured by each class.
3. A canvass of the neighborhood a month before Easter on a Sunday afternoon; results tabulated and assigned to the classes that should secure the people not attending any school.

The following plans will help toward the attainment of the second aim:

1. A joint meeting of the finance committees of the church and Sunday school.
2. A canvass made of the membership of the church, securing pledges payable cash on Easter Sunday morning.
3. A canvass made of the Sunday school classes at teachers' meeting and pledges secured from each class, payable cash on Easter Sunday morning.

To secure the fifty conversions, these plans will be carried out:

1. A quiet movement among the most prayerful people of the church in a league to pray quietly five minutes each morning at 9:00 a. m. for the conversion of fifty people Easter Sunday.
2. A careful distribution of prayer cards to be filled and returned to the pastor and superintendent.
3. A personal workers' campaign on the names signed on the prayer cards.

The week before Easter a meeting is held each night at the church for one hour to concentrate these movements and pray.

On Easter Sunday morning at 7:30 a. m. the men and women of the adult classes go out to wake up the families promising to attend.

At nine o'clock teachers go down to the church to pray and prepare to meet their classes and to urge the unconverted to Christ.

This plan on Easter in 1915 resulted in 2,126 in Sunday school, $2,370 cash offering and 86 additions to the church.

This plan on Easter in 1916 resulted in 2,230 in Sunday school, $2,016 cash offering and 65 additions to the church.

# A Union Church Near Cleveland

I was recently called to visit the new Union Church at Garrettsville, O., which is now adjusting itself to the religious and social needs of the community. I found there a most interesting situation.

Garrettsville is a town of less than a thousand people, thirty-five miles from Cleveland and two and one-half miles from Hiram College. Until recently there were four churches in this center with a combined membership of less than 500. They were Methodist, Baptist, Congregational and Disciples of Christ churches. Through heavy sacrifice, each of these bodies had acquired comfortable houses of worship, but growth to any great proportion had never been possible. The people were not sufficiently numerous to ever hope for large memberships, and the Disciples of Christ had never been able to support a settled pastor. Its proximity to Hiram College, of course, resulted in many years of student preaching.

The union seems to have been a lay movement. All but the Methodists have formed a "Union Church" with a new charter and a membership of 225. W. W. Tuttle, a recent graduate of Yale and a man of fine qualities and with a spiritualized social vision, has been called to the pastorate and for two months has been grappling with the problems incident to the readjustment. Officers have been chosen from each of the three bodies, missionary funds are to be distributed among their respective societies, the Lord's Supper is to be observed monthly and a baptistry is to be installed. The Congregational building will be used for worship and one of the other two buildings will be converted into a social center. The members manifest unusual enthusiasm and speak simply in terms of "The Church." As in apostolic days, if they have occasion to refer to either of the original organizations or buildings it is always in terms of "The Church on Blank Street," or "The Church on Summit Street."

Not only are the church folk themselves happy over the union, but a number of business men who have no connections whatever have been impressed with the economic sense of the project to the extent that they are contributing to the expenses incident to the readjustment.

Cleveland, O. W. F. ROTHENBURGER.

# Why I Am A Disciple

*By Charles Clayton Morrison*

**In the issue of March 15, and continuing for twelve or fifteen weeks, the editor of *The Christian Century* will begin a series of articles giving a personal statement of his reasons for being a Disciple. In this series Mr. Morrison will treat in the most intimate and candid fashion of the vital and urgent issues now confronting our people.**

**Every thoughtful layman and minister will be keenly interested in these articles. In view of this widespread interest, our present readers are taking special satisfaction at this time in commending the "Century" to their thoughtful acquaintances and in soliciting their subscriptions.**

added by confession of faith during 1916, fifty-eight by letter and statement. Since 1910 the Ladies' Aid of this church has paid $6,000 on the church and $500 on the parsonage. The society is now free from debt.

—Monroe Street, Chicago, recently received a legacy of $3,500 upon condition that enough money be raised in advance to settle the debts of the estate, something like $500. This amount was raised quickly and now Monroe Street has reduced her debt to less than $600. The pastor, J. E. Wolfe, is feeling very happy.

—The building of Central church, Columbus, Ind., which work was merged with that at Tabernacle church, has been sold to the local German Lutheran congregation.

**NEW YORK** A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—The Elders' and Deacons' Conference of Jasper county, Mo., was held at the Carthage church on February 5. C. C. Garrigues had the direction of the program. Addresses were given by F. L. Moffett, Dr. J. T. Bacon and J. H. Jones, all of Springfield, Mo. A feature was an evening banquet, with F. L. Moffett as toastmaster. W. P. Shamhart was chairman of the conference.

—The men's Bible class of the Butler, Mo., church is one of the strongest organizations in the state. The meetings of the class are held in the Circuit Court room, and the teacher is Circuit Clerk H. C. Maxey. This organization is a mighty factor for community welfare.

—The young people's class of Union Avenue church school, St. Louis, Mo., has to its credit for 1916 the following achievements in social service: Offerings for the Christian Orphans' Home, missionary offerings on Easter day, Children's day and for home missions; aid in the support of a social worker; an offering of over $50 for the poor of St. Louis at the Christmas season. The disbursements of the year amounted to $539.50. Mrs. A. C. Smither teaches this class.

—The Nebraska School of Methods this year was held at First church, Omaha, February 5 to 9. The faculty consisted of W. J. Clarke, Miss Cynthia Maus and Miss Hazel Lewis, all of Cincinnati, and David H. Owen, state Sunday school superintendent of Kansas.

—The death is reported of Mrs. Juliette Harrison, a member of the Tonawanda, N. Y., church for more than fifty years, and one of the pioneer Disciples of the Northwest Frontier. John P. Sala of Buffalo officiated at the funeral services.

—"The most influential person in the city" is the way Bruce Brown, evangelist, describes W. E. Crabtree, who has been pastor at San Diego for twenty-one years. Mr. Crabtree has an average of 200 weddings and 100 funerals per year. Mr. Brown recently held a series of meetings at San Diego.

—George L. Snively led in the dedication services at First church, Ardmore, Okla., and succeeded in wiping out the $15,000 debt on the building, with $670 to spare. This congregation is the second largest in the state. The pastor is Robert Burns, who recently left a law practice in Oklahoma City to enter the ministry.

—During the four years of the pastorate of A. F. Stahl at Maysville, Ky., there have been 400 additions to the church membership. During this period over $3,000 was raised for missions. Mr. Stahl has been called for another year.

—The following Christian Endeavor societies have become Life-Lines in the Foreign Society, supporting their own evangelists on the foreign field: Memphise (McLemore Avenue), Tenn.; Nashville (Seventeenth Street), Tenn.; Jacksonville (Central), Ill.; Detroit (E. Grand Boulevard), Mich.

—Three Japanese teachers in the school of our Japan mission have had their finishing training in America. One is a graduate of Ohio University, another of Bethany College, and still another of Butler College and the College of Missions.

—Charles W. Roos, of the West Side church, Springfield, Ill., is a candidate for the Republican nomination as assistant supervisor. He is running on a law enforcement slate.

—E. J. Barnett has resigned the work at Clarksville, Tenn., and will accept a pulpit in Texas. The ill health of his wife is the determining factor in Mr. Barnett's move.

—W. P. Clark has been called to the work at Centerville, Ia., and has already begun his new task.

—P. H. Welshimer and F. P. Arthur will be leaders in the Third District Convention of Michigan, the first week in April, to be held at Franklin Street church, Grand Rapids.

—Nine churches of Owosso, Mich., have been cooperating with success in a union meeting held by the Honeywell evangelistic party. The Church of Christ was among the number; there were four M. E. churches cooperating.

—A newspaper of Flint, Mich., reports that the coming of J. L. Garvin to Flint Fourth Ward church as an evangelist has been "a great blessing to the community." His "winsome personality and strong sermons" have aided him in recording many victories. Over eighty members were added to the church, a vision of larger service was inspired and plans were made for a new building.

—The church at Vining, Kan., was closed for two Sundays of January on account of smallpox in the town. Many leading families of the congregation are quarantined. The pastor, A. C. Stewart, is working hard at the raising of missionary apportionments.

## DISCIPLES MISSIONARY UNION OF GREATER NEW YORK

The Disciples Missionary Union of Greater New York and Vicinity has completed another year of work. Again the year's work has been characterized by the same complete unity of purpose and harmony of action that has marked our work in preceding years. In co-operation with the American Christian Missionary Society, through which we receive financial and advisory assistance, our churches are enabled to do a small but progressive work in this great city.

We have at present six self-supporting churches, four missions supported by the Union, and two mission points receiving no financial aid, but identified with our work.

Our Russian work is in a healthy and progressive condition and we await with great anticipation the time when we will have a suitable building for work among foreigners that will make possible a larger influence. During the year we have been publishing the "Russian Christian Herald," a monthly religious paper which has a nation-wide circulation. A second Russian mission has been started on Cherry Street, lower Manhattan, in connection with our Russian church on East Second Street. C. Jaroschevich is assisting John Johnson in the work. Mr. Jaroschevich was prepared for this work at Kimberlin Heights, and possesses great ability for his work. Lack of funds prevents our supporting him to the extent of full time service.

Kirby Page, private secretary to Sherwood Eddy, is looking after the interests of our Ridgewood Heights Mission. C. M. Smail, of Beaver Falls, began a pastorate with the Borough Park Church, February 11th.

Our annual report reveals the following facts: Days of service, 953; pastoral calls, 1,903; additions by baptism, 43; otherwise, 3; Sunday school enrollment, 341; average attendance, 235; money raised for self-support, $1,840.02; for missions, $147.25. This report is for the Russian, Borough Park and Ridgewood Heights Missions.

M. M. Amunson,
Secretary Disciples Missionary Union.

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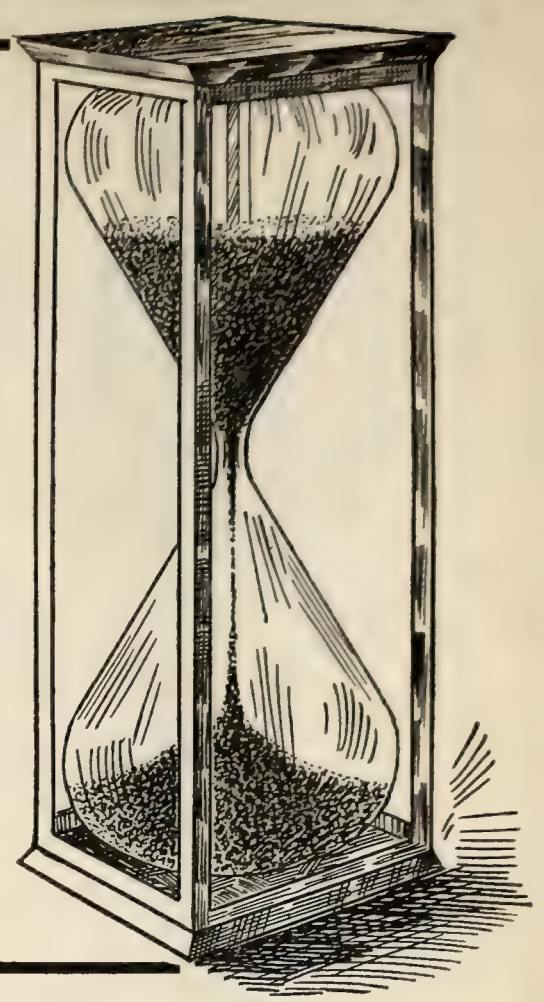
## The Sands of Our Opportunity Are Rapidly Running Out of The Glass of Time



No words are sufficient to describe the remarkable conditions which confront the Foreign Missionary work in all lands.

There is no continent which is not involved in the tremendous political, commercial, intellectual, moral and spiritual tides which are sweeping the world.

There is no Oriental race that is not in transition, there is no door that is not open, there is no opportunity that is not immediate.

The world has never seen such a time and may never see such a time again. Someone has said that it would be justifiable to mortgage every church in America in order to immediately evangelize the world.

**China** is in swift transition. She has destroyed her old monarchy and established a republic. She has abolished her old inefficient educational system and adopted our own. She is discouraged with her age-long conservatism and wishes recognition among the nations. With eager desire she longs for the things that have made the West. She crowds the mission schools, fills the chapels and opens every door to the missionary.

**India** is stirred by deep, rapidly moving tides. Recognizing the freedom which Christianity gives and goaded by the awful restrictions of caste, whole villages are accepting Christianity.

**Japan** is prospecting for a religion. Buddhism, fearing death, is imitating Christianity in Sunday-schools, songs and evangelism. The native Christians are conducting a nation-wide evangelistic campaign. The students, disgusted with heathenism and knowing not Christ, are becoming atheists.

**Africa** is a fair field, and the issue is between Christianity and Mohammedanism. The religion which moves quickest will possess the land.

**Philippines** is a nation in adolescence. Here our flag floats, our schools train the young, our democracy is on trial and our missionaries have wide open doors.

**Tibet** is a lonely land of great isolation, vast distances, corrupt religion, sturdy people and unique opportunity.

**The Foreign Christian Missionary Society** is in strategic points in each of these fields.

The work done is only a token of what may be done with larger gifts from the people.

The **March Offering for Foreign Missions** is a great means of expression from our churches for this world work.

Make the day worthy of the work.
Order your March offering supplies early.

**F. M. RAINS, STEPHEN J. COREY, Secretaries, Box 884, Cincinnati**


## NOTES OF FOREIGN MISSIONS

The demand for missionary literature is constantly increasing. The life of Ray and Edith Eldred is being widely read. Perhaps no society ever sent out two more devoted or heroic spirits than Mr. and Mrs. Eldred.

The One-Day Income plan of the Foreign Society is meeting with enthusiastic approval. The ideal is for individuals to give one day's wages as an additional gift for world-wide missions, this to be made entirely in addition to the regular offerings of the churches. These gifts are to be credited to the churches of which the donors are members. It is hoped that $50,000 additional may be secured for the great needs of the work in this way.

A number of new churches are signifying their plans to become Living-links and support their own missionaries on the foreign field.

The attention of all missionary leaders is being attracted to what will be necessary in the missionary campaign after the war has closed. It is felt that the greatest movement in the history of Christianity must be launched, and that a united, systematic campaign of stewardship of life and money must be inaugurated to take the non-Christian nations of the world for Christ.

The missionaries of the Foreign Society in Central Africa form one of the Living Links in the chain of missionary stations stretching from the mouth of the Congo, on the west coast, up the valley of that river through Uganda and on to the east coast. This line of stations, with the Christian constituency being built up in this section of pagan Africa, are forming an arresting line against the Mohammedan approach from the north. It is the purpose of these missionary societies to build so solid a line of Christian work across the Dark Continent that Islam cannot break through it. Our own stations are near the center of this chain on the equator and the trenches now being dug and the lines established by our own missionaries are a line completing all this cross-country barricade.

News comes from our Tibet missionaries that the China England Mission, which has a station five hundred miles this side of our own at Batang, is being obliged to retrench, and that our mission may be called upon to do the work that they have been carrying on. This move will leave our own group of eight missionaries practically alone in undertaking the Tibetan work. Our workers are calling for reinforcements and are facing a desperate need in this wide-open and very extensive field.

S. J. COREY, Secretary.

## IN APPRECIATION OF THE CHRISTIAN CENTURY

"Your paper is increasingly valuable. I trust the subscription list will grow in proportion to its value."—G. D. Edwards, Columbia, Mo.

"I have been reading the 'Century' since its beginning and enjoy its vital and informing messages, as well as much that is contributed to its pages."—E. W. Elliott, Glasgow, Ky.

"I congratulate you on the improved 'Century' of late. I am very much interested in and am delighted with Dr. Willett's series on the Bible."—J. H. Fillmore, Cincinnati.

"I certainly rejoice with you in the fine growth of the 'Century.' May it continue."—T. E. Winter, Philadelphia, Pa.

"Of the papers that come to me, there is none that I read with more interest and more delight than The Christian Century. There is matter in it of growing value."—Huell Warren, Moulton, Ia.

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"I enjoy every copy of the 'Century' and am glad to co-operate in making it a great success. I recognize it as the progressive organ of the Brotherhood, in which alone there is hope for progressive leadership."—M. A. Cossaboom, Corydon, Ind.


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# The Christian Century

Vol. XXXIV March 1, 1917 Number 9


## Nationalism and Beyond

By Nicholas Murray Butler

## Take Time to Think

Editorial

CHICAGO

# Why I Am A Disciple

*By Charles Clayton Morrison*

**In the issue of March 15, and continuing for twelve or fifteen weeks, the editor of *The Christian Century* will begin a series of articles giving a personal statement of his reasons for being a Disciple. In this series Mr. Morrison will treat in the most intimate and candid fashion of the vital and urgent issues now confronting our people.**

**Every thoughtful layman and minister will be keenly interested in these articles. In view of this widespread interest, our present readers are taking special satisfaction at this time in commending the "Century" to their thoughtful acquaintances and in soliciting their subscriptions.**

**Subscription Price**—Two dollars and a half a year, payable strictly in advance. To ministers, two dollars when paid in advance.

**Discontinuances**—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

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# The Christian Century

PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST IN THE INTEREST OF THE KINGDOM OF GOD

**Expirations**—The date on the wrapper shows the month and year to which subscription is paid. List is revised monthly. Change of date on wrapper is a receipt for remittance on subscription account.

**Remittances**—Should be sent by draft or money order, payable to The Disciples Publication Society. If local check is sent, add ten cents for exchange charged us by Chicago banks.

Entered as Second-Class Matter Feb. 28, 1902, at the Postoffice, Chicago, Illinois, under Act of March 3, 1879.

DISCIPLES PUBLICATION SOCIETY, PROPRIETORS, : 700 EAST 40th STREET, CHICAGO

## Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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"Five Hundred New Minister Readers During the Month of March"

# The Month of March is Ministers' Month

December, January and February have shown the greatest gains in new subscriptions and renewals to The Christian Century in its entire history. Mainly our new subscriptions have come from the ranks of thoughtful men and women of the laity.

During March we desire the special cooperation of all our readers in adding five hundred new subscriptions from the ranks of the ministry.

Every reader may share in this.

Is your pastor a subscriber? Ask him. If he is not, tell him what he is missing and go straight after his two dollars!

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Let us make MARCH a great month for MINISTERS and

## THE CHRISTIAN CENTURY

The recent slight increase to $2.50 a year for a regular subscription to the "Century" has not affected the rate to ministers, which still stands at $2 when paid in advance.

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV MARCH 1, 1917 Number 9

# Taking Time to Think

MEDITATION IS NECESSARY TO THE INNER LIFE.

There seemed to be a conviction in Bible times that shepherds were more religious than other men. The Christmas story represents the shepherds who watched their flocks by night as receiving the message of the new-born Saviour. If the shepherds were especially religious men, it was because they had time to think. Their occupation did not use up all their spiritual energies. With many hours of waiting on their hands, they turned their thoughts to God and to the problems of life.

The opportunity to meditate was back of the philosophic movement in Greece. The conditions of life had become less severe. Slaves performed most of the work. The free population of Athens gave themselves over in considerable measure to intellectual pursuits. In this atmosphere of meditation grew up such wonderful souls as Socrates and Plato and Aristotle. The picture is given of Socrates lost in thought on a battlefield and unconscious of his surroundings until at last his problem is solved. The philosopher was absent-minded only from the point of view of petty souls. He was possessed completely by intellectual activity.

It seems to have been in considerable measure the life of retirement and meditation that gave Israel her prophets. Amos was a shepherd and a small agriculturist. Isaiah was a city man, but Micah and Jeremiah seem to have spent much time in villages and apart from the haunts of men. All of them were men who thought deeply on the problems of their time. They were statesmen without any parliament in which they might champion their views, so they took the curbstone as a place from which they gave the people the result of their reflections.

★ ★

Our modern life has robbed us of much of this opportunity for the cultivation of the inner life. The modern man fears solitude more than he would the plague. The problems that arise in his mind appall him, so he betakes himself to his lodge or club or to the neighborhood saloon, according to his taste.

The young people of today are usually rushing hither and thither. Before the boys are in long trousers they are going out to parties. The "movies" claim several evenings a week. There are but few of our young people who take time to sit down and think. Their decisions are made impulsively, without due consideration. Hence they choose a vocation unwisely, marry unfortunately, and in middle life have no philosophy with which to support the burdens of life.

Women in domestic life, more than most of our moderns, have time for meditation. The mother rocks her child to sleep with sweet dreams of his future. Because the women have lived the meditative life more than others, we find them rapidly taking in hand the spiritual leadership of the race.

Some religious movements have definitely sought to cultivate the quiet hour. Christian Endeavor has many devout members over the country who have obligated themselves to devote an hour each day to the cultivation of the inner life. This hour is occupied with Bible reading and prayer and meditation. The young people who keep this tryst are to be marked in all of our churches by their intellectual balance, their social feeling and their spiritual perception. The inner life has opportunity to renew itself each day for a further giving to the life of the world.

The Christian Science movement has used the curative power of quiet and reflection. Nervous and distraught victims of city life are sent to their rooms to read Mrs. Eddy's book and to be quiet. When sick bodies which have had functional derangements grow better under this treatment, credit is given to the book instead of to the process. Every mystic knows that health and sanity proceed out of a quiet hour rightly used.

* *

What would our modern Christians acquire through the practice of solitude and meditation?

There would be a larger and better faith in religious things. Our forefathers knew what they believed and why. These beliefs were not all taught, they were experienced. Our ancestors had the robust convictions of men who have paid the price to acquire them. We covet for Christians of today something better than bargain-counter ideas. We can only have a solid and thoughtful church membership by fostering the personal search for the truth.

With the practice of taking thought, there would be a growth of conscience; and we must say with sorrow that of late the world has shown too little feeling for right and wrong. What is right for any particular man or woman cannot be told him or her by some one else. Standards of living must be wrought out in the hours when we are alone with God, if they are to grip us with power.

The quiet hour helps us all to choose the worthwhile in life. After we have had time to examine the goods of life, we shall not buy brass armor for the price of gold. We shall know just what each life interest is worth and how many of our precious hours we may spend upon it. Many a man is appalled in his old age to recollect how much of his time went to whist, or to loafing in idle crowds. When we are quiet in the presence of the Eternal, we can see more clearly just how we should spend our days that our lives may have purpose and unity and power.

Perhaps we could never know God adequately without our social contacts, but the quiet hour interprets our social experiences. In the seclusion of our rooms, with no distracting impressions, we seek and find that personal walk with God without which no soul has the eternal life.

# EDITORIAL

## A WORLD CONFERENCE

THE enterprise of the Protestant Episcopal Church in initiating a World Conference on Faith and Order of the various religious bodies calling themselves Christian, will lead to one of the most interesting gatherings that has ever assembled since the church became divided.

War conditions have prevented the American organization from securing the participation of European Lutherans, Catholics and Orthodox, but the treatment given the enterprise in the journals of these various religious bodies indicates that they are favorably disposed toward participation. The Pope has ordered special prayers for the conference.

In America the great religious bodies have Commissions on Comity and Christian Unity and these commissions are now being urged to the task of preparing a statement on faith and order which will show first the agreements of each religious body with the larger Christian world, and in the second place the truths which this body regards itself as holding in some unique way. These statements will later be summarized by the Conference and it may safely be anticipated that the points of agreement will be of far more significance than those of disagreement.

In the organization of the World Conference, the Disciples of Christ have been given an honorable place. We find the name of R. A. Long on the finance committee and on the executive committee is the name of Rev. Peter Ainslie of Baltimore.

It is hardly to be expected that the World Conference will result in Christian union, but that it will mark a great advance in the spirit of Christian fraternity and in the understanding which the various sections of Christendom will have of each other is to be confidently expected. Under the teachings of Christ, the church will never be satisfied with itself while it is divided. Slowly but surely the spirit of God draws the Christian world together.

## EDUCATING THE LOCAL CHURCH IN MISSIONS

THE redemption of the world waits upon the educational process. It is a fact of deep significance that the early missionary impressions upon the mind of William Carey were received in the process of map making. As the map in the cobbler shop grew in completeness, revealing the failure of the preachers of the word in reaching the distant parts of the world, the soul of that man was stirred within him to carry the gospel to the neglected parts.

The missionary education in the average church is an uneven enterprise. A few individuals, relatively, are receiving the knowledge which is the mainspring of the missionary passion. The women of the local auxiliaries are in touch with many of the facts, and in recent years have been studying missions beyond the limitations of a strictly society viewpoint. Some of the Christian Endeavor societies have a mission study class operating for three months in the year. A few junior societies are operated from the standpoint of missionary education. But still great numbers in every congregation are unreached.

A certain official board expressed itself as disappointed because the people, on the introduction of the Every-Member Canvass, gave so much to missions. What is wrong with these men? They have no facts. Their religious knowledge is limited largely to what they get from the pulpit, and the pulpit of today must interpret so many things that the missionary cause cannot secure enough attention to furnish the congregation with adequate missionary education.

The church missionary library is of great importance in any church and the librarian should be a person of deep enthusiasm for the cause, one who will actively float the information out. The missionary magazine and the missionary leaflet should be on a literature table and go out continually into the homes of the people. If there is a parish paper, it ought to be used for enlightenment in missions. Only a well-informed church may be trusted to do its whole duty in the redemption of the world.

## A NEW LECTURESHIP IN CHICAGO

THE Disciples' Divinity House of the University of Chicago has this year had the largest student body in the history of the institution. Among the forward steps that have been taken is the creation of a special lectureship in which eminent Disciples will speak each spring term on themes which have significance to university men.

The lecturer this year has been most happily chosen. He is Rev. H. D. C. Maclachlan of Richmond, Va. He will give three lectures April 17-19 on the ministers' use of Philosophy, Psychic Research and Literature. Mr. Maclachan through his years of study is eminently qualified to discuss any one of these three subjects and his success in the pastorate guarantees that the things he will say will not only be technically accurate but happily chosen to fit into the lives of young ministers.

These lectures will be regularly posted at the university and will be interesting to many divinity students who are not Disciples. They will represent the beginning of that larger contribution to the life of the university which it is the duty and privilege of the Disciples to offer.

The lectureship this year is supported from the general fund of the Divinity House, but it should be endowed and named and made a regular feature of the university life.

The times in which we live are demanding that every effort be made to make the new interpretation of religion which alone will be able to command the loyalty of people living in the light of our new knowledge and civilization. The church is confused and weary these days, and discouraged by the rather scanty success that comes through present methods. We need more adequate conceptions of what religion really is and how we should work at the task of propagating it.

## STARVATION IN AMERICA

SERIOUS food riots in New York have brought to public attention in a forcible way the fallacious basis of our supposed prosperity. It is true indeed that there is today more wealth in America than ever before.

But this wealth is in relatively few hands. The accident of the war has been taken advantage of by shrewd financial operators and as a result the people are, in general, worse off instead of better off by reason of our prosperity and high prices. There has been only one alleviating circumstance, and that has been the large demand for labor, which has resulted in steady employment through the winter.

The millions in New York that live close to the starvation level have finally found the necessities of life beyond their reach. Food, fuel, and nearly all the things that form the basis of physical living have advanced. This is partly due to war conditions. It is also due to the operations of clever speculators. The high price of fuel has not gone either to the miner or to the railroads. It stands as one of the scandalous evidences of graft in business operations. Food prices have also been kited by speculators.

Immediate relief lies in the direction of a more active regulation by the government of the operators who have brought this era of starvation and want upon the poor. Such regulation is undesirable in a democratic country, but starvation is more undesirable.

Meanwhile, we have one more evidence of the need of a religious spirit in business. Ruthless methods are no more to be tolerated in these days of a more advanced civilization than is a ruthless submarine war. Advancing years have revealed to us the truth that it is not right to take certain kinds of profits.

It ought to be possible to appeal to the business men of a great city when the mothers cry for bread for their children, and these men should be depended upon to move swiftly and surely to curb the wolfish instincts of certain evil persons who take a profit without looking to its source or to its ultimate effect.

## A NOTEWORTHY MEETING

THOUGH the Disciples and the people of the "Christian Denomination" both look back with pride and loyalty to Barton W. Stone, and though they have so much in common, there has not been much talk of union between them in recent years. Each body claims to have a special message on the subject of Christian union.

The Virginia state convention of Disciples and the East Virginia conference of the "Christian Denomination" each have a committee of three on fraternal relations. The two committees met in Norfolk recently and held a public meeting which was addressed by Dr. Peter Ainslie. His address made such a deep impression that it was reported very fully by the public press.

Dr. Ainslie did not hesitate to assert that the church in America is not growing as it should. The growth last year was less proportionately than the growth of population. He asserted that three million people in New York were without religious influence. Thirty-nine percent of the country churches are either dead or dying. The church in America is rapidly losing its power and the times demand a careful study of causes.

Among the causes for waning power on the part of the church is that of the divisions of the church, asserted Dr. Ainslie. While there has been a great growth in the spirit of unity, there is still much to do before we can say the church is truly one.

Following the earnest address, resolutions were passed, asking for an exchange of fraternal delegates of the two bodies represented. These suggestions will doubtless be carried out and should result in a better understanding.

This report indicates the effective work being done by the Commission on Christian Unity, of which Dr. Ainslie is executive head. Among the activities of the Disciple, none are more fundamental than those which look in the direction of a united church. It is in this service that we were especially called to serve.

## THE WOES OF ARMENIA

THE case of Armenia has engaged the sympathies of the entire civilized world, so far as the story has been told. John Masefield, the poet of England, has stated the case in a few words: "These people were not in the war. They were hard-working, quiet Christian people, too poor, too helpless and too mild to be enemies to anybody. One-third of the race are dead of massacre, starvation and pestilence, and one-half of the remainder are homeless, helpless wanderers, dying in exile, where nobody but the Americans can save them. We cannot, and our enemies will not. That they are alive at all is in a great measure due to America."

The only reason that there has not been more protest and indignant denunciation of "the unspeakable Turk" in this culminating crime of his long history of evil is the lack of accurate knowledge of the conditions, owing to censors and the limitations of travel and communication. The facts that are coming in are from the most reliable sources and are of the most damning character.

Such a picture as the following will be referred to by future generations with horror: "I saw all of our women and my mother torn to pieces by the monsters who disputed for the possession of them," says the old princess in Candido, "and I was left for dead amid a heap of corpses. For three hundred leagues around, similar scenes were going on without any omission in the five prayers a day prescribed by Mohammed." Prayer and rape! Fiends could not invent a more horrible combination!

Israel Zangwill, the famous Jewish dramatist, says of the situation in Armenia: "Sister nations I have been accustomed to think the Armenians and the Jew. * * * Sisters forsooth, but yet not equal in suffering. Hitherto through the long centuries the crown of suffering martyrdom has been pre-eminently Israel's. As day by day during this war of wars there came to me by dark letter, or whisper, the tale of her woes in the central war zone, I said to myself, Surely the cup is full. Surely no people on earth has had such a measure of gall and vinegar to drain. But I was mistaken. One people has suffered more. That people whose ancient realm held the legendary Eden has now for an abiding place the pit of hell. I bow before this higher majesty of sorrow. I take the crown of thorns from Israel's head and I place it upon that of Armenia."

The American Committee for Armenian and Syrian Relief is located at 70 Fifth Avenue, New York. Through this office goes the help which America of all the nations is best prepared to give. When our zeal flags, death by starvation moves the faster to claim thousands among this persecuted race. The wealth of America can be devoted to no more worthy enterprise than in defeating the malignity of the Turkish persecution. For the Turk there awaits the sure and swift judgment of God.

# Translations and Revisions of the Bible

**Eighth Article of the Series on the Bible**

**BY HERBERT L. WILLETT**

NINE days southeast of Suez by caravan in a cleft of the mountains is the Greek monastery of St. Catherine. Tradition, rather late and not particularly convincing, located here the scenes of important incidents in the life of Moses, and on the neighboring mountain the place of the dispensation of the law. In the monastery there is a library containing many old and precious manuscripts. During the two or three hours daily in which light penetrates the obscure spaces of the library, those who have made the long journey, and have the proper official permission, may examine, and even, for a consideration, copy the documents here treasured, for neither lights nor fire are permitted.

Here, in 1844, Constantine Tischendorf of Leipsig discovered in a basket of refuse some leaves of a very old Greek manuscript of the Bible. He was not permitted to see the remainder of the material, and two subsequent visits were necessary before he was able to secure, by the authority of the Czar of Russia, the entire document, containing the entire New Testament, portions of the Old, and in addition the books of Barnabas and Hermas. In this same library two sisters from Oxford, Mrs. Lewis and Mrs. Gibson, found in 1892 a palimpsest of the Syriac Gospels. On three later visits these ladies photographed the entire manuscript, which is now published and available to scholarship.

In such places the various ancient versions of the Scriptures were preserved. Hundreds of such repositories have yielded up their secrets in modern times to afford students of the Bible the means of comparing and correcting the text of the two Testaments and the extra-canonical books. For wherever the religion of the Hebrews went, there copies of the Scriptures were in demand and had to be supplied either in the original language or in some translation. And wherever Christianity has gone in its world-encircling expansion, there versions of both New and Old Testaments have been sure to take form in due time.

### NEED OF TRANSLATIONS

The Old Testament, as already noted, was written in the Hebrew tongue, all save a few chapters of Daniel, a portion of Ezra, and a single verse of Jeremiah. But the wars of Alexander carried the Greek speech out into the East, and made it the language of culture in all the Levant. There were many Jews living in Egypt in the third century before Christ. About 250 B. C. a Greek translation of the Old Testament was projected. Tradition affirmed that it was prepared at the order of Ptolemy Philadelphus by seventy-two translators. It was probably undertaken by the Jewish community as the only means of access to the Scriptures. The work was accomplished by various people through a period of a hundred and fifty years. It was a free and not very accurate translation of the Old Testament books. But it was the form in which most Jews of Jesus' day knew their Scriptures, and the writers of the New Testament nearly always quoted from this version.

The official language of the Roman empire was Latin. It was almost inevitable that this speech should in time displace the Greek, as the Christian church developed its liturgies and literature. Accordingly, Latin versions of the Bible, including both Testaments, were in circulation as early as the first half of the third century. These are variously known as the Old Latin and the Itala versions. But the most important edition of the Scriptures in the language of Rome was the Vulgate, made by Jerome, an accomplished scholar and churchman, the later years of whose life were spent in Bethlehem. Here for fourteen years (390-404 A. D.) he brought out a complete translation of the Bible, including the apocrypha, which has remained ever since the accepted text of the Roman Catholic Church.

Many popular translations of the Scriptures into the various languages of the East were made in the early Christian centuries. There were many communities of Syrian Christians, and for them Syriac translations were made both of the Old and New Testaments. The Jewish people, who had entirely lost the use of their classic tongue by the beginning of the Christian era, made for synagogue use versions of the Old Testament called Targums, which were sometimes fairly accurate renderings of the Hebrew text into the Aramaic of common speech, and sometimes free paraphrases which made no effort to be literal. For the Christian population of Egypt several Coptic versions of all or portions of the Bible were made in the fifth and sixth centuries. At the southern end of the Red Sea in the Abyssinia, the Sheba of the Hebrew writers, there were likewise Christian influences at work early in the history of the church. There in the fifth century appeared a version of the Bible in the Ethiopic language. In the region which we now know as Serbia and Bulgaria, Ulfilas, the apostle of the Gospel to the Goths, lived and wrought in the latter part of the fourth century. He translated the Scriptures into the Gothic language, the speech of the barbarians who had raided the districts of Cappadocia and carried off his parents a generation before. A contemporary naively says that he translated "all the books of the Scripture with the exception of the books of Kings, which he omitted because they are a mere narrative of military exploits, and the Gothic tribes were especially fond of war."

A Slavonic translation was made in the early centuries for the Slavic peoples, particularly the Bulgars. For the Armenian communities of Asia Minor a version of the Bible seems to have been made in the fifth century. Among the Christians of Syria and Egypt who were overwhelmed by the Arab wave of conquest in the seventh century, there appeared translations of the Scriptures into Arabic. It will be noticed that in these instances the effort was made either to supply a Jewish or Christian community with the Scriptures for purposes of study and worship, or to provide the material for missionary extension of the Christian faith.

Similar activities have produced the hundreds of versions of the Scriptures now available for Christian education in all the lands to which the gospel has been carried. One of the most remarkable collections of books in the world is the library of the British and Foreign Bible Society. Hardly less interesting is that of

the American Bible Society. There are gathered copies of all the attainable versions of the Scriptures since printing was invented, and many manuscript editions are shown. There are books of the curious and fascinating tongues to which only specialists have access. There are the copies of the Old and New Testament such as one sees on the shelves of the Bible dispensaries in Tokyo, Shanghai, Singapore, Rangoon, Bombay, Colombo, Cairo and Constantinople. There are the Bibles which have had romantic and fateful personal histories, as the possessions of soldiers, sailors, explorers and adventurers in various parts of the world, Bibles with bullet holes and sabre thrusts, Bibles stained with the blood of missionary martyrs, and Bibles blotted with the red ochre of official censors. And besides, there are the quaint and curious Bibles in the early forms of our own speech; Bibles representing all the stages of our English Scripture; Bibles with grotesque errors, like the "Wicked Bible," the "Breeches Bible," and others whose printers were punished roundly for their mistakes.

### THE ENGLISH BIBLE

And that leads naturally to the story of the Bible in our own mother-tongue. This story is illustrative of what has been done, or must be done, in every language in which the Scriptures are presented. For language is a fluid thing. It does not remain fixed for a day. There is therefore constant need of retranslation and revision, lest the Word of God be left in archaic and outworn form. Fifty dictionaries of the English language have been issued since the King James Version of the Bible made its appearance in 1611. And if the ceaseless labor of Bible translation and revision has been the price of the measure of biblical knowledge we possess, not less essential has been the same process in all other lands where biblical studies are to be kept fresh and timely. And a similar future of splendid labor awaits the growing Christian communities in the mission fields, where the first partial or imperfect versions of the Scriptures are now appearing.

Two impressive names gather to themselves the values of the story of the English Bible. Of all the work which preceded the art of printing, John Wyclif is the common denominator, and of that which has taken form since, William Tyndale is the representative.

In 597 A. D. the missionary Augustine landed in Kent, on the southern shore of England. His preaching was not the first Christian message that Britain had heard, for from the second century there had been confessors of the faith. From his day the growth was rapid. But culture was rare, and the need of copies of the Scripture was little felt. Caedmon of Whitby set some of the stories of the Bible into poetic paraphrase as early as 670 A. D. A little later, about 700 A. D., Aldhelm, bishop of Sherborne, prepared a version of the Psalms partly in prose and partly in verse. The best known Christian scholar of that age was Bede, a monk of Yarrow on the Tyne, who died in 735 A. D. The last book of his version of the Bible to be translated was the Fourth Gospel, and he finished it in the closing hours of his life.

King Alfred of England, justly called the Great (849-901 A. D.), did much to revive the Christian religion in the realm. He translated portions of the Scriptures into the vernacular, particularly the Psalms. He prefixed to the laws of the kingdom a version of the Ten Commandments and parts of Exodus. The earliest known appearance of the Gospels in English is a paraphrase by a priest named Aldred, who about 950 wrote it between the lines of a Latin copy of the Gospels. Aelfric of Peterborough about 1000 A. D. made a copy of the Gospels, and later added several books of the Old Testament, as well as Judith and Maccabees from the apocrypha.

### THE CONQUEST

Soon afterward William the Conqueror came with his Normans to crush the Saxons. The Battle of Hastings in 1066 was the beginning of a total change in language, manners and customs. Little was done to promote Bible translation in the first centuries of Norman rule, but two or three versions of the Psalms in the new language served to make it familiar and acceptable to the common people.

Out of the stormy period which prevailed in England from the Conquest till the Reformation there rises the impressive figure of John Wyclif. He was an Oxford man, a scholar of distinction, and one of the "morning stars" of the new era of enlightenment and religious reform. They were restless times in which he lived. Political and social troubles made the reign of Richard II memorable. Wat Tyler's rebellion was a sign of the times. Famine and plague were frequent. Chaucer was singing the first songs of English poetry. Men were eager for a better order, but church and state were unawakened.

Wyclif saw that one of the greatest needs of the hour was a Bible that the people could use. He therefore planned a translation of the entire Latin Vulgate into the English tongue, which was now settling itself into a combination of the older Saxon and the Norman-French which had come in at the Conquest. This translation appeared about 1382, and was soon popularized by the traveling preachers whom Wyclif organized and sent out through the country. They were known as "Lollards," and performed a very great service in awakening the public mind on religious themes.

Soon afterward, as early as 1388, a revision of Wyclif's Bible appeared, probably the work of his friend and pupil, John Purvey. This became more popular than Wyclif's own work, and largely superseded it. On the foundation of biblical knowledge laid by these versions of the Scriptures the English Reformation was built. It must be kept in mind that as yet no printed copies of the Word of God had appeared. All the Bibles were in manuscript form, and therefore expensive. More than this, the practice of reading the Bible was under the ban of the state. Men were fined for possessing or distributing any part of the Scriptures, and even worse penalties were at times inflicted. This was the usual method of suppressing heresy.

### TYNDALE'S WORK

About a hundred years after the death of Wyclif, whose bones were dug up and burned as a mark of royal condemnation of the reforms he had set going, William Tyndale was born in 1484. In the meantime Gutenberg in 1455 had printed from movable type the first complete Latin Bible, and the study of Hebrew and Greek had made great advances under the influence of the Revival of Learning. The printing press, which began its work in Germany in 1454, was brought by Caxton into England in 1470. Tyndale studied both at Oxford

and Cambridge, and was so deeply stirred by the intellectual and religious needs of the time that his rejoinder to a churchman of his day has become classic, "If God spare my life, ere many years I will cause a boy that driveth the plow shall know more of the Scriptures than thou doest."

Compelled to seek refuge in flight from England, he went to Germany, and with the help of friends, published two editions of the New Testament in 1525, which were smuggled into England, and met instant acceptance. Henry VIII used every effort to suppress this work, and many copies were publicly burned. But its popularity increased with the efforts made to suppress it. Tyndale himself, still in exile, in 1530 set about the completion of his work by the translation of the Old Testament, which, however, he did not live to complete. For in 1536, in spite of all the efforts of his friends to keep him safe in his retreat in Antwerp, he was betrayed into the hands of imperial officers, tried, condemned, strangled and burned.

The last words of Tyndale were, "Lord, open the king of England's eyes." Miles Coverdale, the next in the illustrious list of translators, did much to realize the martyr's prayer. He published the first complete Bible in the English language about 1535. It was printed on the continent, but seems to have won the favor of the authorities, including the king, Thomas Cromwell and Bishop Cranmer. From this time onward Bible translation and publication became the order of the day. The work of Wyclif and Tyndale came to its fruition.

A friend and co-worker of Tyndale's, John Rogers, brought out the so-called "Matthew Bible" in 1537. This was really the continuation of the work of Tyndale and Coverdale, and yet it received the sanction of Henry VIII hardly more than a year after Tyndale's martyrdom. In 1539 Coverdale published a revision of his Bible, which because of its larger and more sumptuous form was called "The Great Bible." Several editions of this book were published, and it was scattered widely among the churches of England for the uses of public worship.

In the reign of Mary, the persecuting daughter of Henry, many of the reformers were compelled to take refuge on the continent. A company of these in Switzerland prepared a revision of the Scriptures which was known as the Geneva Bible, and became very popular. This was completed in 1560. In 1563 Archbishop Parker began with the aid of other churchmen a revision of the Great Bible. This appeared under the title of the Bishop's Bible, and soon superseded the other work in the usage of the established church. About the same period, other workers than the Geneva exiles produced upon the continent the Douai and Rheims Bible, an English edition for Roman Catholics. This work appeared in 1609.

### THE AUTHORIZED VERSION

King James I, the successor of Queen Elizabeth, came to the throne in 1603. The multitude of editions of the Scriptures which had taken form since the days of Wyclif, differing as they did in many features and based upon many different sources, made wise the preparation of a standard English edition of the Scriptures. In 1611 a royal commission, representing the two Universities and the City of London, completed the work which has for the past three centuries been the "Authorized Version." It represented the best scholarship of the time. Its stately and beautiful literary style has made it an unfailing source of satisfaction to the English-speaking world. Though its reception into popular favor was slow, it won its way, and has remained until our own time the familiar and cherished version of the Bible.

But it is a far call from 1611 to our day. The changes which have come over our language have been revolutionary. Words do not now mean what they did in King James' reign. More than this, much new material for the correction of the original text of the Bible has come to hand through the discovery of other texts and versions, and the light thrown upon the Bible by archæological science. Textual and literary criticism have made their contributions to the study of the Word of God. A new edition of the Book became imperative. The publication of numerous private versions added force to this demand.

In 1870 a beginning was made by the organization of two Commissions, one of English scholars, and one of Americans. The work was prosecuted with diligence until in 1881 the New Testament was published. On the morning of May 20 of that year, the entire New Testament, cabled from London, was printed in the New York Herald, and two days later it was printed entire in the Chicago Tribune and the Chicago Times. Three years later the Revised Old Testament appeared, the work of these two Commissions.

In various points the judgment of the English revisors differed from that of the American group. It was therefore arranged that the separate readings of the latter should appear in an appendix, and that, after the expiration of the copyright period of fourteen years, an edition should be issued giving the American readings in the text itself. During the years that followed, the American Committee continued its labors, in preparation for the publication of the American edition. But just before the expiration of the time limit set, the Oxford and Cambridge Presses published an American Revised Version, giving in the text the readings of the American Committee fourteen years before.

This action was regarded as most unwarranted by the American Committee, as it failed entirely to represent the status of biblical scholarship at the time of its appearance in 1899. Accordingly in 1901 the American Committee published the American Standard Bible, under the imprint of Thomas Nelson and Sons of New York. This is the latest, and by far the best, of the Revised Versions, which have in informed circles of Bible study largely displaced the archaic readings of the King James Version of 1611.

Many other versions have appeared in recent years, attempting to render the Bible more intelligible by means of modern forms of speech or such arrangements of the text as will serve to illustrate its literary features. Of the former sort, the Twentieth Century New Testament, now being expanded to include the Old Testament, is an admirable example. Of the latter, Dr. R. G. Moulton's "Modern Reader's Bible" is a convenient and admirable illustration. But in the nature of the case, the Revised Version of the Bible is destined to hold the popular place. Like the Authorized Version, its general acceptance will be a matter of growth, but its superiority for general use is a commonplace of informed biblical study today.

# Nationality and Beyond

**By Nicholas Murray Butler**

SOME weeks ago I was surprised and shocked to read in the public press the statement that with the causes and the outcome of the European War we Americans were not concerned. I am bound to assume that the words must have been used in some strange and unusual manner, for I find myself unable to believe that any intelligent American, in high station or in low, could hold the view which these words, interpreted literally, would appear to express. I should as soon expect one to say that we Americans were not interested in the revival of learning, or in the causes or outcome of the French Revolution, or in the invention of printing, or in the harnessing of science to industry, or in any one of the great, significant events in the history of free men. For, unless I am wholly mistaken in the significance of these years through which we are passing, we are living in one of the great epoch-marking crises of the history of the world. We are standing at one of the watersheds from the heights of which streams of tendency and of influence will flow for generations, perhaps for centuries to come, now this way and now that.

### MAKING OVER THE WORLD

What we are witnessing is not an ordinary international war. We are not spectators of a contest between Guatemala and Honduras over a boundary; we are standing before a struggle so stupendous, involving such incalculable sums of human treasure, that all the great contests with which history is strewn fade into insignificance before it. This contest is not between savage and barbarous and untutored and backward peoples. It is not a strong barbarian who is emerging from the jungle to extend his reach over the less powerful. This war is a clash between ideals. It is a controversy over ideals and national purposes, and it takes rank with the most magnificent events in all history; and I use the word "magnificent" in its literal sense of great-making, a great making over of issues and tendencies.

We are witnessing the nemesis of the doctrine of nationality as an end in itself. We are standing at the bloody grave of an ideal that is a thousand years old, one that has made the history of Europe since the fall of the Roman empire. And we are witnessing the birth of a new ideal, an ideal of nationality with new human significance, new human service and new human helpfulness,—an ideal of nationality higher than mere self-aggrandizement, or economic wealth, or military power. This is an ideal which calls to the heart and to the mind of every American, and stirs his soul with the hope and the desire that his nation may participate in the upbuilding of a new conception of national purpose that shall call upon us to see something in a nation that is beyond population and wealth and trade and influence, and that, whether the nation be great or whether it be small, shall give it an honorable place in the great structure which is civilization.

### WHY THE PRESENT WAR?

Just so long as every nation is regarded as an end in itself, just so long will the world be faced with the possibility of a recurrence of this soul-stirring tragedy. Just so long will the time come, at more or less frequent intervals, when national ambition, national zeal, national selfishness even, will find themselves struggling for new and forceful expression, for new and greater extension of influence, for new accomplishment and new grandeur.

I take it that the dream of one world empire has passed away forever. It was a dream that came to the ancient Persians; it was a dream that sent Alexander the Great with his troops out over the deserts of Asia; it was a dream that stirred the Roman conquerors; it was a dream that gave Charlemagne his name; it was a dream that showed us the magnificent spectacle of Napoleon trying to turn back the hands of the clock of progress only a century ago. That dream I take it has passed forever, and we have now to deal not with the conception of a world-empire, but with the conception of clashing, conflicting, mutually antagonistic nationalities. International war at intervals is the necessary accompaniment of that stage of national politics. But, magnificent as was the diplomacy of Cavour, of Bismarck, of Palmerston, and of Disraeli, that diplomacy and that ideal of nationality which it pursued, have passed away forever.

### PUBLIC OPINION WINNING

We are now coming to that state of international policy where whether a nation be democratic or monarchical, informed public opinion matters mightily, and little by little is becoming the responsible controller of policy. An instructed and conscientious public opinion is reaching out to take the control of international policy out of the hands of monarchs and their irresponsible ministers, and to put that control in the hands of representative ministers of government who are responsible to their several peoples and who will no longer wage wars for personal, dynastic or merely individual aims. As that democratizing of international relations, of foreign policy, takes place, the ground will be plowed and harrowed and seeded and prepared for the crop of a new ideal.

This is the ideal of a great community of nations each standing, as international law says it shall stand, as the equal of every other, whether great or small, powerful or weak, engaged in the common co-operative task of advancing the world's civilization, of extending its commerce and trade, of developing its science, its art, and its literature; all aiming to increase the standards of comfort, and to lift the whole great mass of mankind to new and higher planes of existence, of occupation and of enjoyment. In that co-operative family of nations whose institutions are now in the making, there will be a place for every people, for every race, and for every language, and there will be a place for us. The compact of the Pilgrim Fathers on the Mayflower, the Declaration of Independence, the Constitution, the Gettysburg Address and Lincoln's Second Inaugural, are all one great series of steps in the development of our national purpose and of our international position and influence.

### "ENTANGLING ALLIANCES"

George Washington counseled this nation to beware of entangling alliances that would carry us into the martial conflicts of Europe. We have wisely maintained that policy from his day to our own; but nothing was farther from his thought than to counsel us against participation with every other nation in the solution of the great political problems common to all nations. We know, because their very names recall the knowledge to our minds, what the great nations of the ancient world and of modern times meant and still mean. We know what Italy means, what Germany means, what France means, what Holland means, what Great Britain means. We see with the eye of imagination their accomplishments, their service, and their great leaders of human influence and of action for centuries past.

The question that now presses heavily upon our American people is, what shall we make America to be?

Shall America come to be merely the symbol for a busy hive of industrious bees, or a symbol for a great hill of intelligent ants? Shall it mean only a nation absorbed in daily toil, in accumulation, in individual satisfaction, or shall it mean a nation so intelligent as to its purposes, so secure in its grasp upon its ideals and so devoted to them, that it will not rest until it has carried all around this world an American message that will raise and help and succor the stricken and conflicting family of peoples? Shall we keep to ourselves the great fundamental American accomplishments that have in them lessons for the whole world, or shall we use our influence to teach to others those accomplishments and to spread them abroad?

### AMERICA'S FEDERATION EXPERIMENT

I mean, first, our literally stupendous achievement in federation. We have shown for the first time in history, on a large scale, that there may be flexibility in government combined with a single unit of ultimate control. We have shown how we can retain personal liberty and local self-government while building up a strong, powerful, united nation. The world outside of the United States is waiting to profit by that experience. If there can be a common unity between Maine and California, Washington and Florida, uniting local self-government with membership in a great federated nation, why is not some part of that principle and why is not some part of that experience to be made ready for use and application by Great Britain, and Italy, and France, and Hungary, and Russia and the rest?

### SETTING OUR HOME IN ORDER

Then, so many human conflicts arise out of differences of language, differences of religion, differences of institutional life, and so often the attempt has been made to suppress and oppress the weak by the stronger. Men and women are told that they may not worship according to their faith; that their children may not be educated in schools where the vernacular is taught; and there must be various differences between races and creeds and languages and types. Have we not proved to a watching world that the cure for that form of conflict is Liberty? Have we not shown that freedom of religion, freedom of education, equality of race and of language, letting all work out their several conflicts and controversies as they please subject only to the law, is the best policy? Have we not shown that out of these different elements, a strong united nation can be built? And are we not ready and anxious to teach that to those who would still try to unify by suppression and by persecution?

Are we not ready as Americans first to set in order our own house, first to make sure that we ourselves are living at home in accordance with our ideals, with our best purposes, and are learning the lessons of our own experience? And then, shall we not be ready to say to Europe, to Asia and to Africa, and to our sister republics to the South, that we feel our sense of international obligation? We have gained some information; we have proved some things. This information and this experience we offer them. We offer it in persuasiveness, in friendship and in kindness. We offer this as our contribution to the great temple of civilization that we all would join to build.

What a day it will be when we can take our Washington, our Jefferson, our Hamilton, our Marshall, our Webster, and our Lincoln out of the restricted class of merely American voices and American figures and American heroes, and give them to the world, to take their first place by the side of the great statesmen, the great artists, the great poets, the great seers of all time, as our contribution to a new civilization in which every nation shall find its place! Understanding this, let us press forward to a single goal for all men, the goal described and written in our own American Declaration of Independence.

That is the goal that lies beyond nationality conceived as an end in itself.

# Christ Is Now Here!

**By William L. Barth**

*Since the resignation of Rev. Walter M. White from the great First Church, Cedar Rapids, Iowa, several months ago, the pulpit has been supplied regularly by Rev. W. L. Barth. In response to our request for an article from his pen, Mr. Barth sends us the following portion of a recent sermon. As one reads this extract from his preaching one understands easily enough why the Cedar Rapids congregation seems to be taking its leisure in the matter of calling a permanent pastor. We are glad to introduce Mr. Barth to readers of The Christian Century and to the churches of our communion through this first message which he has allowed to be published beyond the limits of the local churches to which he has ministered.*—THE EDITOR.

IS IT a fact or a mere fancy that we worship a living Christ? Are we cherishing only a beautiful, poetic ideal when we speak of the Master coming to our hearts with his wistful appeal for entrance? Is this only a metaphor or is it a reality? What does he mean when he says, "Behold, I stand at the door and knock"? "Lo, I am with you alway, even to the end of the ages"? Surely this means more than a beautiful memory, a vague, haunting dream of a dim, mystical figure that walked our earth for a few short days in the long ago, or is the fragrance that touches our souls only the fragrant memory of those far-off days? Are the fragmentary teachings of the Master's ministry and the incomplete history of the days of his flesh all that remain to us of the world's Saviour, or is he perhaps an absentee Saviour only?

### THE DREAM OF THE APOSTLES

Surely then we misread those wondrously strange stories that make the pages of the New Testament so full of interest and charm. When the Master was led to his cross, his followers went back to their nets. For them the bubble had burst; their dream of a kingdom and a kingly Christ had come to naught. Their high hopes lay at their feet in broken fragments, and in the shock of their disillusion they could think of nothing better than to go back to their boats and nets. And so Peter said, "I go fishing;" and the rest of the discouraged disciples said, "We go with thee." They fished all night, and of course in that mood caught nothing, and so at the first faint flush of the dawn they turned shoreward; and lo, "Jesus stood on the shore." And now they think no more of nets and fishing; they had met again their Master.

The cross could not kill him, the grave could not hold him. He was truly their King; yes, more, the Son of God, the Saviour of men. And they went out to tell the wondrous story with a courage and an enthusiasm they had never known. They were beaten, imprisoned, driven from city to city like a pestilence; but their faith and their zeal never faltered.

In every hour of stress and danger the promise was verified to them, "Lo I am with you." And so they tell us he opened their prison doors, he comforted them, strengthened them, illumined them; and when their bitterest enemy hunted them even to far away cities, he was halted in the way by a binding flash of glory and transformed into a flaming herald of the new faith.

### HOW CHRIST REVOLUTIONIZES LIVES

How do we explain these thrilling stories of the early church? Are they only the artless fairy tales of simple men, deluded by an entrancing ideal? Men do not give their lives for an ideal. Men do not organize churches around an ideal. Men do not banish themselves to India as did Moffat, nor to Africa as did Livingstone, nor to China as did Hudson Taylor, for an ideal. It takes a living, pulsing life incarnating the ideal to so inspire men. And that life is here; it is among men today even as it was in the long ago. It has been here from the first Christmas day to the present hour.

St. Augustine, next to St. Paul, is probably the most outstanding figure in the Christian church. He was a very prince in the power of his intellect; but he was a rake. He had soiled his splendid soul in the filth of Carthage and of Rome. His father was a pagan. Then why should not he live and die likewise as a pagan? At last there came a crucial day in his life, as it has come to the lives of millions of others. He was compelled to face the issues that Christ brought to him. He threw himself upon his face in a garden and battled for his soul; and there he heard a voice saying, "Take and read, take and read." And he took up the Book that has brought life to an innumerable host, and he read, "Put ye on the Lord Jesus and make no provision to fulfill the lusts of the flesh." He arose to his feet a new man, a new light on his face, a new hope in his heart, a redeemed soul. Christ had spoken and had conquered.

### THE CONVERSION OF LUTHER

Martin Luther was a troubled soul. The barrenness of the church had starved his nature, the meaningless ceremonials had revolted his soul. He went to Rome as a pilgrim, hoping in the sacred city to find peace, and he did; but not as he had reckoned. He went to the church of the sacred stair, and began to mount it on his knees, as was prescribed. He kissed the so-called blood spots of the Saviour; and then there came to him a voice, "The just shall live by faith," and Luther arose and went back to Wittenberg and nailed his theses to the church door. The ever living Christ had spoken.

John Wesley is a world figure. His name will live as long as men shall seek for "Christianity in earnest." Under his gracious ministry England was transformed. For years, however, he labored without power or peace. On his return from his mission work in Georgia he wrote in his journal: "I went to America to convert the Indians, but, oh, who will convert me?" He went one night to a Moravian prayer meeting in London, and while the leader was reading the lesson the Voice that had spoken to Augustine and Luther spoke to Wesley. He tells us that he suddenly felt his heart "strangely warmed" and filled with a great peace. The ever living Christ had spoken once more.

### HOW CHRIST COMES

It is a blessed promise, dear to every heart, that our Lord will one day appear on the earth, in clouds of glory, to end the dominion of sin and sorrow, and to establish fully and completely his glorious reign of peace and love. He spoke of this again and again to his immediate followers. The early church was aflame with the glory of this hope. For ages it was the rallying cry of the church, and though the ages since his day have seemed to mock this hope, the church will not relinquish it. For unnumbered thousands the announcement of the coming reign of God, the imminence of the Second Advent is the most fundamental and inspiring promise of the New Testament; and they are right. The promise will be fulfilled. The Christ shall come, and the full realization of the promise will far outstrip any literalistic dreams we may have of that dispensation of grace.

To look for a cataclysmic panorama may be a degradation; to befuddle the brain with a study of numbers an absurdity; to predict times and dates an impertinence. Neither Calvin nor Luther felt competent to interpret the wondrous imagery of the book of Revelation, but this does not deter lesser minds from their fantastic perversions. We chart the hoofs and the horns, and set up kindergarten classes in the study of the sublimest mysteries of God. Surely such exegesis is neither informing nor inspirational. The Master himself has told us that the coming of his Kingdom is like the working leaven; the growing seed and whatever else that may symbolize it surely indicates that the transformation of the ages is a process of the ages. Time seems to be an element in the Kingdom of God as in the kingdom of nature. The ages belong to our God and we may rest assured that He will not delay by a single hour His gracious purposes of redemption. It takes a hundred years to bring a century plant to the bloom; a thousand years to build a California redwood tree, and these facts should teach us not to despair if the glories of the eternal kingdom are not realized in a day.

### "THE LORD GOD REIGNETH"

During the coronation ceremonies of Queen Victoria, she, as was the custom, attended the rendition of the "Messiah," and as she was instructed that it was not meet for the Queen to stand in the presence of her people, she kept her seat; but when the mighty chorus grew louder and still louder and the singers began to shout, "Hallelujah, Hallelujah, Hallelujah! the Lord God omnipotent reigneth!" the little slip of a girl forgot that she was the Queen of all the realm, and she arose to her feet and with bowed head stood while the tears coursed unbidden over her cheeks. In her heart she felt as if she should take the crown from her head and cast it at the feet of her Lord and King.

This is only a parable of that which shall one day take place in this old world. Our Christ shall be King. He is here among men today by his vitalizing, spiritual presence, turning and overturning, bringing our selfish plans to naught, defeating our narrow purposes, prodding our laggard consciences, inspiring our ideals and guiding our steps in the upward march to the city of God.

And his spirit will one glad day conquer every heart. The mystic dream of the prophet of Patmos will yet come true, for though our blinded natures see it not, the Christ of God is among us. It is he that "lifted the gates of empires from their hinges and turned the stream of history into other channels." It is he that has wrought the wondrous transformation of the ages and that is today the inspiration of every social uplift. And he shall not fail nor be discouraged until he has accomplished his work. The slums must go with all their squalor and poverty. Congested tenements must go, soul-blighting poverty must go, the lust and greed of the world must go, war with all its terrors and heart-breaks must go; for men cannot always resist the nameless patience and might of his love. He has conquered our hearts and he will conquer the hearts of all men until his gracious will is done here on earth as it is in Heaven.

# "Tenting on the Old Camp Ground" in India

**By George E. Miller**

OUT under the great spreading mango trees stands our white tent, its door facing the stream which curves and loses itself from view as it works on toward the blue hill in the far distance. How often have I sat in my tent door in other days and watched that river and the ever changing robes of that hill! They had a different message then. They spoke of home. Now they speak of India, and all our hopes for her.

### UNDER THE MANGO TREES

Yesterday we were camped in Pendradihi, in the little grove of "babul" trees where the Christians have their annual Christmas dinner. Mrs. Miller and the little folk were with me. This was our first family camp, and it surely was better than those other days, even if the young Miss Miller sometimes disturbs me in the should-be-quiet hours of the night. I spent one forenoon in measuring the new leper asylum wards and working out the bill for whitewashing. One evening I visited the old site to see how much usable material can be obtained from it, then went further on to see one of our teachers who was down with fever in his brother's house. Damaru was with me, and as ever proved a most helpful companion. Damaru is making a splendid record there, tactful, patient, intelligent and industrious in season and out of season. Amongst other things he has our village farm work on his hands, and is making it pay.

From Pendradihi we came on to Bareia, where we are now snugly nestled under the protecting arms of the mango trees. Yesterday evening Dhansai, Yaphat and I went to the village of Bhatri. On the way we had a most excellent view of the river, a surprising one to me. To the front curved the river, one arm reaching out to a tree-hidden village to the right, and another stretching toward the hills to the fore. The river wound back and forth, and was a patchwork of shining water and brown sand. Later all this sand will be covered with the green of growing sweet potatoes. That river scene was beautiful, but when I turned to look at the drab little village of Bhatri a feeling of depression came over me. Small mud houses; narrow, crooked, dusty streets, and a stray tree here and there,—altogether a most straggly and discouraging appearance; but where man has an interest and work to do, the humblest and most unpromising place holds an interest for him. When I found a number of newly made Christians there, the place took on new meaning. Many were out in the fields at work, as this is a most busy time, and people work from early morn until ten o'clock at night; for there is now a moon. There were eight or ten Christians gathered together, and we visited with them, and tried to give them courage and a new vision. I asked them if they had given up their evil ways—their use of vile and abusive language, lying, quarreling, etc. They calmly answered that they had not! On being asked why, one of them replied, "Who can do it, Sahib? Nobody can."

### THE "TRUE NAMES"

These new Christians are very immature, and naturally so. They are a source of worry to our workers here. Today, as Yaphat and Dhansai and I walked to another village, working our way through golden rice and green flax fields, the men told me of these new people, and of their fears for them. They are present at all the heathen festivities, and these are vile. They believe in child marriage. It is a disgrace for Indian parents to fail to make marriage arrangements for their children. These raw Christians have the same idea, and the men are having difficulty in getting them to see the Christian viewpoint. They do not want to send their girls to Bilaspur nor their boys to Damoh. As our chief hope is for their children, this is most discouraging; but we have not given up. We have just begun. There is no giving up on the mission field, no defeat. We do not follow that kind of captain. We found quite a number of people this morning, considering the circumstances, and we told them of Christ, the "True Name." These people here call themselves the "True Namers," and talk of the teacher who is to come, the "True Name." We tell them that he has already come, that we bring his message.

When our friends pray for the coming of the kingdom, may they not forget us here, especially the struggling, untaught, new Christians.

Mungeli, Central Province, India.

# The Seeker After God

**By Harry Kemp**

There was a dreamer once, whose spirit trod
Unnumbered ways in thwarted search for God:
He stirred the dust on ancient books; he sought
For certain light in what the teachers taught;
He took his staff and went unto the Wise,
And deeper darkness fell about his eyes;
He lived a hermit and forebore his food,
And God left visitless his solitude;
He wrapped himself in prayer night after night,
And mocking demons danced across his sight.

Resigned at last to Him he could not find,
He turned again to live among mankind,—
And when from man he no more stood apart
God, on that instant, visited his heart!

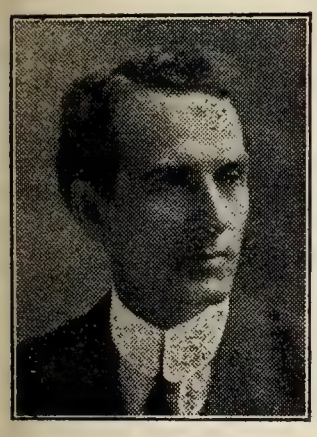
—The Independent.

# Social Interpretations

By ALVA W. TAYLOR

### The Failure of the Wyoming Plan

The arch advocates of preparedness have shouted much over the "Wyoming Plan" as a right step forward in the training of military leaders for that dread day when the bogie man of the nations will pounce down upon us unawares. It was a scheme to instruct the students of the public schools, especially the high schools, in military arts. Now the superintendent at Laramie pronounces the whole thing a failure and has abandoned it in his school; and we find that there are only 300 in the entire state of Wyoming under training. A national system of compulsory physical culture for our schools would be approved by all classes of thinking people. It could cultivate the same physical efficiency, ability to work together and all of that more salutary part of the military training which is good for civil or military life, but it would not carry with it the objectionable features of military training by inculcating the military spirit and viewpoint. By all means let us have universal training, but may the good Lord spare us from universal *military* training.



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### Henry Ford as a Patriot

That Henry Ford's passivism has not made him any the less a patriot is well evidenced by his striking offers to the government in the present crisis. He offers to place his entire vast plant and organization at the disposal of the government in case of war, without money and without price, and also to loan Uncle Sam his millions of spare cash without interest. Now, let other patriots who are shouting for preparedness, vaster armament and war, come forward and show a patriotism that is equal to that of this "mollycoddle." The fact is that great numbers of gentlemen who were so ardent for preparedness are looking at the whole scheme across the credit balance of their ledgers. In both England and Germany today there are groups of gilded harpies who are growing rich out of their country's disaster. Such men will some day be numbered among the traitors. Like Mr. Edison, Mr. Ford will also place his mechanical genius at the nation's disposal, and has already proposed the manufacture of a small type of submarine with which he would infest the waters of American harbors in such numbers as to make it improbable that any enemy ship could ever approach nearer than the open sea.

Meanwhile the automobile genius pushes ahead with his peace campaign. He has set aside $1,000,000 as a beginning for the circulation of literature and the discovery of methods to promote peace. He proposes to establish automobile plants in all the chief nations of the world after the war and to establish the Ford industrial organizations to promote constructive ideas of peace and creative industry. His main reliance is in the child at its mother's knee and in the schoolhouse by teaching that it is as patriotic to serve your nation self-sacrificingly in time of peace, and indeed to serve the cause of peace itself heroically, as it is to serve one's country in time of war. The greatest need for national defense, both today and henceforth forever, is not the military spirit but the peace spirit.

* * *

### A Successful Uplift Movement

One of the most successful of the uplift movements has been the fight against tuberculosis. Ten years ago there were 156 organizations in the United States, and today there are more than 3,000. In that time the number of sanatoria and hospitals has grown from 100 to 550, with 450 clinics and dispensaries besides; then there was not an open-air school in existence, while today there are 800. The death rate then was more than 200 per 100,000, while today it is about 145, and all this has been accomplished through a general type of organization which has succeeded as yet in only enlisting concrete effort in five states. The national association is pushing ahead as rapidly as funds will permit. It seeks to establish sanatoria, dispensaries, open-air schools, anti-tuberculosis associations and to induce communities to employ visiting nurses. It works through a field staff, correspondents, sectional conferences, the Tuberculosis Week movement, general publicity, publication of studies and bulletins and through the sale of Red Cross stamps at holiday time. If it is a good thing to comfort the afflicted when members of the family die of this White Plague, and to bury the dead with Christian ceremonies, why would it not be a good thing for religious organizations everywhere to promote campaigns for the prevention of the dread disease?

* * *

### Socializing Politics

In the last analysis the fight of the progressives in politics in this country is for the socializing of legislation. Their program is not alone against the old spoils of office and corruptionist type of politics, but is also in favor of a larger public control of natural monopolies, the public utilities that transport men and ideas, and the natural resources of water, oil, minerals, etc. And that the progressives are in the saddle is now beyond doubt. In the last election the people certainly gave warrant to the leaders to go ahead with constructive progressive ideas. "Fighting Bob" La Follette's majority in Wisconsin, where he has been a progressive pioneer for twenty years, was not only the largest he ever received but the largest any candidate ever received in the history of the state. The same was true of Governor Capper in his candidacy for re-election in Kansas, where he carried the state with an overwhelming majority, while the opposition carried it on the national ticket, and what was true of Capper in Kansas was true of Johnson in California. The progressive element in Congress and in all the state legislatures should literally take the bull by the horns this winter and put through constructive programs for social legislation. When President Wilson entered office four years ago he was a little doubtful about the whole socializing process in politics, but actual contact with the affairs of state and that closer grip with the mind of the masses has completely converted him, and if he needs any further reason for going ahead with a constructive social program, certainly the mandates of the people for his second term would be sufficient, for he carried nearly every progressive state in the nation.

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"God loves givers like himself."

"Doing nothing for others is the undoing of one's self."

"With God go over the sea; without him not over the threshold."

"What I spent I had—what I kept I lost—what I gave I have."

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — BY ORVIS F. JORDAN

### Ministerial Pensions in Favor

Plans have been inaugurated to be put into immediate operation to make for greater unity and co-operation in the campaigns for pensions for preachers on interdenominational lines in the Protestant Churches which are raising $67,000,000, of which the Methodists are seeking $15,000,000 and the Presbyterians $10,000,000. The Presbyterians have over $4,000,000 of their needed $10,000,000; the Methodists have over $8,000,000 of the $16,000,000, and the Episcopalians have $4,000,000 of the $5,000,000 they are seeking, while the Presbyterian Church, South, has $536,000 of its needed $1,000,000. The Congregationalists, the Baptists, the Disciples, the Lutherans, and the Jewish Churches are all in campaigns for pensions for preachers.

### Conversions in Army Camps

The Young Men's Christian Association workers in the army camps on the Mexican border have not failed to strike the evangelistic note and the response they have met is full of encouragement. They report 12,234 decisions to lead the Christian life. They have also secured a membership of 12,726 men in the Enlisted Men's Bible and Prayer League. The members of this organization pledge themselves to daily devotional reading and prayer.

### Rev. Campbell Morgan in Australia

The Rev. G. Campbell Morgan had to resign the Westminster Chapel in London on account of ill health. He will spend a year around on the other side of the earth. He is reported to be in the service of Collins Street Church in Melbourne, Australia, for the coming year.

### New Leader for Millennial Dawn

The death of Pastor Russell removed the valiant leader of the Millennial Dawn movement, but it will go on under new leadership. Joseph F. Rutherford is the new leader. He was once a lawyer in Missouri and was attracted to the cult by its rejection of the doctrine of hell. He later came to be attorney for Pastor Russell and is now the interpreter for the organization, which has always been operated as an autocracy. The failure of the prophecy that the kingdom would be set up visibly in 1914 has not daunted the followers of the Brooklyn prophet. The date has been moved up a thousand years, so there will be no disappointments for the new leader such as met the old one.

### Noncomformists Work for Prohibition

The nonconformists of England are working for prohibition these days as a war measure. So far they have not received much encouragement from Lloyd George. Many established church leaders continue to defend the saloon as do some of the leaders of Scotland's Kirk. There has been a proposal for the government to buy out the saloons but the free church leaders indignantly reject this as a solution.

### Missionary Education Movement

The Missionary Education Movement which has come to the attention of lay people so often through the excellent little text-books on missions which it publishes, has headquarters in New York. In addition to the central office, three branch offices have been opened lately, one in Boston and two on the Pacific coast, in Los Angeles and San Francisco. The branch offices have secretaries who will hold missionary institutes and in other ways help in the dissemination of missionary intelligence.

### Methodist Postgraduate Club

The Methodist Postgraduate Club is much like the Campbell Institute of the Disciples, except that its territory is restricted to the Rock River Conference, in which Chicago is located. This club met in a tea room in Chicago on February 26, and there were papers on Milton; one speaker considered "Milton the Puritan" and another "Milton the Poet."

### Studying Methodist Ministers

The Board of Education of the Methodist Episcopal Church, South, has been conducting a study of the ministers of the denomination. It was shown that only 2.1 per cent came from homes in which neither parent was a Christian; 9.9 per cent came from homes in which one parent only was Christian. The remainder were from homes where both parents were Christian. It was shown that 58 per cent could name a definite time for conversion and the remainder could not name such a time as the beginning of their religious experience.

### Will Advertise Home Missions

The Board of Home Missions and Church Extension of the Methodist Episcopal Church has secured the services of the Rev. Ralph Welles Keeler to conduct the bureau of publicity, which will give the widest publicity to the home mission needs of America. The first bulletin has been issued as a beautiful piece of printing and calls attention to the needs of the rural church.

### Lenten Topics at Old South Church

Old South Church of Boston announces a course of Sunday evening addresses in Lent by Dr. Gordon on these themes: February 25, "The Burning Bush: God in His World;" March 4, "Balaam: Perverted Genius and Simplicity;" March 11, "En-gedi: Magnanimity;" March 18, "The Golden Calf: Mammon Worship;" March 25, "Belshazzar's Feast: Judgment." The series has for its general subject, "Old Testament Stories and Their Significance."

### Ministers Hear Defence of Militarism

"Is a Man Fit to Vote Who Is Too Proud to Fight?" This was the subject of an address given by the Rev. H. D. Jenkins before the Presbyterian ministers of Chicago on February 19. Dr. Jenkins was requested by a vote of the Presbyterian ministers to give the soldier's point of view in answer to the pacifists.

### President Faunce in Chicago

The Rev. William Herbert Perry Faunce, D. D., L. L. D., for eighteen years president of Brown university, Providence, R. I., was the speaker in Chicago, February 18, at the Sunday Evening Club in Orchestra hall. His subject was "The Achievement of Brotherhood." Dr. Faunce is an advocate of the league to enforce peace which was indorsed recently by President Wilson. He is a believer in the need of the United States adjusting

itself to international relationships, basing his belief on observations made by him in a tour of the world. Dr. Faunce graduated from Brown university, class of 1880, one year ahead of Charles Evans Hughes, candidate for the presidency on the Republican ticket in the last election.

### A Wider Vision for the Church

Commenting on its year's work, the executive committee of the Five Years' Meeting of the Friends in America (Orthodox) makes these thoughtful observations:

"The work of the year has made clear the following points: Friends' meetings, especially in rural districts, have too narrow and restricted a vision of their mission. We must steadily work toward the widening of this mission and the enlargement of our ideals. If we are to grow in power as a religious body and be a vital and vitalizing force in community life we must aim to make each meeting a radiating center of religious, moral, and social activity for the truer life of the region in which it is located. To work out its tasks it must get into close and sympathetic relation with all the churches of the region and cooperate in every possible way to promote evangelistic efforts, moral reforms, community health, district nursing, and movements for better farming, more efficient schools, sounder forms of recreation, and truer public spirit. The work that belongs to the full life of a Friends' meeting, as here outlined, calls for consecrated and intelligent leadership and can with difficulty be done, unless some person who is trained and prepared for it is liberated to devote time and energy to this great outreaching mission of the meeting."

### A Methodist Church Back in the Fold

Trinity Methodist Episcopal church of Chicago, is again back in the fold. For several years it was in the courts and was able to defeat the denominational authorities in a lawsuit. On a recent evening Bishop Nicholson was entertained at a reception given by the Methodist Social Union, and throughout the week the Methodism of Chicago gathered at this church for various functions. The church is located on the south side in a section where great changes are going on in the character of the population.

### Heresy in Greenland

There is amusement mingled with chagrin among Baptists to find that the heresy question has been invoked as far north as Greenland. One church refused to grant a letter to a Baptist to unite with another Baptist church, because the latter church was suspected of being "alien in practice." The alien practice referred to is a lack of ritual conformity to Baptist usage in the administration of the ordinances.

# The Sunday School

## Control

**The Lesson in Today's Life ***

**BY JOHN R. EWERS**

The man who cannot control himself forfeits his self-respect. Every disciple is inspired by that remarkable statement of Garfield when told by a bribe-giver that no one would ever know about it, "There is one man who would know about it — the man with whom I go to bed every night and get up with every morning!" When self-respect has been insulted it is not pleasant to go to bed with one's self. When you hate yourself there is no joy in going forth to the day's work. The unhappiest man in the world is he who hates himself. The weakest man in the world is he who pities himself!

In the hour in which one has to admit that one cannot maintain absolute and unreserved control the self degenerates. Is there an insurrection in any territory? Is any province in revolution? Can I keep peace in my whole realm? Am I captain of my soul? Is there an enemy in my castle who disputes my power and ability? Who sits upon the throne in the golden room of my heart? Temperance means control.

Let me return for a moment to deal with this miserable fellow who thinks that he is tempted in a peculiar way, as no other man is tempted. He is that weak brother who pities himself —weakest of all the weak. Alas for the chap who has compassion upon his own shortcomings, who seeks excuses for himself. There is not a man of us but who has his besetting sin and to whom life is not a royal battle, but we waste no time in soft tolerance of our own sinful propensities; we grapple with them, we struggle with them, we down them.

Paul was a human sort of preacher; he gave his body the black-eye. Many a bitter battle that old-time gospeller had. Hot blood boiled in his veins. He loved the games and real life; no cloistered, sheltered saint was he. His character was developed in the storm of the world, as Goethe put it. But Paul controlled himself. He never "flew off the handle." Running your life is like driving an auto. It is wise to approach every crossing "under control." When you are going so fast that you can't stop, when the power under you is sweeping you along irresistibly, when the brakes slip or the steering gear is loose—heaven help you! I saw three cars pile into each other last week! Ford, Packard, Oakland—it was horrible, bloody. Your foot rests more lightly on the accelerator for days after that. A lot of our young folks are going at a frightful pace. The age is FAST.

All about us we see human wrecks, men and women who could not keep control. See that whiskered knight holding up the telephone pole over there? Noble and inspiring example of manly prowess! See that battered hag shuffling through the alley? Charming specimen of feminine beauty! Human junk.

No wonder temperance is coming by leaps and bounds. We are sick of seeing and maintaining wrecks. Jails, almshouses, homes for the down-and-outs do not embellish the landscape. One of our successful preachers is now a highly successful life insurance man. I had the pleasure of lunching with him in a down-town hotel a few days ago. He said, "The new note in our conventions is that the 'punk' agent must go." This man is heading up an efficiency department. Those who cannot deliver the goods will be eliminated, capable men will be educated, developed and trained for better service. Many jibes have been poked at "Efficiency," but it is the worst enemy of intemperance today. Business men have no time to waste on incapables and they have no use for anything that lowers or ruins a man's efficiency.

Watch that controlled man gain on his competitors! It is the most fascinating game in the world—steadily, surely he makes progress—now he is in the lead and on he goes, distancing his rivals. Happy the man who honestly sings:

"I am the Master of my fate,
I am the Captain of my soul."

But, remember:

"If the son shall make you free, you shall be free indeed."

*The above article is based on the International Uniform lesson for March 18, "Jesus Saves from Sin" (Temperance Lesson). John 8:12, 28-37, 56-59.

# Our Readers' Opinions

## SHALL OUR SUNDAY SCHOOLS TEACH PATRIOTISM?

Editor THE CHRISTIAN CENTURY:

Our local Sunday school superintendent has just received a circular letter from our American Bible school secretary, suggesting that the present crisis affords an opportune time for teaching patriotism.

Now, I have no doubt that the motive is good. It has an eye single to an offering for American missions, and I'm sure the cause merits all we can get for it. But permit me to say that there are doubtless tens of thousands of members of our own schools that would be conscientiously opposed to such a program as is suggested. It belongs more to other nations and to other times. If we had a state church headed by the king, such a program would come as a matter of course. I have always questioned the propriety of teaching national patriotism in the Sunday school. If we in America lend our schools to this purpose, we must expect our brethren in Japan, in Germany, in Turkey, in Africa, to do likewise. If this is an opportune time to teach patriotism in America, it is even more so in Germany. Does any Christian in America believe that Christ is well pleased by similar services in Germany today, where people assemble in the name of the Prince of Peace, but are confronted by bold pictures of Bismarck and Wilhelm, richly draped by their country's flag? Do the angels in heaven join in the chorus as they sing their national airs?

Oh, the tragedy of it all! I believe that if the pulpits of Germany had been true to their Christ, this war would have been averted.

Last fall our city manager sent all local ministers an invitation to come with our churches and enter a great preparedness parade. Needless to say, the churches did not respond. Now, I know that a patriotic day in the Sunday school is very different from a preparedness demonstration, but the difference is one of degree rather than one of kind. So long as we give our time to questions not vitally related to the Kingdom of God, we will continually be invited to fall down and worship at every shrine.

"As goes America, so goes the world," suggests the song. Now, the world is not failing because of a lack of *national patriotism.* Indeed, I'm not so sure but what it's a kind of bondage from which we must yet be freed.

The world does not need the example of a nation teaching its people to respect its heroes and reverence its flag. The world does need the example of a nation that honors true greatness wherever found. It needs the example of a nation that respects the flags of other peoples too much to exalt its own above them.

In other words, the world needs the example of a whole nation accepting the fact of the Fatherland of God and the Brotherhood of Man. May God deliver the pulpit and the church from any stand that may have the appearance of worldly selfishness.

C. M. BURKHART.

Springfield, O.

## MR. MORRISON IN DES MOINES

*Note.—The office editor takes occasion, during the editor's absence from the office, to reprint the following comment of The Christian News, of Des Moines, on Mr. Morrison's recent visit to that city. Charles Blanchard is the editor of the News.—Office editor.*

AN APPRECIATION OF A "COMRADE OF THE CROSS"—NOT A "CROSS OF GOLD!"

Charles Clayton Morrison, the editor of The Christian Century of Chicago, spent some days in Des Moines the past week and spoke a number of times before various gatherings of the students. He gave a talk on "The Latin-American Republics" at an early chapel meeting on Thursday morning and followed with an address on religion and some of the problems growing out of the great war. The last we did not hear, but have heard it highly commended. His talk on the Latin republics was interesting and informing. As secretary of the "Regional Conferences," held at Panama and other places in South America a year ago, he had an opportunity to learn the conditions, having traveled leisurely through the length of these comparatively unknown lands for several months.

"THE CHRISTIAN CENTURY AND OUR RELIGIOUS IDEALS"

The address that interested the editor of the Christian News especially was the one given before the ministerial students in Hobbs' Hall on "The Christian Century and Our Religious Ideals."

With an engaging frankness that disarms criticism, the editor of the Century told us his dream. He told us a bit of his personal experiences when he was a "Soph" in Drake and a "kid" preacher more than twenty years ago. The story that he told of the influences of Henry Drummond upon his life was so nearly a repetition of the experiences of the editor of the News, in the days of struggle and almost heart-break, that it caught me like a German submarine—without warning! The reading of Drummond's "Natural Law in the Spiritual World," and later of his "The Ascent of Man," and still later that wholly delightful story of his life, by his dear friend, George Adam Smith, has had an unconscious and leavening influence upon my whole life. Similar influences seem to have been a large factor in shaping the life of the editor of the Century, as he told us, in a most interesting way.

OUTSTANDING CHARACTERISTICS OF OUR MODERN RELGIOUS LIFE

He emphasized four outstanding characteristics of religion in this age. First, "Fearlessness of Scientific Scholarship." Twenty-five, thirty-five years ago the religious world was in troubled waters, fearful that "evolution" and what was called "modern science" would completely overthrow the foundation of our faith. The editor of the News recalls the mental agitation felt when the Darwinian theory of the "Origin of Species" hit our religious journals. Champions of the old Book flew to its defense and innumerable articles were written to prove that there is no conflict between the creation chapters in Genesis and the discoveries of modern geology and biology. It was all tragical in the life of a farm boy, just awakening to the realities of the big world and the limitless universe. But through it all I held fast my faith, changing with the years, yet stronger growing with every shift of the spiritual winds. A like experience came to C. C. Morrison and multitudes of others, in and out of college and university.

Through all this conflict, or seeming conflict, between the Bible and science, many of us came forth wondering, yet still worshipping the God of our fathers—not the tribal God of the Jews, as they knew Him, but the "God and Father of our Lord and Savior Jesus Christ." Nowadays we do not try to reconcile Genesis and geology. We have learned to our surprise and to the quieting of our own souls that God can take care of His own book, and that it is indeed "The Deathless Book."

He mentioned in the second place the emphasis that we are putting today on "The Obligations of Social Service." This is one of the marked characteristics of religion in this second decade of the twentieth century. And this is one of the things the Christian Century is trying to do. Alva W. Taylor, of the Bible College of Missouri, another Drake man and a recognized leader in the social service movement, edits a department in the paper under the head "Social Interpretations," which is altogether worthy. However, the "Social Gospel" is not offered or advocated as a substitute for the gospel of individual salvation and spiritual aspiration. This the speaker was careful to point out.

"THE PASSION FOR CHRISTIAN UNITY"

The third characteristic of the religious life of today is its "Passion for Christian Unity." There is danger, he said, in this very popularity, since it sometimes happens that the very thing that everybody agrees is right and ought to be is the very thing we often leave undone!

There is danger to us that we will become puffed up in our pride of progress and of numbers as a people and forget the "plea" of the fathers as embodied in "The Declaration and Address" of Thomas Campbell. There is very present danger that we will become a "denomination," with all the pride and provincialism of denominationalism, and become self-centered and self-satisfied and sordid in our success.

There is always the danger of drifting into "formalism." The failures of "reformation" are almost always due to this fact—this tendency to settle into fast and hard forms of thinking and of worship, which crushes the spirit out of our religion and leaves the letter which killeth. How many good men and measures and movements have been killed by just this thing! He spoke frankly of baptism, avowing his simple faith in immersion, which he has always held as the only proper mode of "Christian baptism" and still holds, while protesting that we are in grave danger of making baptism by immersion seem to be the distinctive thing for which the world, religious and otherwise, supposes we stand. It is against this misapprehension of "our plea" that the Christian Century has raised its protest, and we who love the "Restoration Movement" and believe it is of God, need to heed this warning.

"THE REDISCOVERY OF THE INNER LIFE"

The fourth thing that he mentioned as characterizing the present religious

thought is the "Rediscovery of the Inner Life," by which is meant the larger emphasis that is being put upon the spiritual development of our individual lives. He protested, with vigor and real eloquence, against the so-called "Social Gospel" that seems to save society and neglects the spiritual note and fails to sound the spiritual depths of the inner life. There is salvation only in individual redemption.

He called attention to the pitiful dearth of devotional, spiritual literature among us as a people. We have been so busy contending for the "first principles" of the Gospel of Christ, and in our journalism, and in our making of books of this character, that we have scarcely any books of a devotional character. He did not mention them, but they can be counted on the fingers of one hand: "Communings in the Sanctuary," by Richardson, the author of "The Memoirs of Alexander Campbell," which was really our first and only book of the kind during the first three-quarters of a century of our history. Then came Garrison's "Alone With God," later Ainslie's "God and Me" and "My Brother and I," and just recently "The Inner Circle," by Edgar D. Jones. And perhaps we may include in this "Jesus Christ in Human Experience," by Meade E. Dutt, recently from the Standard Press. And what else?

It is an altogether worthy ambition to desire to help forward the creation of a devotional, spiritual type of literature among us. It is one of our sorest needs. But right here comes in another danger —perhaps not serious—but yet possible. It is easy to drift off into mysticism, to over emphasize the spiritual note till the things most surely believed among us are obscured or vanish into vapory nothings and vapid mouthings and meaningless phrases and passionless pretense and philosophical and psychological palaver, from which may the good Lord and the good sense of our people deliver us!

IDEALS OF THE CHRISTIAN NEWS WHICH WE CAN ALL HOLD IN COMMON

That we may keep our heads clear and our hearts warm and open and optimistic; that we may be brotherly in our sympathies and broad in our outlooks, without losing our grip on God and the great fundamentals of our common faith; that we may hold faith with a good conscience, failing in which some have made shipwreck of their faith; that we may be loyal and yet liberal; Christian and yet consistent; critical and yet not fault-finding; careful and yet not carping; concerned, but not contrary; that we may hold fast the faith without wavering, knowing whom we have believed —not in any man or man-made system or scheme or plan, but in the Lord Christ—"both yours and mine"; that we may have courage to plead the things we hold as from the Lord of Glory, without pretense or prattle; that we may stand firm and four-square to every wind that blows, without trying to crowd the other fellow off the dump; that we may be "Christians only," remembering that we are not the "only Christians"; that we may be patient toward all men, supporting the weak, comforting the feeble-minded (always the "other fellow," of course!); that we may be the children of light in the midst of a perverse and crooked generation, shining as lights in the world, holding forth the Word of Life is the aspiration of the editor of the Christian News, and I am persuaded also of my comrades in Christian journalism.

# Disciples Table Talk

### Working Miracles at Peoria, Ill.

Last April, when the new building of Howett Street church, Peoria, began to go up, the building fund included less than $3,000 cash, with about $3,500 in pledges, the old property and two lots donated by members of the congregation. On February 11 a fine $40,000 structure was dedicated, with sufficient funds in hand to pay all indebtedness, and over $4,000 to purchase furniture and other equipment. George L. Snively had charge of the dedication, and the pastor, F. Lewis Starbuck, speaks in high praise of his work. After all, however, it has been the steady and aggressive work of the pastor during the past year which resulted in this modern miracle. As the building grew, the building finance committee used whole pages in the Peoria newspapers, and the city was not allowed to forget that the church was there and doing things. A very efficient organization of women helped to make the recent achievements possible, together with a faithful group of men, many of whom labored at the task with their own hands. During the year and a half of Mr. Starbuck's ministry there have been 130 persons added to the membership. Mr. Starbuck is active in several of the city's public organizations.

### Beatrice, Neb., Pastor Called for Another Five Years

The congregation of First church, Beatrice, Neb., recently passed a series of resolutions in praise of the work of their pastor, C. F. Stevens. A portion of this reads as follows: "In furtherance of the program adopted and as testimony of our confidence in you, we extend to you an invitation to continue in the work with us for another five years." This church has recently adopted a five-year program, covering all activities.

### Complimentary Luncheon for W. F. Richardson

Under the auspices of the Ministerial Alliance of Larger Kansas City, a complimentary luncheon was given in honor of W. F. Richardson, retiring pastor at First church, Kansas City. The luncheon was given on February 19. W. S. Abernathy, president of the Alliance, served as toastmaster. Addresses were given by George H. Combs, of Independence Boulevard Church of Christ, on "Closer Friendships of the Church," and by fellow-ministers of other fellowships. Claudius B. Spencer, of the Central Christian Advocate, talked on "Larger Fellowships of a Minister." Mr. Richardson spoke in response to all these greetings. Eleven organizations of the city co-operated in this feast of appreciation of the departing pastor and citizen.

### Baptist Minister, Oxford Man, Comes to Disciples

W. G. Eldred, of the church at Eminence, Ky., writes that E. C. Cravens, minister of the Baptist congregation there, closed his work with that people on February 18, and on the following Wednesday evening united with the Christian church. He desires to enter the ministry of the Disciples. Mr. Cravens is a Georgian by birth, but lived for many years in England, having graduated from Oxford. He studied also in Heidelberg, Germany. On the outbreak of the war he came to America, as an Episcopalian. Believing that immersion is the correct form of baptism, he went over to the Northern Baptist church, becoming a fully licensed minister. Now he finds himself out of harmony with the Southern Baptists and in harmony with the Disciples, of whom he has learned since coming to this country. Mr. Eldred writes in terms of high praise of Mr. Cravens, as to personality and character and ability as a minister.

### President Bell of Drake University Ordained to the Ministry

President Hill M. Bell of Drake University, Des Moines, Ia., was ordained to the Christian ministry some weeks ago. The ceremony was privately performed by Dr. Charles S. Medbury in the president's office in the college building, which fact accounts for the tardiness of this news item. Dr. Medbury was assisted by two elders of University Place church. It is not expected that Dr. Bell will enter the ministry in the usual sense, but it was felt that as an ordained clergyman he would be able to obtain certain advantages not open to the college president who is a layman.

### Dr. Jenkins at University of Chicago

Burris A. Jenkins, pastor of the Linwood Boulevard Christian Church, Kansas City, Mo., will be the University preacher at the University of Chicago on Sunday, April 8. This is the second season of Dr. Jenkins' selection for this

# Disciples Lectureship at University of Chicago

The Board of Trustees of the Disciples Divinity House has recently created an annual lectureship, consisting of at least three lectures either upon the history and ideals of the Disciples of Christ, or upon themes related to the preparation of ministers and missionaries.

The first lecturer upon this foundation will be H. D. C. Maclachlan, pastor of Seventh Street Church, Richmond, Va., who will deliver three lectures in April upon the following subjects: Tuesday, April 17, "The Value of Modern Philosophy to the Ministry"; Wednesday, April 18, "The Value of Psychic Research to the Minister"; Thursday, April 19, "The Value of Literature to the Minister." The lectures will be delivered in Haskell Assembly Hall at the University of Chicago, and will be open to all. They will be given at 4:30 p. m.

Mr. Maclachlan has occupied his present pastorate for many years and is regarded as the leading preacher in the city of Richmond. He has been notably successful as the leader of interdenominational movements, particularly in the field of religious education. His visit to Chicago will be an event of interest to all the Disciples of the city, and arrangements are being made to have all our people hear him, as far as possible.

important position. His visits to Chicago are always hailed with pleasure by the Disciples at the University and throughout the city.

### Foreign Society Leaders in New York Conference

The annual conference of foreign mission boards of the North American continent was recently held in Garden City, Long Island. This important meeting lasted for three days and many subjects vital to the interests of the foreign work were discussed. Members of the staff of the Foreign Society occupied important positions in the conference and on the committees.

### Dr. Jones' Book Praised by Louis Wallis

Louis Wallis, a prominent Sociological leader and critic, has an article in a recent issue of The Public, entitled, "Vitality in Religion," and the article is based upon a review of Dr. Edgar D. Jones' book, "The Wisdom of God's Fools." Mr. Wallis says, among other things: "Dr. Jones belongs to that growing fellowship, recruited from all denominations, which is teaching the world how to combine spirituality with sociological insight. The volume ought to go into the libraries of ministers and theological seminaries as an example of sermon-building out of present-day material."

### J. R. Perkins Addresses Credit Men's Association

J. R. Perkins of First Church, Sioux City, Ia., recently gave an address before the Credit Men's Association of that town on "Financing Religion." Mr. Perkins declared that the preacher is by far the poorest paid man of the professional world today. "But," he asserted, "after all it is the unpaid service which blesses a community most, and the preacher who is not willing to give it has missed the meaning of his calling. A man must love much to remain in the ministry. Perhaps the failure to practice business in religion, may be the result of the corresponding failure to practice religion in business," Mr. Perkins said. "Some of the keenest men in the business world have failed in financial positions in the church. Is this because they give most of their thought to commerce and none to Christianity? There is an old saw which says the preacher is a poor business man. No man has a right to say that, except the man who is attempting to live on the average preacher's salary."

### Pioneering in Alaska

The following is from a letter recently received from Harry Munro, who is our missionary "farthest north"—at Seward, Alaska: "We had some very good holiday celebrations. We united with the Methodist Sunday school at their invitation for our Christmas tree on Saturday night before Christmas. One of the newspapers here started a movement to have a community treat for all the children of the town and asked me to act as chairman of the committee which had it in charge. That was a big affair and gave me a fine opportunity to get before the children of the town. On Sunday night, December 31, we had a watch night meeting here in our own rooms at which we had a very interesting program, followed by light refreshments. There were twenty-four in attendance." Mr. Munro has completed a very attractive bungalow church for his new work.

### At Jackson Street Church, Muncie, Ind.

The Sunday school at Jackson street, Muncie, Ind., reports the best year in the history of the organization. A successful Junior Church is a feature of the work there. Forty additions are reported added to the congregation. About a thousand dollars was given to missions and benevolences. The following is a cheering portion of the annual report of this church: "We are set to sound the call of the unity of all God's people. We must be informed regarding the principles that make for unity. We must have conviction that will set forth the truth so as to be heard. We must also have a charity that will keep us and our plea likeable to other people and will keep us free from narrowness and a sectarian spirit." F. E. Smith leads at Muncie.

### Survey of African "Back Country"

The African Mission of the Disciples reports a survey of the great "back country," which occupied five months in time. Four of the men took this long journey from the front, walking most of the distance. They report great areas unoccupied, and people everywhere anxious for the missionary to come.

### Grant W. Speer Will Not Go to Cedar Rapids, Ia.

It is reported that Grant W. Speer of Toledo, O., who was called to the pastorate of First Church, Cedar Rapids, Ia., has decided not to leave his Ohio field. W. L. Barth is still supplying the pulpit at First, to the great satisfaction of the congregation.

### Community House for Buffalo, N. Y.

The Riverside congregation, Buffalo, N. Y., Harris Miller, minister, have begun the use of their new community house, though the work upon it is not yet complete. The gymnasium is in use regularly, and bowling alleys will be installed shortly. They plan to dedicate the structure on Palm Sunday.

### Dr. Willett Speaks at Sedalia, Mo.

First Church, Sedalia, Mo., through its C. W. B. M. Federation, recently entertained Dr. Herbert L. Willett, who gave two addresses on "Missions" and "The Changing Orient." A. W. Kokendoffer, pastor at Sedalia, writes that the addresses were masterly and were heard with great interest and appreciation by large audiences, a number of persons coming from nearby towns that they might hear the lectures.

### Growing at Freeport, Illinois

H. H. Peters, state secretary of Illinois Discipledom, writes that he recently spent a Sunday at Freeport, Ill., and found himself so enthusiastic about prospects there that he must send in a report. Nine years ago the church was organized in this city of 20,000. The church has been led by good men, but the difficulties have been great. A good corner lot has now been secured and the congregation is looking forward to a new building. On the Sunday in which Mr. Peters visited the field, H. Gordon


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Bennett, of Monroe, Wis., was present and preached at the evening service. During the day George H. McClintock and wife, missionaries of the Sunday School Union, took membership with the church. The officers of the church at the close of the morning service accepted the suggestion of the state secretary for the holding of a conference within a month or two, with the representatives of the several churches in this part of the state.

**Home Coming Day at Rosemont, Dallas**

A year ago Tolbert F. Weaver, then state evangelist of Texas, held a meeting at Rosemont Church, Dallas, Texas. His work was so greatly appreciated that he was called as pastor there in May, and he accepted the work. On February 11, a year from the date of the evangelistic meeting, Home Coming day was celebrated at Rosemont, with principal features as follows: Sermon by the pastor in the morning; afternoon addresses by J. C. Mason, former state secretary; Walter M. Williams, editor the Christian Courier; W. A. Scott, general secretary of the Y. M. C. A. of Dallas; L. B. Haskins of Oak Park Church, and John G. Slater of the East Dallas Church. During Mr. Weaver's period of service seventy-seven members have been added to the congregation, $1,200 raised on debts, a loan negotiated from the Church Extension Board and the Sunday school more than doubled.

**Membership Doubled at Ivanhoe Park, Kansas City**

J. B. Hunley began his sixth year at Ivanhoe Park, Kansas City, Mo., on February 1. During his ministry the membership has been doubled, there being a net gain of 104 last year. A Sunday school of 350 average attendance is reported. There was contributed for missions last year a total of $1,235.30. This congregation is planning to erect at once a modern Sunday school building.

**New Honor for Finis Idleman**

I. E. Reid of North Tonawanda, writes that State Superintendent Anderson of the New York Anti-Saloon League has requested that Finis Idleman of Central church, New York City, with Mayor Rand of North Tonawanda, be designated by the next state convention of the Disciples to represent them on the State Board of Trustees of the Anti-Saloon League. This will be the first time the church has had representation officially on the Board of Trustees of New York. Mr. Reid reports that "Mr. Idleman is acquiring a place in the religious life of the metropolis more potent than any since the days of B. B. Tyler."

**A New Church at Auburn, N. Y.**

A forward step has been taken at Auburn, where E. W. Allen has been laboring for the past two years. The church building there is located in the outskirts of the city, and has for many months been outside the center of the work under Mr. Allen's leadership. It has now been determined to form a new congregation down town. A lot has been purchased whose location has no superior in the city, and upon this a first class building will be erected in the immediate future; the new congregation, now meeting in a theater, will enter this building with a membership approximating 250. The former church will continue in the old building, but some of its members will take fellowship with the new congregation.

* * *

—W. H. Book of Columbus, Ind, recently spoke to the Shelbyville, Ind., public school teachers on "Vocational Training Work."

—Crayton S. Brooks, evangelist, and Fred E. Warner, singer, will hold an April meeting at Oak Cliff church Dallas, Texas.

**NEW YORK** A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—R. A. Schell of Boulder, Colo., and the Howe song leaders, are holding a series of meetings at Fort Collins, Colo., where Linn D. Cartwright ministers.

—W. A. Brundage, the new pastor at Indiana Avenue church, South Bend, Ind., is leading the congregation there in a very successful revival.

—John Haynes Holmes, author of "New Wars for Old," spoke a few evenings ago at First church, Lincoln, Neb., under the auspices of the Nebraska Peace Society.

—Portland Avenue church, Minneapolis, Minn., celebrated the fortieth anniversary of the organization of this work on February 14. Six churches of Disciples had part in the meeting. S. G. Fisher ministers at Portland Avenue.

—R. H. Ingram, whose death is reported at Perry, Ia., was at various periods in his life pastor at Omaha, Beatrice, Neb.; Atchison, Kan., and Boone, Red Oak, Creston, Albia, Fort Madison and Perry, Ia. His burial took place at Marion, Ia.

—G. Lyle Smith has resigned from the work at Bentonville, Ark., to accept the pastorate at Brownswood, Texas.

—The new edifice of the Ogden, Utah, congregation was dedicated on February 11. Chas. W. Dean is superintendent of the mission and made a talk, but the dedication services were in charge of Secretary F. W. Burnham of the Home Society.

—First church, Oklahoma City, Okla., will have a new $12,000 organ, according to the pastor, H. E. Van Horn.

—Wednesday evenings at Central church, New York City, are notable occasions. At one of them recently, besides messages from local people connected with the preparatory work of the Sunday campaign to open in April, Miss Bertha Clawson, of Japan, and Mr. Arthur Santmeier of the Canadian Northwest spoke. Miss Clawson is delighting the congregation with her fellowship for several months in connection with some work she is carrying on in Teacher's College, Columbia University, and Mr. Santmeier's visit to New York was for the purpose of marketing the furs of his Indian parishioners.

—The following missionaries have assisted in the rallies this year: Dr. E. I.

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—J. Boyd Jones of Central church, Terre Haute, Ind., with his wife, was guest of honor at a recent banquet given by the Anderson, Ind., Central Church Brotherhood to the women of church.

—Oren Orahood is closing a two years' pastorate with the famous S. L. W. Ranch church near Greeley, Colo. During his term of service a building was dedicated and paid for at Gill, where a mission work was started during the ministry of his predecessor, J. E. Lynn. Mr. Orahood has accepted a call from the church at Manzanola, Colo., and will begin his new work April 1 if a minister can be found for the S. L. W. work by that time.

—Denver, Ill., church building was burned a few days ago, with a loss of about $7,000.

—Fred S. Nichols has resigned from the pastorate at Iowa City, Ia., and has no definite plans for the future. Mr. Nichols is also chaplain of the First Iowa Regiment, which he served on the Mexican border for several weeks last summer.

—George W. Kemper of Hanover Avenue church, Richmond, Va., holds weekly noonday meetings at the car shops of the Virginia Railway company, and holds his services in an old street car. These meetings are under the auspices of the local Y. M. C. A.

—E. F. Daugherty of First church, Vincennes, Ind., recently gave an address before the officers and teachers of Central church Sunday school, Terre Haute, Ind. The theme considered was "Life, and How to Make It Worth While."

—During the series of meetings conducted at First church, Chattanooga, Tenn., by Claude E. Hill, pastor, seventy-one new members were added to the church. A reception was held at the church for all persons who have come into the membership since Mr. Hill's coming to the work.

—Jackson Street church, Muncie, Ind., F. E. Smith, pastor, is preparing for a series of March meetings, with the pastor preaching and Owen Walker leading the singing. The campaign, according to report, will be one "intended to appeal to the intelligence rather than to sentiment or emotion."

—George P. Taubman and First church, Long Beach, Cal., had a rousing meeting in the Municipal Auditorium of the town two weeks ago, with an audience of 3,600. A new building is being talked, being badly needed.

—F. W. Emerson, new pastor at Ontario, Cal., began his work with a three weeks' meeting, assisted by Mrs. Princess Long, who is a valued member of that congregation.

—Union evangelistic meetings have recently been in progress at Brook, Ind., in which meetings R. C. Dilman and the Disciples church took a deeply interested part.

—Hamilton Avenue church, St. Louis, Mo., will dedicate its new $30,000 Bible and Sunday school building, the only building of its kind in St. Louis, on March 25. This congregation began its career twenty-one years ago with twenty-eight members, and now has an enrollment of more than 600. The Sunday school has about the same number. The new building has thirty-four rooms. L. W. McCreary has been pastor at Hamilton Avenue for twelve years.

—First church, Coffeyville, Kan., has shows its appreciation of the good service of its pastor, Arthur Long, by raising his salary $400. Mr. Long has been with this church four years, and since his coming about 900 persons have been added to the membership. A new building has been erected during this time. Plans for further increasing the capacity of the building are under way. It is hoped to arrange seating for 1,600.

—On the evening of February 14 at First church, Bloomington, Ill., thirty-one persons came into the church, fifteen of them being baptized on that same evening.

—W. E. Sweeney, who was recently called to Birmingham, Ala., has decided to remain with his charge at First church, Evansville, Ind.

—The Macmillan Company, the largest publishers in the country, have accepted for publication a new book of Edgar DeWitt Jones, entitled "Fairhope." This is a story of a rural church.

—First church, Lincoln, Neb., has lost from its membership Jacob C. March, the sole survivor of the Seminole War. He would have been a centenarian had he lived until June 16 of this year. Mr. March had been a life-long Christian.

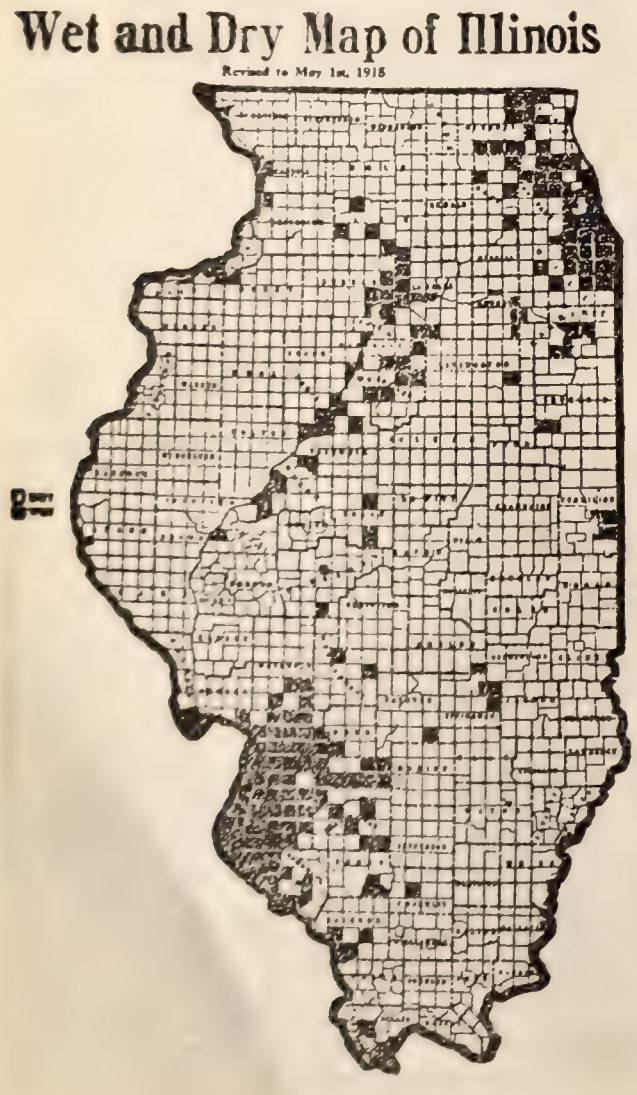
—James M. Taylor, for several years pastor at Scott City, Kan., has accepted a call to the work at Liberal, Kan.

—G. W. Titus, a young man of Canadian birth, has accepted the pulpit at Mishawaka, and has already begun his new task.

—H. E. Sala of Central church, Peoria, Ill., has been preaching two sermons dealing with Christian Science. One of these had as its subject, "Is Christian Science Christian?" and the other "Is Christian Science Science?"

—B. H. Linville, formerly pastor at St. Joseph, Ill., has accepted the work at Compton Heights, St. Louis, Mo.

—David M. Walker, who has served the church at Stanford, Ky., for the past ten years, will begin a new work at

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Now is the time to strike and strike hard for state wide prohibition. A bill referring the question of prohibition to the people has passed the Senate by a vote of 31 to 18. It is now pending in the House of Representatives and will come to a vote early in March. The prospects for its passage are good. There are almost enough pledged votes to pass it. There are many members wavering and what is needed now is a strong and emphatic expression of public sentiment to every member of the Legislature. At this critical time you can aid the cause of state wide prohibition tremendously by writing your members of the Legislature asking them to support the Referendum Prohibition Bill. It is not necessary to give the number of the bill, simply refer to it as the Referendum Prohibition Bill. It is not necessary to write a long letter, just let your representatives know that you are for it. If you do not know the names of your representatives, write The Anti-Saloon League of Illinois, 189 West Madison Street, and they will furnish you the names. Life long wets in Indiana voted for the prohibition bill there early this month—they did it because the people all over the state rose up and demanded it in such an emphatic way that flesh and blood could not stand the pressure. Now is the time for Righteousness in Illinois to make itself felt. Write today—do not put it off.

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Shelbyville, Ky., succeeding Homer W. Carpenter, who was called to the chancellorship of Transylvania College.

—W. T. Hilton has resigned from Central pulpit, Pueblo, Colo.

—Floyd Tucker, recently at Streator, Ill., has become pastor at Central church, Paducah, Ky.

—Bruce Brown, evangelist, lectured to the Thirty-second degree Masons and their wives at the Scottish Rite Cathedral, Los Angeles, on February 12.

—Peter Clark Macfarlane spoke at the annual dinner of the Acropolis Club, New York, on February 13. The club is made up of Disciple students in the Columbia University community.

—Peter Ainslie and Dr. Cornelius Woelfkin, of Fifth Avenue Baptist church, New York, were speakers at the annual Disciples Missionary Union dinner, New York City, at the Builders Exchange, on the evening of February 27.

—Ira L. Parvin, of North Tonawanda, N. Y., addressed the Men's Club of the Niagara Falls church, on February 19. He considered the subject, "On the Coaching Line With Billy Sunday."

—Rand Shaw of Frankfort, Ky., has just closed what was practically a union meeting of Disciples and Methodists at Omar, W. Va., with over 200 accessions.

—Report comes that H. O. Breeden, of Fresno, Cal., has been suffering from a severe attack of inflammatory rheumatism, Mrs. Breeden having taken him to Byron Hot Springs, Cal., for treatment.

—Charles A. Lockhart, new pastor at Helena, Mont., is giving a series of lectures on the Bible. His first lecture, on "The Literary Character of the Bible," was reported very fully in one of the Helena newspapers.

—The Ministerial Association of Springfield, Ohio, is co-operating with the County Sunday School Association in conducting a School of Religious Education. The sessions are held on Tuesday evenings at the high school building. C. M. Burkhart, Disciple pastor at Springfield, is chairman of the committee in charge. The following subjects are being studied during the present semester: English Bible Course, Life of Christ, The Teacher and the Pupil, The Modern Church School, and Early Church History, each of these being taught by different instructors.

—Three weeks of February were spent in Oklahoma and southern Kansas by the Men and Millions movement, with gratifying results. With 6,000 life cards signed and $4,200,000 of the $6,300,000 fund subscribed, the work of the movement is two-thirds done, and June 1, 1918, has been set for its completion, for the financial goal at least.


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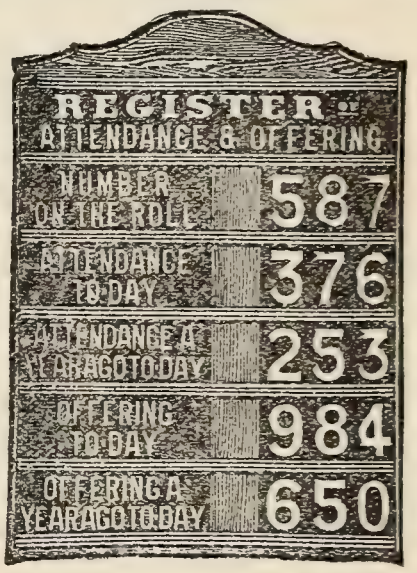


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CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV MARCH 8, 1917 Number 10

# The Preacher Today

THE INFLUENCE OF THE MINISTER IS INCREASING.

It was once said with a sneer that there were three sexes: men, women and ministers. Such a remark would fail to elicit a smile in most communities today. The things that once forfeited them the respect of the community have passed out of the lives of ministers in large measure.

Once ministers were officious and anxious about their dignity. Mr. Lloyd George, Premier of England, first came into prominence in a legal contest with a minister who tried to keep a man from being buried in the parish burying ground. The meddlesome minister of the past was much concerned to see that people lifted their hats to the dominie.

There was the type of minister who lived as a recluse. He came forth from his study one day in seven to deliver profound discourses that had but little relation to real life. People tolerated such men, but did not love them. Such ministers never knew the power that arises from interpreting every-day life as essentially religious.

The fox-hunting minister represented another kind. In England one heard of the sporty young fellow who hurried into his robes for the service after his Sunday morning trout fishing. These have their successors today. Ability to drink wine at a dinner or to indulge in mild profanity is regarded by such as a sign of "liberality." For all these sporty secular ministers the world has had a wholesome contempt.

The minister fanatic was once common. We will not say that his genus is extinct, but modern education has made him more rare. Such a man would conduct inquisitions, denounce as heretics all who differed from his precious opinions, and hunt to earth all who opposed him. He was the self-appointed body-guard of God Almighty. With no sense of humor, he failed to see himself as a Don Quixote of the cloth.

★ ★

A great new day has dawned for the minister. Paul could say, "I am not ashamed of the gospel of Christ." So any minister of today might say, "I am not ashamed of my high calling."

When President Wilson came into power, he began to look around for statesmen to help him. Again and again he called ministers into the public service. He sent Henry van Dyke abroad. Other ministers were offered places of influence which in many cases they rejected, for the modern minister usually thinks there is no throne of power like his pulpit. Universities often call ministers for presidents, though the scholarship of the minister is not greater than that of some other men. President Faunce, and many another great university president came up through the manse. Ministers are sought as missionary secretaries, educators, statesmen. But the minister who stays by his job finds the greater place in the world's life.

The new minister has carved a place for himself in the affection of the community through service. Everybody of right mind is grateful to the man who builds well in human life.

The modern social movement has found its effective interpreters in the leaders of the church. Josiah Strong and Washington Gladden turned loose a flood that has swept our nation. Practically all churches do something in the way of social helpfulness. The community loves the minister who is concerned for the burdens of the people.

Ministers are leaders of the only effective agency for teaching morals in this nation. The movement for religious education of a thoroughly competent sort has found its interpreters in city and villages in men ordained to the ministry. These men have fought the conservatism of old methods in the Sunday schools, and as a result we are just now probably entering into a new era of religious education in which far more time will be given to directing the unfolding mind of the child than in reclaiming it when it has been allowed to unfold in a wrong way.

It is the ministry which is combating the last remnants of a false and empty materialism. When men identified mind with brain and denied immortality, when they postulated such a universe of matter as excluded God, our world was a very sad and visionless place. The ministers are taking the work of the great philosophers such as Royce and James, Eucken and Bergson, and are giving popularity once more to a view of life that has ample room in it for faith in God and immortality.

★ ★

There is a wider field than the local parish for every minister. He helps mould the Christian sentiment which is now so powerful in forming the policies of our nation. When an extravagant type of militarism breathes slaughter and threatenings, it finds its fangs drawn by the quiet work of the ministers. The monster rages, but there are few to heed him. The liquor men have been surprised to find prohibition coming with a speed that sweeps them off their feet. The power behind this nation-wide tendency is the minister. Indeed, one might say with perfect truthfulness that the ministers of America are rapidly transforming the nation. The new minister who is no propagandist of a little doctrinal scheme, but a preacher of modern vital religion is today our most powerful man of affairs.

To this new minister we turn for a patriotism that will lead America to her true destiny. It is religion that will furnish the force to perform the Herculean task of cleansing our political life. It is religion which at last shall unite humanity in one great brotherhood; and brotherhood will give us peace. It is a calling glorious enough for any man, to be the prophet of that great ideal.

# EDITORIAL

## WHAT MEN OWE THEIR CHURCH

THE amount of religious work done at the present time by men is far less than the work which is done by the women. Men in the cities often live under great pressure and feel that they are absolved from every other duty except that of providing for their homes.

The man who assumes that attitude does not act as men in other ages have acted. Religion had its beginnings with men, as anthropology shows. The Christian religion began under the leadership of men. Men bulk large in the religious activities of this very hour, though women have assumed so much of the religious responsibility.

Men have a kind of talent which they owe to the church. Their business experiences qualify them uniquely to administer church finance in a way to bring the church to its highest state of efficiency. All too often the finances are in a most unbusinesslike state of neglect and in the time of the church's need the Ladies' Aid Society is called on for some special draft.

Men must realize their responsibility to enlist other men. The Men and Religion Movement stressed the responsibility of every Christian man to the unsaved men of the world. "Catch-My-Pal" Patterson has exemplified a method in temperance work which might well be taken over for our evangelism.

The Christian man also owes his church defense. Certain lewd fellows of the baser sort love to sneer at the church and often to libel it. The defense of the church ought to rest with the men who belong and who believe in its cause. With them the good name of Christ's followers should be a sacred interest.

The energy, the aggressiveness, the resourcefulness which we are accustomed to associate with the masculine character are all needed by the church. All too often the church lacks all of these. We will face a new day in religion when men will devote all the talents God has given them to the upbuilding of the kingdom.

## A THESAURUS OF RELIGIOUS INFORMATION

YEAR-BOOKS of individual denominations are now a commonplace in the Christian world, but a year-book of the federated Protestantism of America is a new thing. Such a year-book has been prepared by H. K. Carroll, LL. D., of Washington, D. C., and published by the Federal Council of the Churches of Christ in America.

In this book it will be possible to find the most accurate statistics available with reference to the various religious bodies. All societies, colleges and other organizations are listed, and the names of their leaders given. Various interchurch movements, such as the Sunday School and the Christian Endeavor movement, are also tabulated. All of this information is purveyed for the small sum of fifty cents.

The religious statistics for last year are of great interest. The thirty religious denominations that cooperate with the Federal Council had a net gain during the year of about a quarter of a million, with a constituency of seventeen millions. The rate of gain on the face of those figures would be one and one-half per cent; the gain in population in this country is at the rate of three per cent per year.

This small gain is explained by the statistician by an apparent loss among the Disciples of Christ of 185,000 due to better methods of accounting. It is noticeable, however, that a number of the denominations suffered a loss in the number of churches, among these the Methodists. The rural problem and the problem of the metropolitan church are proving very serious ones for the denominations belonging to the evangelical group.

If one may generalize on the face of the returns, small denominations like the "Christian Denomination" or the Friends tend to show a decrease. Notable exceptions to this are found in the good gains made by Unitarians and Universalists, who have been showing a decrease in recent years.

Though the statistician finds great encouragement in the figures, a critical examination of them shows the churches less active than they must be to reach America in this generation.

## A STUDY OF DOMESTIC CONDITIONS

OF the utmost importance to the church is the study of domestic conditions now being carried on in various quarters, but especially by the Social Service Department of the Chicago Municipal court. It is well known that Chicago has unenviable notoriety in the matter of divorces. The prevalence of domestic infelicity is alarming. The problem is to be handled through an intelligent understanding of the causes, rather than through making penalties for domestic failure more severe.

It is shown that low wages and harsh domestic conditions are one great source of trouble with the homes. Two people who are reasonably comfortable on their separate incomes come together and the growing needs of a family soon make inadequate the earnings of one member in the partnership. In the conditions of struggle and self-denial, bitterness grows up and leads to the ruin of the home. Only a better wage scale will cure this trouble.

Irregular marriages also turn out badly in the main. People who run away on lake steamers and marry as a summer's day lark hardly have the right point of view for the establishment of a permanent home. Hasty marriage should be made impossible by law. The community is concerned in every marriage. It is not a private matter.

Religious differences are shown to be a source of trouble. It is a sound instinct that leads parents to oppose marriage between Jews and Gentiles and between Catholics and Protestants. In the bringing up of a family, the parents look to the church as the source for the teaching of life's nobler things. In the things of the spirit, husband and wife should see eye to eye.

The most potent cause of domestic disturbance is drink. When the liquor habit is finally uprooted, there will be a far larger percentage of happy homes.

The church and the home are necessary to each other. What affects one cannot be ignored by the other.

## SUNDAY VISITING

STREET cars and trains of cities are crowded with people who are going somewhere for dinner on Sunday. In many instances, separated branches of families are getting together. The thing has in it some elements of the better life. Certainly this is a vast improvement on the cafes and amusement parks, not to mention the

saloons. Yet there are but few causes which keep so many people away from worship as does Sunday visiting.

A pastor used his telephone and made calls one week to learn scientifically what it was that influenced people to remain home from church. He found this visiting habit of his people the greatest obstacle to regularity in worship.

The Roman Catholics have been praised for the regularity with which their people go to church. They, too, face the Sunday visiting problem and they make no effort to create conscience against the practice. They wisely provide some early morning services for the people who have other interests for the day. In this manner a far larger proportion of Catholics are induced to remain for church.

When it is proposed to hold an early morning Protestant service, the objections are numerous. Yet it may well be doubted whether the Protestant services are not held too late in the day. Coming at the middle of the day, they make impossible many other good things that may legitimately be done on the Lord's Day. When it was first proposed to cease holding Sunday school at the noon hour or in the afternoon and hold it at an early morning hour, the project was regarded as very difficult. Now it is the simplest thing in the world to fall into the practice of an early Sunday school. Perhaps it needs to be earlier still and the church service correspondingly earlier.

Since the days of Alexander Campbell's Sermon on the Law, the Disciples have not been rigid Sabbatarians. Do we not need, however, to create more conscience upon regular worship?

## THE EVANGELICAL SPIRIT IN THE CHURCH

EVANGELICAL churches may change in their methods, but it is to be hoped that they will never lose the great kernel of the movement which has brought such distinct blessing to the world.

It was Paul in the Roman letter who formulated first the great verities of the evangelical viewpoint. The evangelical ever insists that the gospels are not complete interpretation of Christ, for they do not interpret his place in human history and in religious experience as Paul has done.

Paul set forth the great fact of sin, sin which was to be found among the Jews who had the law, and among the Gentiles who had no law except the inner witness of their own souls. Paul believed that this universal sin brought humanity under the sentence of spiritual death. Faith in Jesus Christ was the means of deliverance to the man who would otherwise confess defeat. Thus we have the great words of the evangelical message, sin, faith and salvation.

Augustine took up this message and related it significantly to a wonderful religious experience as set forth in his "confessions." Here are introduced some new elements which are probably to be rejected by the modern man, but the great evangelical tradition is set forth in such power as to live to the dawn of the reformation period.

And then John Calvin organized the evangelical view of religion into a great doctrinal system. This Calvinism remains to this day a powerful element in the thinking of many religious people who may no longer admit that they are Calvinists.

We live in an age which does not feel the great evangelical verities as some ages have done. Sin has become for some only retarded development, or a bad state of mind needing suggestive treatment, or the frailty of life for which we can hardly be blamed. The sense of responsibility for wrong-doing has been blunted.

Our age needs again the spiritual frankness which will call sin the thing it is. With a keener sense of moral responsibility we would find it easier to preach faith in Christ and the salvation of the soul.

## LEAVING MONEY TO THE LOCAL CHURCH

A RECENT news item states that $2,500 has been willed to the church in Danville, Ind., the third bequest to that church. The church at Waukegan, Illinois, has also been helped to a new state of progress by having its debts paid in this way.

We have only to create a conscience among our people with reference to the local church to secure thousands of such gifts, which will save many a congregation from defeat. The official board of every church should consider it one of its duties to present the cause of the local church to people who are making wills.

In the cities there are many churches which must have such help or die. These endowments in many cases need to provide only a fraction of the income of the church to guarantee that the work of the church will go on. In some situations, almost the entire income must be provided, especially in neighborhoods which are no longer of the family type, but have become "boarding-house neighborhoods."

There are communities where the congregation has long needed a new building. In many of these places a will that would provide even a third of the entire cost would insure a good building. A better monument could hardly be conceived than a noble structure erected to the service of God and continually blessing the community.

We now have inheritance taxes. These rest upon the theory that part of what every man accumulates belongs to the community. There are social theorists radical enough to insist that it should be impossible for a man to will his property to any person or to any institution except the state. However that may be, it is certain that a man who has been prospered in his life owes something to the religious life of the community in which he has lived. In days to come more than one city will call men blessed who have guaranteed the future of a congregation working in some difficult situation.

## A POET OF RELIGION

A TWO-COLUMN article in a recent issue of the *Christian Endeavor World,* setting forth the merits and achievements of the Disciple poet of our Chicago circles, Thomas Curtis Clark, brings to our attention again the rapidly growing popularity of this young writer of verse. He was discovered some time ago by the religious press, and journals of nearly all the denominations, as well as several undenominational papers, are now using his verses and giving them the best of treatment. In addition, several secular magazines have realized the merits of Mr. Clark's work and they too find an honored place for the products of his pen.

There is an underlying motive in the beautiful verses of this brilliant young writer. He sets forth the imminence of God and the need of simpler living on the part of men in order that He may be found. Upon these two strings our artist plays his music of the higher life. A proper text for his work might be that profound one of the scriptures, "Be still and know that I am God." God is sung as at work in everyday life. Henry van Dyke has written of our poet: "I find both music and thought in his

verse." Dr. Amos R. Wells, in the article above mentioned, speaks not only of the poet's "strong and beautiful style," but also of the "spiritual serenity and uplift" of his poems.

Mr. Clark has not gone out after the poetic fads of our day. Although he wrote what is now jubilantly called "free verse" a dozen years ago, long before the modern craze, he usually follows the well-established models of poetic style, believing that this style may best be trusted to convey adequately the music of the soul. He holds that a poet may be modern without wearing the togs of the freak writer who haunts cafeterias and department stores and elevated railroads seeking "modern themes." While he reads with pleasure much of the irregular, "up-to-the-minute verse," so-called of Edgar Lee Masters and Amy Lowell, he still has place in his library for Tennyson and Keats—and for the Psalms, the greatest of the world's collections of poetry.

The Chicago Anthology is a newly-published volume of verse by Chicago poets of two generations. In this collection we find Mr. Clark's poems "Wealth" and "Wayside Flowers." The Cloister Press of Chicago will soon issue two booklets of his verse. These are entitled "Friendly Town" and "Poems for the Quiet Hour." With the introduction that has already been given the work of Mr. Clark, these little volumes are sure to find a ready welcome with the public.

We had thought that the hurry of modern life in the city had quenched the spirit of song. We find encouragement through our Chicago poet to believe that men may live in great cities and yet be aware of the spiritual significance of their environment.

Mr. Clark's chief quarrel with many of the modern poets may well be expressed in the following lines of a very true poet of the east:

> They have sung of the heroes of olden days,
> With the blood of war besmeared;
> Of the roll of fame, and the wreaths of bays
> For the men who fought, nor feared.
>
> They have sung of the bliss of the human soul,
> When a man and a maiden wed;
> Of the hearts that mourn with an endless dole,
> When the sad farewells are said.
>
> They have sung of the deeds, of the loves of earth,
> Of the sky and the flow'ring sod;
> But they died 'ere their poet's soul had birth,
> For they never sang of God!

# Textual Criticism of Biblical Books

**Ninth Article of the Series on the Bible**

**By HERBERT L. WILLETT**

THE Hebrew of the Old Testament books was a speech closely related to the other Semitic languages, like the Babylonian, Phoenician and Arabic. It was written in an alphabet much more archaic than the square so-called Hebrew letters of our common Hebrew texts, which are in reality Aramaic, the sort which superseded the classic form some centuries B. C. Examples of the older writing, such as that in which most parts of the Old Testament were written, are to be found in the Moabite inscription of King Mesha of the year about 800 B. C., in the Siloam inscription of the reign of Hezekiah, and in Phoenician inscriptions.

No portion of the Old Testament has survived in original documents. The earliest specimens of Biblical Hebrew are found in certain fragments whose date is not earlier than the tenth century A. D. From later times great numbers of such manuscripts of the Old Testament text are extant. They owe their preservation to the care with which they were handled in the synagogues of the Jewish people. But examination of their character shows that they all go back to a single edition of the text, prepared by Jewish scholars in the second Christian century, at which time the variant readings were eliminated and imperfect manuscripts suppressed, after the manner followed by the editors of the Koran in later days.

The labor of unifying and preserving the Hebrew text was begun about 250 A. D. by Rabbi Aquiba and his disciples, and continued for many centuries in the various rabbinical schools. Elaborate rules were devised for the careful transmission of the text, and the exactitude with which this was accomplished is shown by the fact that the errors of that established codex have been perpetuated with the same zeal as its proper readings. This was done in the belief that the inexplicable forms, like abnormally small or large letters found in the text, were in some mystical manner significant of the divine will, and not to be disturbed.

### THE MASSORAH

These scholars of the Jewish schools have received the names of Massoretes from the fact that the product of their labors was called the Massorah or tradition, the thing that was handed on. One of the devices used to perpetuate the interpretation as well as the form of the text upon which they came to agree was the invention of the vowel points for the Hebrew text. As written at first, and, in fact, more commonly through all the history of the language, Hebrew had only consonants. The vowels were supplied by the reader. But, as in our own language, this would naturally lead to great ambiguity. In English, for example, the consonants FR, unaccompanied by vowels, might be pronounced far, fur, fear, free, afore, afire, and in several other ways, to the despair of the reader, unless the context made the meaning plain.

In most instances, fortunately, such is the case. But in a sufficient number, doubt is sure to remain. A Hebrew example is afforded by the fact that a word written with the consonants corresponding to WYSB might represent correct forms of at least three different verbs, and might be translated variously, "and he dwelt," "and he returned," "and he brought back," "and he took captive." To obviate such danger of confusion, the Massoretic scribes devised a system of points and other marks, to be used above, below and within the various consonant letters. This was, no doubt, of great advantage. But at best it only served to make permanent the interpretation which had met the approval of the Massoretes.

As matter of fact, very serious changes had been wrought in the Hebrew text between the days in which

the various portions of the Old Testament took form and the time of the unification of its text in the second century, A. D. This is proved by the variations from that text shown in the LXX, in the Targums and in the New Testament. But perhaps the most convincing proof of errors in transcription is found in the differences between two sets of parallel narratives in the Old Testament itself, as in the comparison of Kings with Chronicles, of 2 Sam. 22 with Psalm 18, and many other instances. It is well-nigh impossible to copy a manuscript correctly. Errors of all sorts are likely to creep in. Such errors are due to failure to understand the passage copied, or to a mistake of the eye in reading one word or letter for another, or to a misunderstanding of words when several copyists follow the voice of a reader, or failure of memory to carry properly several words in a series. These and other types of scribal mistake are abundantly illustrated by the ordinary Old Testament text.

### THE WORK OF CRITICISM

It is, therefore, the task of one who undertakes the study of the text of the Old Testament to recognize the fact that the original writers used a form of Hebrew letters different from those now in use, that they did not employ vowel points, that their words were, in many instances, not separated one from another, and that the divisions of their material were not marked off in any way. From all this, it follows that the sort of criticism which yields the most satisfactory results is that which secures from the materials now at hand the meanings most in harmony with the current of Biblical teaching throughout the Hebrew Scriptures. This would seem simple and obvious. But it does not take account of Jewish and even early Christian tradition, which at times obtrudes itself in the path of the plain meanings of the writings.

With the weight of this ancient tradition clearly felt, it is not strange that most of the translations should have been content to go back to the Massoretic text. This has been true from the days of Jerome and the Vulgate. Through all the centuries since that time the immense volume of material slowly collected from the many versions has been given small attention until our own day. Even yet the spell of the Jewish tradition is strong. In most cases in which students attempt to study the Hebrew text of the Old Testament they content themselves with such editions of the Massoretic reading as those of Baer and Delitzsch, or Ginsburg. As might be expected, the Revised Version, which took form before the searching critical work of the last twenty years came to light, relies almost as much as the King James version upon the Massoretic text. The special labors of an army of independent scholars in the field of Old Testament textual criticism is now available. But as yet the work of each covers only a small portion of the material. Beginnings, however, have been made in the direction of a thoroughly revised text. Perhaps at the present moment, the student who wishes a complete Hebrew text of the Old Testament cannot do better than to use Kittel's, which follows the Massoretic readings in the text, but presents in convenient notes a large amount of suggestive material from the field of wider-going research into the versions, and the newly opened world of comparative philology and history.

The work of finding the most nearly perfect text of the Bible or of any other book is called textual criticism. A more common name for it is the Lower Criticism. This term is not employed to signify a lower grade of importance attaching to this process than to some other, but to indicate the primary fundamental character of these inquiries as contrasted with those of the historical and literary investigations which follow. These latter have to do with authorship, integrity, historicity and chronology. They are comprehended under the term Higher Criticism.

### NECESSITY OF CRITICISM

Criticism means separation. It is the attempt to discriminate between the genuine and the spurious, the original and the superficial. All students of the Bible recognize the invaluable nature of the labors of such textual critics as have been named above, together with a considerable company beside. Upon the foundations they have laid and are laying, the structure of historical studies, Hebrew and Christian origins, and the theological disciplines is now taking form. There was a time when all types of biblical criticism were viewed with disquietude by the uninformed. Now the vital necessity of such researches as have been made both by the lower and the higher critics, and the value of their results both to scholarship and to faith, are the commonplaces of intelligent Bible study.

If the work of the textual critic has been of great value in the field of Old Testament study, even more romantic and not less significant has it been in the case of the Christian documents. And as these are the literary materials upon which rests the religious assurance of the most progressive nations in the world, their importance as sources and the necessity of their complete investigation are at once apparent.

As in the case of the older Scriptures, there are no autograph copies of the New Testament extant. The most ancient copies we possess go back no further than the fourth century. It is probable that the books were mostly written and copied upon papyrus, a perishable material at best. It was not until Christianity became a recognized and powerful influence in the Roman empire in the fourth century that the multiplication and preservation of its books became a matter of widespread concern, and papyrus was superseded by vellum or parchment as the material on which its documents were reproduced.

### THE GREAT MANUSCRIPTS

Of these manuscripts there were two sorts, an earlier and a later. From the fourth to the tenth century they were written in Greek capital letters, and were for that reason called uncials. From the tenth century a smaller and more running script was used. This is called minuscule or cursive. Of the uncials about one hundred and sixty are known, containing the entire New Testament, or parts of it. Of the cursives there are upwards of three thousand.

There are five of the great uncials that are most famous. Mention was made in the last study of the discovery by Tischendorf of a manuscript of the Greek Bible, in the library of the monastery of St. Catherine at the traditional Mt. Sinai, in 1844. This was secured by him in 1859, and is now in the Imperial Library at Petrograd. It is known as Codex Sinaiticus, or Aleph, the first letter of the Hebrew alphabet. It dates from the fourth century. Then there is in the British Museum a manuscript of most of the Greek Bible, given to Charles I in 1627 by the Patriarch of Constantinople. It is known as Codex Alexandrinus, or A. In the Vatican Library at Rome there is probably the oldest and most valuable manuscript of the Greek New Testament. It is of the fourth century, and is called Codex Vaticanus, or B. In the Bibliotheque

Nationale at Paris there is a manuscript of the Greek Bible dating from the fifth century. In the twelfth century a Syrian Christian named Ephraem washed or scraped the vellum in order to write some of his own compositions upon it. It is, therefore, a palimpsest, nearly illegible in portions. It is called Codex Ephraemi, or C. In the University Library at Cambridge there is a Greek and Latin codex of the Gospels and Acts, which was presented by Theodore Beza, who obtained it from the monastery of St. Irenaeus at Lyons. It is believed to come from the sixth century, or perhaps even the fifth. It is named Codex Bezae, or D.

It is the task of the textual critic of the New Testament, in the effort to approach as near as possible to the authentic text of the Christian sources, to compare these and the scores and even hundreds of other manuscripts of the Greek New Testament, or of parts of it; to secure in addition all the information furnished by the many ancient versions, some of which were mentioned in the last study; and to compare with these the many quotations found in the early Christian fathers, which show what readings they found in the texts they used.

### THE RECEIVED TEXT

The Greek text of the New Testament which was best known to scholars until recent times, is called the Textus Receptus, or Received Text. It is practically the same as that published by Stephens in 1550 and by the Elzevirs in 1624. These in turn were based upon the two earliest printed texts of the New Testament, that of Erasmus, published in 1516, and that of the Complutension Polyglot, printed in 1514, and issued in 1522. They were representative of the kind of Greek manuscripts accessible in the middle ages. Upon the Received Text the Authorized or King James Version of the New Testament was based. A very large proportion of the material with which the textual critic of the New Testament is concerned has become available during the past two centuries. Much of this evidence goes far back of anything Erasmus or his contemporaries had at hand. For example, the Vatican Codex, the oldest and best of the texts, has become fully known only within the last half century, and Tischendorf's great discovery was not published until 1862.

The list of men who have worked at the task of compiling the facts and applying them to the reconstruction of the text of the New Testament books is long. Among the notable names are Bengel (1734), Wetstein (1752), Semler (1767), Griesbach (1774), Lachman (1831), Tischendorf (1869), and Tregelles (1870). But the most eminent contributors to a satisfactory text have been the two English scholars, Bishop Westcott and F. J. A. Hort. Their joint labors upon the Greek text began as far back as 1853, but their finished product, accompanied by an explanatory introduction, came from the press in 1881, five days before the publication of the English Revised Version.

### RULES OF TEXTUAL CRITICISM

In the long years during which the science of textual criticism has developed, many recognized rules for the prosecution of the task have taken form. These are now familiar to all scholars. Among them are the necessity of gathering all the facts, historical, geographical and linguistic, regarding a manuscript before its evidence is estimated; the danger of relying upon numbers, since twenty manuscripts might be copied from an inferior text, and be of less value than two whose ancestry is older an more satisfactory; a shorter reading is preferable to longer one, because a text is more likely to be changed b additions than by omissions; more difficult and obscur reading is to be preferred to one simple and easier, becaus a copyist has a tendency to explain a seemingly difficul passage; and, a reading which indicates a controversia bias is less likely to be genuine than one to which no suc suspicion adheres.

The application of these and numerous other criteri has given us our comparatively modern and authenticate text of the New Testament, although the Westcott an Hort material was not available for the English Revisio But even so, in many places the Revised Versions sho the value of careful critical work, as compared with th Authorized Version. Among the changes in the readin which are most noticeable, are the following: The be texts omit the last verses of the Gospel of Mark, fro 9 to 20 of Chapt. 16; the account of the woman taken i sin, in John 7:53-8:11 is not found in the oldest MSS and is probably spurious, though the incident itself ma be true; in Acts 8:37 there is the record of a portion o the conversation between Philip and the Ethiopian eunuc in the words, "And Philip said, If thou believest with a thine heart, thou mayest. And he answered and said, believe that Jesus Christ is the Son of God," which appea to be an addition to the original, and is omitted in the late texts; and in 1 John 5 the section which reads, "For the are three that bear witness in heaven, the Father, th Word and the Holy Spirit; and these three are one," an which is verse 7 in the Authorized Version, is no part o the original text, as biblical students now agree, and i omitted in the revised readings, the last portion of vers 6 being counted as verse 7.

One who is interested in the new readings which hav resulted from the work of textual criticism has only t compare the Revised Versions with the Authorized, an more particularly, to observe the marginal readings in th former, which often suggest changes which the revise were too timid to include in the text. These difference will be found to run into the hundreds, and many o them are of profound significance in their bearing upo the meaning of the Bible. In this manner by the slo but steady processes of trained and expert examinatio of every line of the Scriptures, both of the Old and th New Testaments, the world of biblical study is brough nearer to the original documents as they left the hands o their writers. These writings were not supernaturall produced in the beginning, and they have not been pre served to us in any miraculous manner. They bear th marks of human workmanship, both in their productio and transmission. But with all the limitations unde which they have come into our keeping, they vindicate thei right to a unique and transcendent place in the regard o mankind, and they abundantly justify the long centurie of labor bestowed upon them.

It is probable that in spite of all that critical researc may be able to accomplish in the future, some portions o the sacred text will always remain obscure. But thes imperfections are negligible in comparison with the wealt of inspired and inspiring material whose meaning is quit clear, and whose vindication has been achieved by th processes of criticism. To the men who have labore in these industries of scholarship, the church owes a deb which no mere mention of names can ever discharge, a obligation which only the accumulated gratitude of th centuries to come can reward.

# Religion After the War

**By Joseph Fort Newton**
**Minister at City Temple, London**

IT is surely significant that so many thoughtful men are pondering the influence of the war on religious faith, even if their prognostications differ widely. Shaken out of apathy, and thrown back upon things basic, they have been forced to grapple with the great issues of life and death and destiny. Men who have been indifferent have become either pensive, pessimistic, or prophetic. Along different paths, and from different points of view, they have come to realize the fact that the life of man is fundamentally spiritual, and that the world has a spiritual end.

### SPIRITUAL VALUES REVALUED

If nothing else, the war has brought a new sense of the reality and splendor of spiritual values, which means the bankruptcy of the old materialism and the old dogmatism. At first it seemed as if there might be a revival of the older forms of faith and ritual, but that was only seeming—despite the retreat of a few men who had held advanced positions. Up until the battle of the Marne, the churches were filled with eager multitudes, but the tide receded and has not returned—albeit many have discovered a new use of the churches as places of silent meditation.

Still less has the war brought a triumph of liberal faith, as that word is usually employed. Indeed, it would be a blessing if it should sweep the old wrangle between orthodoxism-versus-liberalism clean away, leaving us free to look at the truth with fresh eyes and a sweeter fellowship. No sect, no cult, no school of religious thought has anything to boast. All were alike taken by surprise, and all are about equally baffled, bewildered, and confounded.

Nor has the expected recrudescence of superstition arrived, as so many feared. No, thank God, the human mind is too bright, too brave, too intelligent to follow a marsh light into the bog. Stirred to the deepest questions about life and God, thought and reasoned direction, light and healing of heart is what men seek, and the faith that fails here is cast aside.

### ARNOLD BENNETT'S ERROR

It is hard to be indifferent any longer, and the light half-believers of a casual creed are almost as few as the glib deniers of the faith of other men. An attitude of mere detachment is not a token of high intelligence, much less of that tenderness of heart which should mark us in so dark a day.

For this reason one regrets the essay of Arnold Bennett on "Religion After the War," because it will wound many a heart at a time when there are wounds enough. He tells us that "the war has finally demonstrated the fall of the Christian religion," and one has the feeling that to him the great tragedy is almost worth its price, since it has proved so pleasing a fact. By Christianity he seems to mean that form of it which he knew in the Five Towns years ago, whereof we read in his stories. His special aversion is Methodism. In respect to that army of the church he is not a neutral; he hates it. If he did not go out of his way to say so, we should know it from his portrayal of its working—or rather its failure to work—in the Five Towns. Truly it is a forbidding picture, drab, gray, unheroic, leaving out so much that everyone else knows—and therefore untrue and unjust. Estranged from the church in early manhood, he has never entered a place of worship, as he admits, save in a spirit of sociological, historical, or artistic curiosity, or on the occasion of a wedding or a funeral.

There are many such, but how little do they know how far and how fast the church has journeyed betimes, and so their dicta are of little worth.

### CHRISTIANITY IS DYING!

Is Christianity dying, as Arnold Bennett says it is? Of course it is; that is its genius which he does not understand: to die like its Master and rise again radiant and reborn—which is what Vinet meant when he said that the true Church of Christ is not an establishment but an encampment; an eternal pilgrim and stranger in the world, forever dying and rising again. Evermore it must die to its outworn forms of faith and rite and rise to a new vision of the truth as it is in Jesus; must die to its narrow sectarianism which has outlived its usefulness and rise to a sense of the higher unity of things which differ; must die to an inadequate individualism and rise as "the Beloved Community," which so stirred the soul of a great thinker recently fallen asleep.

### DESPAIRING OF THE CHURCH

When the Church ceases to die it ceases to live, having lost its sublime, sacrificial spirit which is the very life of Christ in its heart. By as much as it is ruled by that spirit, by so much does it find Him, as indeed the Gospel bids it find Him, in the service of humanity, often unrecognized by those who without knowing it serve Him, and as often crucified by those who know not what they do.

Another forward-looking thinker is Herbert Wells, whose enthusiasm over his own discovery of religion is enchanting. Writing of "The Revival of Religion," which, he holds, is to follow the war, he tells us that there are four stages between belief and utter unbelief. There are those who believe in God, those who doubt Him like Huxley, the agnostic, those who deny Him like the atheists but do at least keep the site vacant, and lastly those who set up a church in His place. This last he thinks is the ultimate outrage of unbelief.

And so, despairing of the church he looks for the revival of religion to come outside of the church, if not in spite of the church—albeit history holds out little hope of it. Hitherto the tides of refreshing have come from within the church, and most often when the life of faith is at its lowest ebb. It was so in the days of Wesley, to name no other, and we may be sure that it will be so in the future—unless, indeed, history should reverse its processes. Full of faults as the church is, forgetful of her august mission, she is yet the hope of the world in its darkest day.

### RELIGION ABIDES

Whatever betide, religion will remain, an instinct, an impulse, an inspiration so deep-set in the soul of man that many waters cannot quench it nor all the woes of life extinguish it. Times of tragedy sweep away the conventions of religion, revealing the primitive fires of faith always burning, the permanent fountains of hope always flowing. If all temples were shattered and all sacred books destroyed, the life of God in the soul of man would build other shrines and write new pages of prophecy. Out of the depths this mighty faith will rise, purified as if by fire, clarified by human tears, and take new forms in days to be.

But it will never take higher, truer, or more lovely shape than it did in the Life of Jesus, beyond whom we may never hope to go. Even now clear-seeing men perceive that the root of our woes lies in a denial of His spirit, His truth, and His laws of life. For ages we have called Him Lord, Lord, but have not obeyed His principles of life which are as immutable as the laws of physics and mathematics.

### A VOICE FROM GERMANY

Hear now a voice from Germany—

Forster, of Munich—telling us the truth so long forgotten:

"Let him that is without sin cast the first stone. The traditions of all nations are stained with blood and guilt, and the world-war is the culmination of the slowly working world-judgment on the terrible course of European history in the past. For us here, behind the lines, it is a sacred duty to do all we can to bring about an atmosphere in which passions can be soothed and the voice of reason make itself heard. What matters is a new spirit; in each nation men must make themselves felt who will say openly that there is no way out of this hell of madness and obstinacy, unless we resolve to give up the old evil spirit that ruled the intercourse of nations, confess openly and honestly our share in its sins, and from the bottom of our hearts learn to love and think out a new Europe."

### "A LEAGUE OF MEN WHO THINK LOVINGLY"

Such voices are prophetic amid the wide-sown hatreds of the hour, and they will increase in number and volume—heralds of a new dawn. If the long tragedy ends in a league of men who think lovingly, there will be a new Europe and a new world wherein justice will grow and be glorified, and liberty will be the sweet food of humanity. When men think lovingly they will think clearly, seeing that within the kingdom of God there is a tiny kingdom of man, where Man, and not God, is supreme for rule or ruin—that it must be so, else man were a mere puppet. They will see that social injustice, economic brutality, and the nameless horrors which war writes in large and lurid letters are due to human improvidence, from which the race must free itself by the law of love and the rule of righteousness. That is to say, by the inspiration and practice of that eternal religion which underlies all creeds and overarches all temples. Sixty years ago Leigh Hunt, in his Autobiography, wrote words that might have been written this very week:

I respect all churches which are practically good. Yet inasmuch as I am of opinion that "the letter killeth and the spirit giveth life," I am looking to see the letter itself killed, and the spirit giving life, for the first time, to a religion which need revolt nobody. It seems clear to me, from all that is occurring in Europe at this moment, from the signs in the papal church, in our own church, in the universal talk and minds of men, whether for it or against it, that the knell of the letter of Christianity has been struck, and that it is time for us to inaugurate and enthrone the spirit. Nothing again will ever be universally taken for Christianity but the religion of Love of God and Love of Man.

### FORWARD WITH CHRIST

Even so. Faith depends for its credibility on its worthiness, its innate beauty, its appeal to the angels of our better nature. No unfatherliness. No unbrotherliness. No monstrous exactions of assent to the horrible. No creed of any kind but such as proves its divineness by the private nobility and public justice which it inspires. By this Divine light men will see in how many ways and in what diverse quarters the spirit of God has been moving among them, and they will hail each other from nation to nation as sons of a common Father, held by one duty and one destiny. Light will shine in darkness, as surely as the same sunshine of heaven is on the mountain tops of East and West, and the simple faith of Jesus, which shakes the poison out of all our wild flowers, will bring pity and laughter back to the common life of man.

Such are the truths, and such only, which will stand the test of tragedy, fortify man for his fragile life on earth and build an arch of hope over the vast gulf of the grave. Freed from the error which has obscured them, they will rekindle the Lamp of Poor Souls in old ivied churches where men and women and little children worship with white, upturned faces, and whence the dead are borne forth to sleep under the green sward.

### WATCHMAN, WHAT OF THE NIGHT?

Today the unseen world seems very near, its gates thronged by a host no man can number of the bravest and the best who offered their lives for the things that make life dear. Death, so multitudinous and overwhelming, has brought immortality to light. For many, as for Sir Oliver Lodge, its silence is broken by the soft accents of familiar voices, and for all the assurance is doubly sure that "life is ever lord of death, and Love can never lose its own."

Watchman, what of the night? It is long, dark and dreary, and no one can see very far into the shadow, but the morning cometh when the new crucifixion will be followed, as of old, by a resurrection of Faith, Hope and that Divine Charity which is the prophet of unknown redemptions and which will make the gates of heaven as wide and free as the Love of God.

# Faith at Forty

**By Edgar DeWitt Jones**

*Editorial Note: A short time ago Dr. Jones passed into the forties, and at that time delivered a sermon in celebration of the event before his congregation at First Church, Bloomington, Ill. The Christian Century is pleased at the opportunity afforded to give to a larger audience some of the interesting reflections suggested by Dr. Jones on this occasion.*

THE speaker is Stephen, in his defense before the high priest and the Jewish council. The reference is to Moses, who was about forty years old when he investigated the condition of his brothers in bondage and struck the first blow for their deliverance. This historic allusion suggests my theme, "Faith at Forty," a message for the middle-aged. One reason for my choice of this theme is that middle age has been neglected by poets, artists, novelists and preachers.

The poets love to write verses about the very young or the very old. Field, Riley and Dunbar are laureates of child life. "Little Boy Blue," "Po' Lil' Lamb" and "Little Orphant Annie" glorify childhood. Oliver Wendell Holmes weaves a halo of romance about the sunset years in his inimitable "Last Leaf." But who are the poets who glorify middle life?

*"Well-nigh forty years old."—Acts 7:23.*

### "IN THE GLOAMING"

The artists vie with one another in painting the baby in the crib or children playing on the beach. They also glorify old age, as in the portrait of the old grandmother gone to sleep over her knitting, and entitle it "In the Gloaming." Who are the artists who crowd their canvas with sturdy figures of middle age?

The novelists usually end their books with the chime of wedding bells and leave to the imagination the home-building years, with their commingled round of toil and halo of romance. For the larger part, their heroes are in the splendor of youth, or of the time when the almond tree flourishes and the grasshopper becomes a burden.

In poem, picture and oration there are many to crown vivacious youth or enfeebled old age. Yet how few there are to wreathe a garland for those who

stand midway between the halcyon days of youth on the one hand and the sunset years of life on the other!

### TEMPTATIONS OF MIDDLE AGE

There is a second reason for my treating this topic, but it is of a personal nature, and may become apparent further on.

Every period of life has its peculiar temptations, and this is particularly true of middle age. For one thing, it is a stressful period. It is the time of life when the bread-winner carries the heaviest burden. It is the season when mind and body undergo a severe strain. The temptations that assail middle life are subtle and, therefore, the more perilous. There is the experience of disappointment, offspring of youth's unfulfilled hopes. Across the paths of a multitude falls the shadow of unrealized dreams of boyhood and girlhood days. Life at forty, to many persons, is drab and dreary. There is little else save the dull daily round of monotonous toil and never-ending anxiety, to provide bread and butter, shelter and clothing. When life has been especially hard, the disappointments of middle age threaten to overwhelm and destroy. One is tempted to become cynical and morose, to flout the goodness of God and the integrity of man. Ambition's fires burn low. Sometimes even self-respect languishes.

### "PUTTING THE MIND TO BED"

There is the temptation, likewise, to sluggishness of intellect. There are people who never change an opinion or entertain a new idea after the age of forty. They put their minds to bed. They look neither backward—which is typical of old age—nor forward, which is characteristic of youth. They become mentally stolid.

Still more serious is the temptation to moral compromise. In the heyday of youth, when hope beats high and a glamor haloes even the commonest bush, lofty ideals lead on. The buoyant youth, environed in a genuinely religious atmosphere, feels sure that he would readily lay down his life for a principle or spend his days in an almshouse rather than trifle with truth. But when mind and body have been overtaxed and blasted hopes and bitter disappointments have left their scars, temptation to increase a meager income by questionable methods becomes subtle in the extreme. Why should a man suffer for the bare necessities of life when, by winking at sin, he can put silks on his wife and dress his daughter stylishly? Doesn't the world owe every man a living? Such is the sophistry that sometimes betrays middle age into sin and moral defeat.

The stage, in at least one notable success, has taken account of the perils peculiar to middle life. The drama is called "Mid-Channel," and portrays a husband and wife of middle age who, under the attendant strain and storm, wrecked their middle life on a sunken reef. At the very time when the foundations of their home should have been strong, they were weak and crumbly. At the very period when their faith in God should have been deep-rooted with convictions, there was no rootage at all. Alas, mid-channel is where many ships have gone down! Half-way between the port they left, with flags flying and bands of music playing, and the harbor that awaited their coming with greetings and glad welcome—half-way over, how many ships go down in woeful wreck!

If there are perils peculiar to middle life, there are likewise rich compensations, greatly to be desired. The neglect of middle age by the pulpit is due in part to the vigor and independence of normal men and women at that time of life. They are so strong and vigorous, so independent and able. They ask so little sympathy, therefore they receive but little. Middle life is recognized as the summit of mental and physical vigor. Thus, in his memorable oration, the eloquent Ingersoll at his brother's grave avers: "He had not passed on life's highway the stone that marks the highest point; he died where manhood's morning almost touches noon and while the shadows still were falling toward the west."

### INDIAN SUMMER

If youth is like the joyous springtide, middle age resembles the splendor of the early autumn. If maidenhood and young manhood are like the apple blossoms in beauty and fragrance, middle life is as the luscious ripening fruit. The changes that come at middle life, unless there has been illness or accident, are scarcely perceptible. There may be a few gray hairs in his black locks, or silver threads among her golden tresses. There may be glasses to aid the sight which begins to show the slightest indication of weariness after steady use. In truth, middle life brings some changes that are for the better. There is a new and juster estimate of life, an appreciation of rest and relaxation. There is a more charitable view of men and women. The change that Time works at forty is slight. There are so few aches, so few inconveniences, so little that annoys or pains; and a rich and mellow something that invests one like the soft, dreamy haze of an Indian summer.

Then there is the tasting of the first fruits of experience, that greatest of all teachers. By the time one reaches forty, if he does not stand on mountain peaks of expectancy as often as in youth, neither does he so often descend into the valley of discouragement. If there have been disappointments and blasted hopes, there are likewise delightful surprises and fruitions as sweet to the soul as honey to the lips. By middle life, if one has been either a student of books or an observer of people—or, better yet, a thinker—there is an accumulation of riches better than gold: a companionship with the great writers, the friendship of books, the well-stocked mind, the communings with the great spirits of the dead who never die. Then there are the friendships which by the time of middle life are among one's priceless possessions. The friend of childhood, of youth, of business and college life—they are all part and parcel of middle age and come like angels of mercy to bless, inspire, and encourage. Not till middle life can one appreciate the lovely sentiment of James A. Garfield's notable verse: "And now with noiseless step sweet memory comes."

### RELIGION AT FORTY

Religion scarcely begins to find and feed men and women until middle age. Prior to that period the spiritual nature can seldom express itself freely. One's religion is at first largely of the intellect. It becomes of the affections only as one lives, loves and serves. One has to live the Christian life for forty years or so before God ceases to be some faraway abstraction and becomes instead a nearby, ever-present, Spirit of power and wisdom. Experimental religion, after all, is the only vital religion. Most of us have a theology which is a view of God, before we possess a religion which is the life of God in our souls. By the time one reaches forty he has come to know something of that certain and mysterious visitor which we call Death. By middle life some of our dearest and best have been taken from us and we have known the aching heart and experienced the deep sorrow that always accompanies the shock of death in the circle of family or friends. Such sorrow chastens one's spirit and brings a mellowness of soul. By the time one reaches forty he ought to begin to live the real life of faith. The vicissitudes and experiences of "tender teens, teachable twenties, tireless thirties," ought to measurably balance and safeguard the "fiery forties."

### A PERSONAL TESTIMONY

Moreover, at forty a man has another chance, so to speak to retrieve the fortune he has lost; a chance to increase whatever success he may have achieved. Another decade is before him; and in that stretch of time, profiting by experience, a decade of his

mental and physical vigor at its best is before him. Having learned by experience his limitations and capacity, like an athlete who as he starts out upon the last lap of the race puts into play all he has learned of endurance, husbanding of strength, knowledge of track—exemplifies it all by putting the same into practice and comes out victorious amid the shouting and plaudits of the multitude.

"Well nigh forty years old." As was intimated in the beginning, I have a second reason for speaking on this theme, a personal reason, for very soon—no matter how soon—I shall be crossing over the line from the thirties into the forties. I can scarcely realize it until I look about me and see the young men and women who were little boys and girls when I became their pastor more than a decade ago. A personal testimony may be of some value, particularly to those who are still in the period of youth.

It occurs to me that I have been greatly blessed all my life; verily, "my cup runneth over." I am deeply indebted to early religious influences. I can never recall the time when I first realized that God loved me and that Jesus Christ died for me. I never doubted that fact any more than I doubted the sun, the moon and stars, or the seasons. I began my ministry with a naturally optimistic spirit, and sixteen years of service has not, so my friends say, dampened my youthful ardor. I do not believe that my faith in the goodness of God and in the ultimate triumph of justice was ever stronger than at this very moment, and it is such despite the fact of the lurid horizon of war-scourged Europe and conditions here in America that are anything but Christian. I do not believe I ever had a more abiding faith in men and women than now, and this is true despite the fact that deep disappointment and sad disillusion have sometimes been my experience as regards persons for whom I had expected extraordinary leaderships.

### THE GLORY OF THE MINISTRY

The glory and power of the Christian ministry never appealed to me so tremendously as in this present day when the work of the preacher was perhaps never more difficult. Triple rainbows flame above the sacred desk for me, and greater throne than the preacher's pulpit I know not! I rejoice that I have come up to the present hour and am permitted to stand on the brink of a new period of service, hopeful, enthusiastic and expectant. I have yet much to learn. I have not apprehended the depth and height of Christian truth, but I want much to press on! The noble sentiment of the poet Holmes, in his "Chambered Nautilus," voices the yearning of my heart at this hour:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free;
Leaving thine outgrown shell by life's unresting sea!"

## Missionary Nuggets

"The curse of your life and of my life is its littleness."

"Unless Jesus Christ is Lord of all, he is not Lord at all."

"Only consistent giving keeps the soul from shrinking."

"The dynamic that is to save the world is a heart motor."

"Love never asks how much I do, but how much can I do?"

"We need to save the world in order to save America spiritually."

"Missionary history is a mystery, until it is read as his story."

"The best remedy for a sick church is to put it on a missionary diet."

"They call us fanatics, but I would rather be a fanatic than a corpse."

"That life is most worth living whose work is most worth while."

"Anywhere, any time, anything, for the Son of God, and the sons of men."

"To have what we want is riches, but to be able to do without is power."

"We are leading a crusade, not to take a sepulcher, but to take a world."

"Let us fail in trying to do something rather than sit still and do nothing."

"We cannot serve God and mammon, but we can serve God with mammon."

"The kingdom of God is waiting for the hard-earned leisure of the business man."

"Other people are talking brotherhood, the missionary is exemplifying it."

# Three Poems of War and Peace

### By Thomas Curtis Clark

### August, 1914

CHRISTIAN and heathen ire
Issues in martial fire.
Love faints before the blast.
God, may it be the last!

When will earth's warrings cease?
In vain the dreams of peace!
Hopes now are changed to fears,
Smiles yield to sighs and tears.

Can hate bring freedom's reign,
Love grow by wars for gain?
Can greed-born shot and shell
For peace and friendship tell?

Shall nations thus be built
On death? Must blood be spilt
That life may brighter be,
That men may be set free?

Forbid it! Blind are they
Who mar our growing day
With battled smoke and flame—
And that in freedom's name!

When will earth's warrings cease?
Shattered the dreams of peace!
Love's hopes are changed to fears.
Smiles yield to groans and tears.

* * *

### Christmas, 1916

WHAT do the bells of Christmas say,
As they their simple musings play?
"Warring shall cease;
Soon cometh peace;
This world is God's world!
Love shall increase."

What do the bells of Christmas say,
As they their tender carols play?
"Night soon is past;
Day comes at last;
This world is Love's world,
Though hate hold fast."

What do the bells of Christmas say,
As they their mighty measures play?
"Take heart, all men:
War seeks its den;
God rules and Love rules!
Dawn breaks again."

### 19— A. D.

BLOW, bugle, blow!
The day has dawned at last.
Blow, blow, blow!
The fearful night is past.
The prophets realize their dreams:
Lo, in the east the glory gleams!
Blow, bugle, blow!
The day has dawned at last.

Blow, bugle, blow!
The soul of man is free.
The rod and sword of king and lord
Shall no more honored be;
For God alone shall govern men,
And love shall come to earth again.
Blow, bugle, blow!
The day has dawned at last.

Blow, bugle, blow!
The rivers run with blood,
But greed and strife and lust for life
Are passing with the flood.
The beast of war is tame and cowed,
The world's great heart with grief is bowed.
Blow, bugle, blow!
The day has dawned at last.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — BY ORVIS F. JORDAN

### Death of Dr. Andrew Murray

One of the best known devotional writers of the past quarter of a century was Dr. Andrew Murray. Though he lived in a corner of the world, his writings have become known wherever English is spoken. He was born a Scotchman and completed his university education at Aberdeen. He went to Utrecht for his divinity training and later went as a missionary to South Africa. Here he joined the Dutch Reformed church of Africa. He espoused the cause of the Boers in their struggle with England. He was made moderator of his church and later held its leading pulpit in Cape Town. During later years of his life he conducted a seminary for girls and a missionary training school for young men. His well-known devotional books are "Abide in Christ," "Like Christ," and "With Christ in the School of Prayer."

### A Lord's Day League

The Lord's Day League of New England is a very active organization which watches carefully for bills appearing in the legislature designed to break down the observance of the Christian rest day. Candidates known to stand for the "continental Sunday" are often left at home through the activity of the League. In the campaign matter of this organization, Lincoln is quoted as saying during the Civil War, "As we keep or break the Sabbath Day, we nobly save or meanly lose the last, best hope by which man rises."

### Pupil of Mrs. Eddy Founds Church

Miss L. Helen Fyfe was a private pupil of the late Mrs. Mary Baker Eddy. She has recently applied to the state of Illinois for a charter to found "The First Church of Idealism." She states some of her views as follows: "The new church will evolve the subject of Christian Science and metaphysics, which object is the real purpose of my life. Unlike Mrs. Eddy, I look upon healing as secondary, though I believe it is required of us to study and promote the study of those spiritual forces governing the life of humanity and their effects upon the health, occupation and destiny of mankind. All inspired writing will be text-books in my Church of the Idealism. The Bible is not the only inspired book. I consider many other writings inspired, notably Dr. Horatio Dresser's and a little book I have resurrected from oblivion, *As It Is to Be.*"

### Sherwood Eddy Suffers Loss

Mr. Sherwood Eddy is now widely known in the religious world. His service for students in India and China brought him into the focus of attention. Lately, as a Y. M. C. A. evangelist, he has rendered a conspicuous service in the army camps of Europe. His many friends and admirers will sympathize with him in the death of his only son, Arden, who died at the Hill school, Pottstown, Pa., on February 17.

### Dr. Washington Gladden Still Preaching

There is no deadline for Washington Gladden. Though he celebrated his eighty-first birthday recently, he is now the acting pastor of First Congregational church, Los Angeles, where the congregation is seeking a successor to Dr. William Horace Day. The veteran minister is reported to be in good health.

### Dr. Charles F. Aked Will Supply

Dr. Charles F. Aked, formerly pastor of First Congregational church, San Francisco, will serve as acting pastor of the Congregational church of Riverside, Cal., from Easter until September. Dr. Aked has been in the east recently delivering a course of lectures.

### Pastor Becomes Religious News Gatherer

The Joliet, Ill., Herald News is progressive enough to recognize the value of authoritative and interesting religious news. This paper secured the services of Rev. Carl F. Bruhn of the Presbyterian church to gather the news of all the churches of the city. By this means, religion has received much publicity in Joliet.

### Y. M. C. A. on the Mexican Border

Nearly 4,300,000 letters were written by soldiers in the Y. M. C. A. buildings on the Mexican border during the first seven months after the national guard was called out. Almost 40,000 copies of the Bible were distributed among the soldiers, with 350,000 other pieces of reading matter. Over ninety tons of writing paper have been used and more than seventy tons of magazines. At special evangelistic services addresses have been made by twelve Presbyterian representatives, twelve Baptists, nine Methodists, eight Episcopalians, five Disciples and three Congregationalists.

### New Social Service Secretary

The Federal Council of Churches has announced the appointment of Dr. Worthy M. Tippy, pastor of Madison Avenue Methodist Episcopal church of New York as secretary of the Commission on Social Service. Dr. Tippy acquired his leadership in social service while a pastor in Cleveland at the Epworth Memorial church. He is the author of a book called "The Church a Community Force," which has been published as a text-book on city church work by the Missionary Education Movement.

### Laymen Study Home Missions

The southern Presbyterians have recently held a meeting for laymen in Lexington, Ky., which was attended by leading men from all over the south. Well-known speakers dealt with the various phases of America's problem. Dr. William H. Sheppard, a negro preacher and a Fellow of the Royal Geographical Society, made a deep impression with his address. A similar meeting will be held in New Orleans this month for the men of the southwest.

### Would Give Mexico a Real University

Certain Christian educators believe there is a better program for America in Mexico than invading her territory. They propose that a big educational institution like Roberts College in Turkey be given to the Mexican people and made independent. They regard the problem of Mexico as being the problem of education. The educators who have been most prominent in the proposals are Dr. Charles William Dabney, Presidents Henry Churchill King, Harry Pratt Judson and David Starr Jordan.

# Social Interpretations

By ALVA W. TAYLOR

## Will England or Germany Starve First?

SIR EDWARD CARSON tries to buoy up the English people with statistics showing only a small percentage of English shipping tonnage was actually sunk during the first month of submarine ruthlessness, but there is little use whistling in the dark when the specter is actually present. Sir Edward says nothing about the enormous American and other neutral tonnage tied up in home and other ports by fear of the submarine; so far as the English supply is concerned, it had as well be at the bottom of the sea unless Britain can give guarantee that it can deliver the goods without too great a risk. The Germans did not sink a million tons the first month of their campaign of terror, but they kept much more than that in safe ports and altogether deprived England of more than 2,000,000 tons delivery. Their campaign is based upon the theory that if they can destroy a million tons per month, they can so curtail supply as to force her to meet in a peace council before her armies can accomplish the "big push." Uncle Sam may arm his ships and insure them besides, but the risk will be so great to life that there will be a curtailment, while little nations like Holland and the Scandinavian countries do not dare arm their vessels and their considerable tonnage will be practically tied up. Lloyd-George was sounding no needless or merely sensational alarm when he frankly told the nation it faced a serious crisis.

That Germany faces a serious food crisis, there is no doubt. Madeline Doty, author of "Society's Misfits," was sent to Germany to administer a children's fund collected in this country. She is now at home again and is telling the actual facts in "Christian Work." Her testimony is borne out by our consuls just now coming out of Germany. The German civilian population, with the exception of the rich, go to bed hungry at night. Their faces are losing color, their cheeks growing thin and their stomachs flat. The poor are, of course, suffering horribly and their children are beginning to fall under the dread diseases that come after under-nutrition. The prisoners of war are at work but are underfed and dying in great numbers; they, of course, will be starved first. The transport system is getting worn and the military officials are willing to wear it and the people right down to the breaking point in this last desperate effort to win terms that will not be too onerous—for that is all Germany fights for now. We must not draw the conclusion that the fact that all Germany goes to bed hungry means quick surrender. Nations have starved half their population before they surrendered, and such spirit is not foreign to German military character. There are still large stores in Germany, much larger than in England, but the "rationing" of the people in order to conserve food to the last pound is removing any danger of Germans "digging their graves with their teeth," and a people can exist a long time on half-rations. Meanwhile German soldiers are well fed and England is trying to slowly starve the women and children and the civilian population of Germany to death so as to reach her military forces.

There is no language too strong to execrate the submarine campaign, but why not say the same of the starvation campaign against a whole nation of women and children? Is sudden death to groups of tens and even hundreds so much more horrible than slow death to millions? If we could purge ourselves of partisan feelings and see the horrors of the military business, we would, perhaps, talk less of one nation or the other and more of the unspeakable business to which both are committed in using what they choose to call by the euphonious name of "military necessity," but which, in the vernacular, is only legalized murder.

* * *

### Can We Afford to Fight for These Things?

It is well understood that among the things for which the Allies are fighting and upon which they intend to insist at the peace conference are the following: Italy must have the Dalmatian Coast; France, Alsace-Loraine; Russia, Constantinople and the Bosporus, and England security in her domination of the seas. Have we a dollar to spend or a drop of blood to give for these goals? If we join the Allies we should be bound to help them win them, whether we favored such terms or not, because we could not dictate the final terms. Now come certain colonial premiers and the colonial minister in London with a declaration that Germany's colonies will never be restored to her and a Japanese minister further declares that they will never surrender the German provinces captured in China and among the Pacific islands. If we are willing to grant that such terms are justified under the premises of the conflict, we must admit that the fight for them is not our fight and that, therefore, we have neither treasure nor blood to give for the undertaking. If we must fight, let it be for humanity and international law and not for any cause that is so intimately tied up with territorial aggrandizement.

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### Suspicion Feeding War Between United States and Japan

Back of war, as one of the distinct nurturing motives, lies suspicion. Indeed, suspicion is the very bread and meat upon which the military spirit feeds and suspicion is growing like a Upas tree in both countries, fed by the shallow Jingo spirit. Last year a Boston paper proclaimed the news that thirty thousand Japanese had been sent to Villa's aid. Last July the Forum, a usually sedate publication, gave the startling information to the world, quoting it as an estimate of the War Department, that there were two hundred and fifty thousand Japanese in Mexico ready to help settle accounts with Uncle Sam. The *Century* magazine went them one better by quoting a supposed officer of the Department as saying that four hundred thousand were there, and all of them were veterans of the Russian War. Some one then, refusing to get excited, interviewed the Department officials and found that there were not more than three thousand Japanese in Mexico and they were all civilians! Thus this spectre of a mighty army trained and armed to the teeth and waiting only the bugle blast to cross the Rio Grande vanished under the light of simple inquiry. Does anyone deny that we have not been ready for the past year for a fit of national hysterics? The Japanese Jingoes are suspicious of the United States because they fail to understand our attitude toward China; being imperialistic themselves, they cannot conceive of America not being imperialistic; then they cannot understand why we should be making such tremendous plans and spending the unequaled sums that we are upon our navy if we are not pre-

paring against Japan. These things breed suspicion in the Japanese mind when they come on top of the immigration issue in California with its discrimination against the Japanese in regard to the schools and land ownership. At the bottom of it all with us both is more or less of that unreasoning national prejudice that is unable to evaluate the motives of others. Japan desires no war with the United States and certainly the Americans desire no war with Japan. It is possible that there will be such a war in spite of our desires simply because Jingo suspicion drives us ahead like a man running blindly in the night.

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### A Grand Old Man of China

Dr. W. A. P. Martin, one of the grand old men of the missionary force, is dead in Pekin at the ripe old age of eighty-nine. He gave sixty years of wonderfully fruitful service to China. He not only enriched China with his writings and research and educational work, but the outer world was also enriched through his interpretation to it. He wrote an Apologetic for Christianity in the Chinese language which, perhaps, reached a larger sale than any like volume in modern times. It ran through forty editions in the Chinese and was also translated into several other Oriental languages, and is, even after a generation, the most largely used book of its kind in the world. To this he added a number of other volumes in Chinese besides the two large volumes in English upon China, interpreting to the outer world Chinese life and thought. His "Lore of Cathay" is a rich mine of source material upon Chinese education and thinking. Second only to his labors as an apostle of Christianity was his work as a translator of books on international law. These very largely furnished the foundation for modern Chinese diplomacy. He was also one of the chief advisors in the founding of the new educational system in China and was made the president of the Imperial University. As the years came on and his energies waned until he was unable to carry the heroic task of middle life, he still clung to his adopted land and spent his later years in Pekin in evangelistic work, refusing the importunities of friends and children to return to America for rest. In his death he was greatly honored by the Chinese people and over his grave in Pekin they will, no doubt, some day rear a monument befitting the esteem in which they hold him.

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"God will not look you over for medals, degrees and diplomas, but for scars."

# The Sunday School

## Jesus, the Way, Truth, Life

**The Lesson in Today's Life** *

BY JOHN R. EWERS

THIS is what Jesus says of himself: "I am the way, the truth and the life." Why is that not better than Peter's statement? It would mean more to make such a confession in terms of actual living. We may acknowledge Jesus as the Anointed of God, as the uniquely divine Son, and still remain far from living like him. Again and again it is borne in upon me that the church is dying for the want of sincere following of Jesus. Someway we must walk in his steps; we must possess his spirit. "If you have not the spirit of Christ, you are none of his." On the one hand you have your intellectualists coldly talking and writing about Christ; on the other hand you have your hot emotionalists singing and going into various forms of ecstacies over Jesus; between the two extremes you have the worldly man selfishly ignoring the Master as he rushes for gold, fame, pleasure or ease. When will we begin to *live Christ?*

There are a thousand roads—but Jesus is the way! Men are lost in devious by-paths and in paved boulevards. Jesus' way is narrow and steep and few there are who walk therein. Few, very few, pitiably few. Throngs sweep past our church doors, a few enter, and of the few who enter, a few pray and of the few who pray, a few are sincere. Ministers need to stand in the highways and cry, "Jesus is the way." The world has not learned it yet. While we pile up needless wealth, have we learned it? While we hate and kill, have we learned it? While we care nothing for our brothers, have we learned it? No, we do not believe it. We do not believe that Jesus' way is the best way. If we did, we would walk in his steps. But let us see: What has become of all the selfish people? Forgotten, altogether forgotten. Someway God has built the world so that only the unselfish souls will be remembered. It would be foolish to remember the selfish.

There are a thousand schools of thought—but Jesus is the Truth. What a jumble in the intellectual (or the non-intellectual) realm! Russellism, Dowieism, Eddyism, Campbellism, Wesleyanism, Calvinism, homeopathy, allopathy, hydropathy, chiropathy, osteopathy, sun baths, breakfast foods and faith healing, pragmatism, idealism, realism, monism, dualism, pantheism, schools of art and schools of music, technical schools and dead languages, socialism and plutocracy, single tax and free love—in the name of common sense, what can a man believe enough to act upon it? There is only one sane life—the life of Jesus. It may seem insane to you, imbued with modern notions, dwelling in a warring world, stamped with commercialism, and torn by two hundred and fifty bigoted denominations, each of which thinks that it has a monopoly on truth!!! "I am the truth." Pilate asked, "What is truth?" *The truth* was incarnate before his blood-shot eyes.

There are a thousand varieties of life—Jesus is THE LIFE. Palaces and sweat-shops, dainty rooms and foul dens, avenues and slums, parks and fetid walls, gardens and alleys, flowers and tin cans, clubs and mills, libraries and saloons, churches and dives—what contrasts. Forests and flats, sunny meadows and dark hallways, silent stars and the tumult and wail of the city's noise. Ten thousand homes—all different—birth and suicide, love and hate, mirth and despair, happy fireside and smoking revolver. But, tell me, who knows how to live? If you should mention anyone save the sincere Christian, I will not believe you. O, Thou Way, Truth and Life, I follow Thee!

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*The above article is based on the Review lesson for First Quarter, 1917.

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"This is a lost world to be saved, and not simply an ignorant world to be educated."

"Jesus Christ alone can save the world, but Jesus Christ cannot save the world alone."

"The church that forgets itself in its passion for others will in that forgetfulness find itself."

"The gospel of Jesus Christ is not only a gospel for all men, but it is a gospel for the whole man."

# Preachers' Problems

*By* **Ellis B. Barnes**

## These Sermons of Ours

SERMONS are to be tasted, and tasters abound. I wonder how many sermons are digested. When we think of the millions of sermons that are preached in the land during a decade it is a wonder that a single hearer is left unconverted, unedified or unenthusiastic. Yet the fly appears in the ointment. Many hearers attend irregularly and miss systematic instruction; many others take it for granted that the preacher has nothing of importance to say and settle down into inattention or for a comfortable nap; many more cannot or do not concentrate their minds on what the preacher is saying, and his words are lost upon them. The inner circle are those who hear the Word of God and do it. There is a fine art in hearing as in speaking.

Joseph Parker was an eloquent man, but he claimed that there was no eloquent tongue without an eloquent ear. Of what value is a sermon unless there is sympathetic hearing? The pew makes great demands upon the pulpit; its cry for eloquence is never done. But the Bible demands that we take heed how we hear. Jesus knew that good hearing was as essential to the soul as good speaking, and pronounced a blessing upon the ears that hear. It would be a boon to many congregations if the pastor now and then reminded them of the need of hearing, of attending to the thing spoken. The pew is quick to retort: "Give us something to attend to and we will attend." The pulpit can just as properly respond, "Give us a friendly ear and we will turn its dumbness into music." Many a good sermon is killed by a listless hearer, and many a poor sermon is redeemed by intelligent hearing. The alertness of an audience reacts upon the preacher. There are many dull sermons preached, no doubt, but sharp ears can help even dull sermons.

He that hath ears to hear, let him hear.

A good janitor may make a good preacher out of a poor one, while a worthless janitor may ruin the best preacher that ever lived. Every preacher ought to be on good terms with his janitor and it should be understood between them that the janitor can give wings to the sermon by watching the temperature. Stuffy auditoriums and poor ventilation are the devil's devices to kill the effect of many good sermons. "Satan finds some mischief still for idle hands to do," is not true of the janitor, for he will lull him to slumber with the other saints, when the temperature is stifling, and keep him there until the closing hymn is announced. There is no college yet for the training of janitors, no appreciation of the value of an intelligent janitor. I have always admired the men who, unwilling to preach to a sleepy congregation, knocked out a few window lights—and the breath out of the dignified at the same time—while letting in the balmy air of heaven. All honor to such iconoclasts.

All that I have said presumes intelligent preaching. I am a firm believer in the "foolishness of preaching." It is of more value to the world than anything else to redeem, to uplift and to save. When one reads these lists of sermons he will see how thoroughly scriptural they are, how full of the desire to interpret the conditions of the time, and how great the desire to adapt the messages to the souls of men now. We disciples are never going to get far away from the Bible, no matter what happens. We will not always agree on our interpretations of it, but we are going to group our thinking around Biblical ideas. We are never going to forget the prophetic spirit of Isaiah, nor the prophetic spirit of 1917. We are not going to shut the Bible up to the ages that are past; we are going to make men believe that it endureth forever. I do not forget the men among us who have little use for interpretations except as they fit into their ambitious schemes, but they are in every communion, and wholly committed to the gospel of the loaves and fishes. The rank and file will go on as the Disciples have ever gone with the desire to know and to do the will of God, despite tuning-forks, little or big "d," fears and tumults and riots in theological centers. If you don't think that, read these recent sermon subjects of Disciple ministers, and these book titles and be convinced that we are going forward in spite of ourselves.

Rev. W. D. Ryan, Youngstown, O.

*Pulpit Themes—*

"Cain and Andrew—A Contrast;" "An Irresistible Christian;" "Soul Prosperity;" "The Seats of the Mighty;" "What About Hell?" "The Tragedy of the Empty Net;" "The Upper and the Nether Springs."

*Books Read and Recommended—*

"The Common Life," Brierly; "The New World," Black; "Opportunities of the Ministry," Lynch; "The New Theology," Wm. Adams Brown; "The Fight for Peace," Gulick; "The Transfigured Church," Jowett; "The Hungry Stones and Other Stories," Tagore; "The Turmoil," Tarkington; "Mr. Britling Sees It Through," Wells; "Phaedrus," Hillis.

Rev. R. G. Frank, Liberty, Mo.

*Pulpit Themes—*

"The Heresy of Silence;" "Christianity and the War Spirit;" "God's Initiative;" "Perils to Spirituality;" "Modern Allies of Christianity;" "The Blessedness of Sacrificial Living."

*Books Read and Recommended—*

"The Breath of Life," Burroughs; "Foundations," Seven Oxford Men; "The Innocents Abroad;" "Don Quixote," Cervantes; "Lectures on Preaching," Beecher; "Theism and Humanism," Balfour; "Sandhana," Rabindranath Tagore; "New Wars for Old," Holmes.

Rev. L. O. Bricker, Atlanta, Ga.

*Pulpit Themes—*

"Seekers After God;" "Something to Say;" "The Tyranny of Things;" "The Ocean and the Bay;" "He Answered Her Not a Word."

*Books Read and Recommended—*

"The Oriental Christ," Mazoomdhar; "The Fellowship of Silence," Macmillan; "University Sermons," Henry Sloane Coffin; "Eucken and Bergson," Herrman; "The Gospel of Good Will," Hyde.

Rev. Stephen E. Fisher, Champaign, Ill.

*Pulpit Themes—*

"The Heart of the Gospel;" "The Power of a Vital Faith;" "The Reasonableness of the Gospel;" "The Health of the Soul;" "Thy Kingdom Come;" "Jesus and His Friends."

*Books Read and Recommended—*

"The Romance of Preaching," Horne; "The Natural Way," DuBois; "What Men Live By," Cabot; "The Reconstruction of the Church," Strayer; "When a Man's a Man," Wright.

Rev. Peter Ainslie, Baltimore, Md.

*Pulpit Themes—*

Mr. Ainslie says: "Regarding sermon subjects, I have been preaching for the last year or longer on those themes that have to do with the readjustment of the Church to the times, such as the attitude of the Church toward war, toward wealth, toward international relations, toward social justice, toward anxiety, toward brotherhood, and then questions dealing with the Christian's abiding in Christ. In the early spring I had, perhaps, a dozen sermons on that one phrase, 'In Christ,' taking it up from different views in Paul's epistles—a phrase distinctively his."

# Disciples Table Talk

### High Cost of Living Discussed at First Church, Philadelphia

Irving S. Chenoweth, who leads at First church, Philadelphia, Pa., has arranged for a series of Sunday evening addresses at this church, to be given by men prominent in Pennsylvania public life. The general purpose of these addresses is to consider the *why* of the "high cost of living." Among the speakers are Samuel McCune Lindsay of Columbia University; J. H. Willetts of the University of Pennsylvania; Jas. H. Maurer, president of the State Federation of Labor; J. P. Jackson, commissioner of labor in Pennsylvania, and the pastor, who will discuss on April 8th, "Jesus, a Laborer: His Message for Today." Mr. Chenoweth reports that the old First church building has been sold for $18,000, out of which a long-standing mortgage had to be paid. The new lot, costing $12,500, is paid for and there is now in hand a total of $34,500 in cash and pledges toward the new building, for which ground will be broken this month. The building will cost $60,000.

### A. McLean Receives Ovation at His Home City

Seven of the Foreign Society leaders are members at Norwood church, Cincinnati. Mr. McLean is greatly loved by this congregation, and by other Cincinnati Disciples, as also by the churches throughout the length and breadth of Discipledom. On Sunday afternoon, March 4, the thirty-fifth anniversary of Mr. McLean's service with the Foreign Society, an anniversary service was held in his honor at Central church, Cincinnati. This is an unusual achievement which Mr. McLean has to his record: he has served longer as an active officer of the society than any similar officer now living has served any board in America. THE CHRISTIAN CENTURY joins with all Disciples of Christ in wishing him added years of happy usefulness in the work of the Kingdom.

### Dr. Maclachlan, of Richmond, Rebukes City's Extravagance

In an address on "Civic Pride and a Lean Treasury," H. D. C. Maclachlan, of Seventh Street church, Richmond, Va., rebuked with a lash the extravagance of the city government. Among his declarations was the following: "The form of our city government is the seat of all our trouble. It is antiquated, roundabout, unscientific, unwieldy, as much so as the mind of man could conceive. Almost any form of government would be better. We are spending, not for improvements, but for the overhead expenses of government, money that might as well be thrown into the James river. The cost of running the city government per capita is 78 per cent greater than in any other city of our class." Dr. Maclachlan is recognized as one of the most influential men in the Richmond city.

### Joplin, Mo., Churches Cleaning Up Debts

Three of the Joplin, Mo., churches are making inroads on their church debts. First recently subscribed a little more than the full amount of its debt ($4,500) and expects to burn its mortgage Oct. 1, 1917. Central is pushing a tithing campaign with encouraging results and is gradually reducing its debt. Recently a joint Elders' and Deacons' conference, representing the Joplin churches, was entertained at Central Church. E. W. Couch, pastor, presided. W. P. Shamhart, pastor South Joplin Church, gave an address on the work of the elders and deacons. C. C. Garrigues, of First church, spoke on "Financing the Kingdom." The South Joplin church is putting on a vigorous debt-raising campaign and hopes to reach the goal by May 1. W. P. Shamhart of South Joplin and C. C. Garrigues are soon to exchange pulpits. Mr. Garrigues will give an address on "Church Finance."

### An Honor for A. R. Liverett, Of Jefferson City

At a recent meeting of the allied temperance forces of Missouri, held in Jefferson City, Mo., a movement was started to organize all of the Protestant ministers of the state for a closer fellowship and to work together on any program of constructive legislation looking to the moral and spiritual welfare of the people of the state. A large number of ministers were present, representing several religious bodies, and such an organization was perfected. A. R. Liverett of First Christian Church, Jefferson City, was elected state president. First Church at Jefferson City, Mr. Liverett reports, is planning a two weeks' pre-Easter campaign. Harvey B. Smith, pastor at Marshall, Mo., will do the preaching. The Jefferson City church has had a splendid growth during the nearly six years' pastorate of Mr. Liverett, 672 persons having been added to the church member-

# Ministers Consider War and Peace

*The subjects of war, peace, nationalism and internationalism are getting into the sermons being preached today. Especially is the topic of war as related to religion frequently considered by the ministers of the country. The following excerpts from recent sermons by Disciples pastors will be of interest.*—NEWS EDITOR.

### "Should Throw Down Arms and Refuse to Fight"

"The religion of Jesus was to overcome all world-religions and institutions based on force and hate. All parties in his day were opposed to him because he raised a cry for the oppressed. Today we are not talking about our religion as we did before the great war began. We have as yet but a veneer of Christianity. Christ demands the same morality of nations that he does of individuals. The present war is a commercial one, and due to the breakdown of commercial orders. The lineup of the nations at war shows that it is a commercial struggle. The way of Christ is the only way out. We must first think of the kingdom of God, as Christ thought of it. Then we must demand that commercialism get off the throne. As soon as we get a conscience about the war question, war will cease. Plant the kingdom in the heart of men. Make them know that love is better than hate. The United States can stop the world war by throwing down arms and refusing to fight."

F. G. STRICKLAND, Dayton, O.

### "Paying the Price to Rid World of War"

"That more are slaughtered in today's war than ever in history is no argument for pessimism. This is not due to a worse world, but rather it is a practical demonstration of the tremendous advance of science and invention along military lines. True progress, real reformation and actual advance steps in civilization have always been expensive. We paid a tremendous price to rid America of slavery and we are now paying a more tremendous price to rid the world of war."

L. N. D. WELLS, Akron, O.

### Is There a United States God?

"From what we understand, Kaiser Wilhelm is working hand and glove with the God of the Germans. The Archbishop of Canterbury is walking arm in arm with the God of the British Empire and President Poincare of France is pretty close to the French God. And now I guess they are preparing for us to pray to our God, the God of the Stars and Stripes. I for one will refuse to do it. My God is the God of all nations, the God of the English, the Germans, the Chinese, the Hindus and of all the world. I cannot believe in a little tribal God. My God is greater than the boundaries of the nation. I want to believe in a God in whom centers all that is good and perfect. I do not want a God because it is expedient. I want a religion that is right."

JOHN R. EWERS, Pittsburgh, Pa.

### Better World After the War

"The slothful Christian in this hour is worse than the 'slacker.' He betrays a greater cause than the cause of a nation. He is a traitor to the whole cause of the Kingdom of Heaven, whose opportunity lies at hand. I cannot doubt that the poverty and destitution that will follow the war, the new search for human values, the new loyalty that has been born from blood and the terrors of the battlefield will furnish the background for the big spiritual movement which will go far to satisfy our hopes for a better world."

O. F. JORDAN, Evanston, Ill.

### "Must Bow to Authority of Christ"

"We are in the crisis of the world in this present time, a struggle of greed and materialism against the principles of Christ's kingdom. Christ's authority is absolute. Will you submit to it? Our little schemes and petty quarrels, our heady and "rule or ruin" spirit, may flourish for a little time. Christ may be covered, hidden from view by our own self-importance, but he will arise, to our sorrow and dismay. The judgment of the world is set and we must bow to the authority of Christ against the grasping dispositions of men. The judgment is set, and God will bring out of this conflict a better world, that will more nearly conform to the laws of his kingdom."

W. G. ORAM, Dayton, O.

ship. The attendance at the great Bible class, taught by J. Kelly Pool, at First church, has been making an average attendance of from 100 to 150 each Sunday.

**Outside Help in Promoting Every Member Canvass**

In preparing for the annual every member canvass at Eureka, Ill., Verle W. Blair, pastor, with his leaders, decided to call in outside talent as an aid in getting best results from this campaign. A committee decided to call in Herbert L. Willett, Jr., of Chicago, and Secretary Bert Wilson, of the Foreign Society. Mr. Blair has this to say concerning the fine results attained: "Our purpose in securing Mr. Willet was to get exact information first hand in regard to the actual conditions in the war stricken countries. His talk did just what we wanted it to. He has a genuine message of power. Our men ought to use him wherever the opportunity is open. His story cannot be told before the ordinary audience without accomplishing much good. I feel very much the same about Bert Wilson, whose message on stewardship is the greatest financial appeal I ever have heard. I commend them both most cordially and believe they ought to be kept busy every Sunday in some of our churches."

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—J. E. Davis, new pastor at First church, Kansas City, Mo., spoke on "David Lloyd-George, the Man of the Hour," at a mass meeting of Welshmen of Kansas City on March 1.

—H. G. Kenney is the newly called pastor at Sturgis, Ky.

—C. R. Scoville is leading in a great union meeting at Fresno, Cal.

—G. W. Kemper, of Hanover Avenue church, Richmond, Va., was recently presented with a purse of gold by two adult classes of the Sunday school.

—Decatur, Ind., is to have a new Christian church building.

—R. W. Stancill has been called to the pastorate at Fredericksburg, Va.

—The Indianapolis Disciple Sunday schools are striving for 9,000 persons present on Easter Sunday, with $500 offering and 100 confessions.

—F. M. Warren, pastor at Vinton, Ia., is addressing audiences of men at the local opera house every Sunday at the Sunday school hour.

—E. J. Nickerson, of Cleghorn, Ia., a comparatively small town, had 100 men present at the last meeting of his brotherhood.

—Graham Frank, of the Liberty, Mo., church, has a class of instruction in the Duty, Privilege and Meaning of Church Membership for the last four Sundays before Easter. The class meets on Saturday afternoons between 3 and 4 o'clock.

—Fifty men gathered at a fellowship supper at Central church, Rockford, Ill., to hear O. F. Jordan, of Evanston, Ill. The result was a reorganization of the men of the church, with twenty members added not before affiliated with this branch of the work. W. B. Clemmer, pastor at Rockford, reports that $2,800 on the building fund has been paid by the congregation there since dedication day, a year ago.

—The Christian Endeavor Society at Central church, New York City, is taking charge of the headquarters of the Disciples of Christ, for the World's Endeavor convention to be held in the eastern city next July.

—K. F. Nance, formerly of Hutchinson, Kan., but more recently in the ambulance service in France, delivered his lecture on his experiences at First Church, Jefferson City, Mo., a few evenings ago. A. R. Liverett, pastor there, reports a most vivid presentation of war conditions in Europe.

—John G. Slayter, pastor of the East Dallas Church, Dallas, Tex., addressed the Dallas Auto club on the topic, "The Rights of an Automobile," claiming, among other things that an automobile had a right to proper care, good roads, good laws and a good man to drive it.

—Central Church school, New York City, has a Chinese department with about fifty attendants. The church has also fostered the work among the Russians of the community, having recently opened up a new work, with an added missionary.

—Z. O. Doward of Cheney, Wash., has been elected president of the Inland Empire organization of Disciples, to succeed J. E. Davis, who recently left Seattle to take up the work at First Church, Kansas City.

—Victor M. Hovis has closed his work as superintendent of the Christian Chinese Mission, at San Francisco, Cal., and has entered the evangelistic field.

—The Christian Endeavor Society of Central Church, Shreveport, La., issues the weekly bulletin of the church.

—For four Sunday evenings pastor H. H. Griffis, of First Church, Portland, Oregon, has been reading before his Endeavorers installments of Mary R. S. Andrews' little book, "The Three Things," which has been pronounced the greatest

# Dr. Cave Taken Back in Church After 27 Years

**Clergyman, Whose Sermon Caused Hi m to Be Condemned as Heretic, Received Into Union Ave. Con gregation, St. Louis**

Rev. Robert C. Cave, who for twenty-seven years has stood in ecclesiastical isolation, having been pilloried as a heretic, was received into full communion with the Union Avenue Christian church, St. Louis, on Sunday, Feb. 25. This is the same congregation, under a new name, with added members, as the Central Christian church, from whose pulpit Dr. Cave departed because of hostile criticism by other ministers of a sermon which he preached. Later, for thirteen years, he preached in an independent church in St. Louis.

Dr. Cave, in coming back into the church from which he stood aloof so long, does not retreat from the expressions of this sermon, but it has been agreed by those concerned that his faith on fundamental matters is such as to warrant his reception into the church. Opinion was freely voiced in the congregation that if Dr. Cave had preached the disputed sermon today it would not have created the comment which it did then. A newspaper publication of the sermon, which touched Old Testament belief with significant headlines, heightened the impression of "heresy" at the time.

COMMON FAITH IS FOUND

B. A. Abbott, pastor of Union Avenue church, in receiving Dr. Cave into the church, said: "I have had many conferences with Brother Cave, some of them lasting hours. I did not ask him to change his views, and I understand he has not changed them. On the other hand, the church does not commit itself to Brother Cave's opinions. They are his own, personally. But in these talks we have found our common faith in God, and in the obligation to be Christlike as far as we can, and to treat each other in a brotherly manner, and to strive together for the advancement of the kingdom of God without reference to our own personal opinions about matters — we have found all this to be a sufficiently strong tie to unite us in working together."

Dr. Cave made no address, being quietly received with other members. After the service, he explained the reasons for his retirement, and his present feeling toward the church.

"In December, 1889," said Dr. Cave, "at the old Central Christian church, then at Finney and Grand avenues, I preached a sermon in which I alluded to Col. Ingersoll's talks on God as represented in the Old Testament stories, and I asserted that these old stories did not represent God truly—that the church of this age could not attempt to uphold them without antagonizing the moral sense at the present time, and that the church ought to reject these Old Testament stories, and call man to the acceptance of no God other than the infinitely loving Father manifested by Jesus.

"This sermon was published and called down upon me a storm of condemnation. It was said bv my brethren that in assailing the Old Testament I had assailed 'the inspired Word of God, which is the foundation of the church.'

"My own congregation passed resolutions indorsing me, but the ministers and editors and many influential men throughout the country condemned me bitterly, saying that I did not represent the Disciples of Christ, would not be fellowshipped by them, and as an honest man could not try to remain with them. Thus, by the almost unanimous voice of the Disciples told that I should get out, I withdrew from the church, and about decided to quit the ministry, when a few members of the old Central congregation withdrew and organized a new church for which I was asked to preach."

Dr. Cave is remembered in St. Louis for his brilliant, widely quoted sermons before this new congregation, the Nonsectarian Church, at Lindell and Vandeventer avenues. There were soon 400 members. Men were in the predominance. So many came on bicycles that a wide bicycle rest was established outside the church. The interest continued for thirteen years, when a physician ordered Dr. Cave to discontinue preaching, which he did, and spent several years recuperating.

His young assistant in a part of this nonsectarian pastorate was Joseph Fort Newton, now pastor-elect of the City Temple in London, England, successor to Joseph Parker. A later assistant tried to continue the church after Dr. Cave left it, but the work did not survive a year. Dr. Cave is in his 75th year.

# We Appeal to You For an Easter Offering

WE are depending on YOU for FOOD.

Last year we ministered unto 1356 and in 17½ years, 14166 homeless, aged, helpless and afflicted ones.

There are many more needing our care.

Write at once for Easter Exercises, collection envelopes and literature — furnished free. Do not fail us.

**Christian Woman's National Benevolent Association**

**803 N. Garrison Ave., St. Louis, Mo.**

story the war has produced. Here may be a suggestion for other pastors.

—The largest adult class in Arizona is reported to be the Loyal Men and Women organization at Christian Church of Phoenix, Ariz. The enrollment is about three hundred. W. S. Buchanan ministers to this church.

—Pomona, Cal., church has been featuring what are called "Neighborhood Fellowship Meetings." On each evening a number of these meetings were held in homes of the congregation in various parts of the city. Teams of singers and musicians were assigned to go from one home to another on these special evenings. On one evening a gospel team of men, led by Dr. R. J. Dye, made the round of the meetings, with song, prayer and brief testimonies.

—Harristown is one of the few churches in Illinois that gives more to missions than to local work. The congregation expects to build a new house of worship this year. Roby Orahood is now serving the third year of his ministry there.

—Once in a while a very unusual thing happens, writes H. H. Peters, Illinois state secretary. Wm. J. Montgomery reports that the Niantic, Ill., church closed the year with over $700 in the treasury.

—J. F. Smith of Eureka, Ill., preaches for the Blooming Grove Church, six miles south of Bloomington, Ill. Last summer they remodeled their building, making it modern in every detail, and are now doing a real community service. Something like a dozen of the young people attend the State Normal at Normal, and are workers in the church there.

—Lee Garrett, for the last seven years pastor of the church at Paris, Tex., has been called to the work at Weatherford, and has accepted.

—During the first year of W. C. Prewitt's pastorate at Bowling Green, Ohio, there have been 64 accessions to the church membership, most of these at regular services. More than $1,000 has been given by the church and other organizations for missions and benevolences. There is a large Sunday school, also a life line Christian Endeavor Society.

**NEW YORK** A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—S. H. Zendt, chairman for the next session of the Northern Illinois Ministerial Institute, to be held at Clinton, reports that the list of books for consideration at this meeting has been revised somewhat. The following will be studied: "Church Unity," by Briggs; "Christian Unity at Work," by MacFarland; "Christian Union," by Kershner. For wider reading, the following have been selected: "Christian Union," by Van Dyke; "Christian Union and the Historic Episcopate," by Forrester. B. H. Cleaver is secretary of the Institute.

—During January and February at Central Church, New Albany, Ind., there were 42 new members added. H. G. Connelly, the pastor, reports that ground will be broken about the middle of March for a parsonage.

—The Temple, Tex., church, to which E. S. Bledsoe ministers, will begin a meeting on March 25, with the pastor preaching and E. M. Douthit leading in song. Mr. Bledsoe writes that he recently had the pleasure of having in his audience Mr. and Mrs. Williams of Columbia, Ky. Mr. Williams many years ago took Mr. Bledsoe's confession, baptized him and encouraged him to enter the ministry. Two confessions are reported at Temple on February 24.

—The church at Girard, O., recently held a fathers and sons banquet, at which over 200 men and youths were in attendance.

—W. E. M. Hackleman is leader of the music and special soloist in the union meeting at Connersville, Ind. The Methodist, Presbyterian and Christian churches are participating. During the first week the services are being held in the Methodist Church, and L. E. Brown, pastor of the Christian Church is preaching. Each week the meeting will be held in one of the other churches, and there will be a change of preachers as well; this is a new feature in union meetings. A large choir has been organized and is rendering faithful service.

—The church at Windsor, Ill., is contemplating a new building under the leadership of Geo. A. Reinhardt.

—Cyrus R. Mitchell has returned from Australia and is doing graduate work in the University of Chicago.

—A. F. DeGafferelly, who leads the work at Sidell, Ill., reports the close of a two weeks' soul-winning campaign, in which sixteen persons responded to the invitation. The pastor preached and was assisted by Otis E. Watson and wife in the music.

—Now comes the Literary Digest, quoting from the United Presbyterian, stating that Lloyd-George is a "Campbellite Baptist."

—L. B. Haskins of Oak Cliff Church, Dallas, Tex., announces that Crayton S. Brooks and Fred Warner will hold a series of meetings at this church beginning April 1.

—L. C. Oberlies of Bible school fame throughout Nebraska, gave an address before the Aurora, Neb., Y. M. C. A. and spoke also at the Christian Church there on "The Boy and His Father."

—George L. Peters of Omaha, Neb., Central Church, during a trip to San Antonio, Tex., paid a visit to the Mexican Christian Institute, located in the heart of "Little Mexico," a section of the city with a population of about 8,000 Mexicans. This work is under the supervision of the C. W. B. M. and is directed by Elmer R. Childs and wife.

—William Oeschger of Nebraska Discipledom, recently gave his address on the world war at Elliott, Ia.

—Cottage prayer meetings are a feature of the successful work at Tabernacle Church, Franklin, Ind., under the lead-

ership of C. A. Burkhardt. Mr. Burkhardt also has an interesting pastor's class of young people.

—Warren, O., church now has a Junior Congregation, under the care of the pastor, Walter Mansell.

—"The Awakening World" is the subject of a striking series of lectures being given in the Fine Arts Building, Chicago, by members of the University of Chicago Faculties. The speaker for February 27 was Edward Scribner Ames, assistant professor of philosophy at the university, and pastor at Hyde Park church.

—It is proposed to secure 10,000 subscribers among the Kentucky churches for the live little weekly published by the Kentucky Bible School Association and edited by W. E. Frazee, state Bible school superintendent. The paper bears the title, "The Weekly Bulletin."

—Indiana wins! A. L. Ward, who has done remarkable work at Lebanon, Ind., and who serves the state as president of the Indiana Missionary Association, will not go to Bowling Green, Ky., to which field he was recently called. There have been 200 additions to the membership at Lebanon during the past year, and Mr. Ward has become a dependable leader in many phases of community work.

—George L. Moffett, who leads at Pendleton, Ind., writes that the series of meetings held there by George W. Winfrey, of Alexandria, and W. E. M. Hackleman ran for only eighteen days, but 109 persons were added to the church membership.

—W. A. Shullenberger, of Des Moines, Central, gave an address at a banquet of men at the Trenton, Mo., church on February 22.

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# Dr. Ainslie Still on the Firing Line

*Dr. Peter Ainslie is known to his friends as a most amiable personality, but he is evidently at the same time a fighter—for peace. Dr. Ainslie has recently been sending out some strong letters to influential newspapers and officials. The following will be read with interest:*

To the Editor of the New York Sun
—Sir: I have read your editorial in this morning's paper with interest. You usually speak with marked fairness and to my profit. But I am inclined to think that your reference to pacificists in the editorial referred to indicates such a strong leaning to the military side that you do not recognize the principle for which some of us are contending and in this instance I am speaking for myself alone.

Wars between nations are no more proper in the settling of difficulties than fist fights between individuals on the street. We have established courts for the settlement of differences between individuals. Has the day not come for the establishment of courts for the settling of differences between nations? How can this ever come unless there are men with strong convictions contending for this method of settlement, rather than by a method that is aggravating and, as Napoleon Bonaparte said, can not produce a durable peace?

President Wilson does not want war, and by the large vote given to him last November it is very evident the American people do not want war. Is it not far more patriotic to sustain the President in his desire for peace, as well as the convictions of the multitude of Americans, rather than seizing the inflamed condition of the public mind and hurrying the nation into the conflict, which will take us back into a barbarous method of adjusting differences, rather than pushing us forward to give moral force an opportunity to speak in behalf of a better civilization than we now have?

Is it not true that the greatest enemies of America and the ideals for which our country stands are those who are wildly talking of war, expressing irresponsible and hostile sentiments against Germany and offering themselves and their sons for the battle field? President Wilson does not want this, and it is this policy that is tying the hands of the President more than any other. As he is straining every nerve to maintain peace, every citizen in America is under obligation to do the same thing and stand by the man whom we believe is able to keep us out of war with honor, unless he is swept off his feet by the inflamed passion of distrust.

As Abraham Lincoln so frequently said to the people he met in the days of the Civil War that he needed their prayers, so this whole nation should pray that patience and wisdom may be given the President to save us from entering into this European quarrel, at the same time to try to show that Germany's course is wrong and to endeavor to bring the warring nations together for adjusting their differences in a court of reason rather than in the trenches, where the nations of Europe are now bleeding to death.

I have sent today the inclosed telegrams—one to President Wilson and the other to the German people—as my contribution, small as it may be, nevertheless as a saner method to prevent hostilities between my country and Germany than offering myself to the president to enter the army with the purpose of inflicting on the Germans all the injury that war entails.

PETER AINSLIE.

Baltimore, Feb. 13.

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Baltimore, Md., Feb. 13, 1917.
President Woodrow Wilson, Washington, D. C.:

There are multitudes of us standing back of you in your desire for peace and I pray that God may give you patience and wisdom that you may be able to keep us out of war for the sake of America's service to the world.

PETER AINSLIE.

Baltimore, Md., Feb. 13, 1917.
Ambassador Bernstorff, Care Frederik Eighth, Scandinavian Line, New York City:

Convey to the German people my sincere expression of good will toward them and my deep desire that they will do what they can to prevent war between their country and mine for the sake of the civilization of which we are common parts.

PETER AINSLIE.

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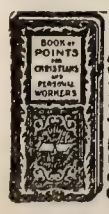
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The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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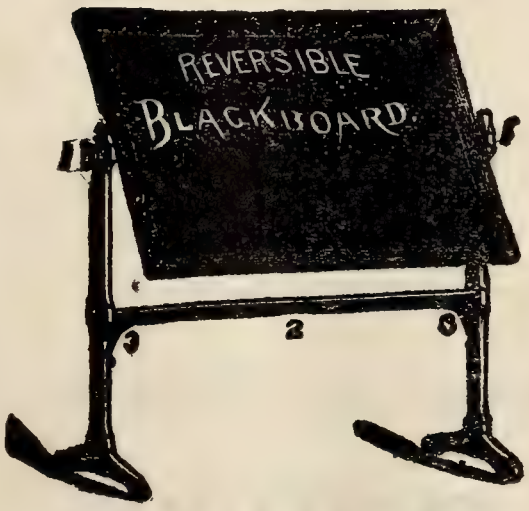


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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

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# The Evangelistic Note

THE CHURCH MUST GROW OR PERISH.

Modern conditions have made the recruiting work of the church more important than ever. Population shifts far more rapidly. The average city neighborhood in Chicago changes fifteen per cent each year. A certain typical suburban church with two hundred members has but thirty people who were members ten years ago. The church that does not continually add to its membership will utterly waste away in a short time.

While the importance of the recruiting task has grown, the skill of the church in recruiting has waned. The popular methods of fifty years ago still persist because of a belief that they are the easy, not to say only, way of doing this work. Yet every successful pastor knows perfectly well that his accessions to membership are not coming in the old way, but by brand new processes.

Especially has the change in theological emphasis seemed to cut the nerve of evangelism. When men were *rescued* instead of being *saved,* to use a pregnant phrase of Dr. Shailer Mathews, the presentation of the message was simple. Now the old-time materialistic hell is a joke, and the preacher is jeered who tries to present it as an object of terror to the people. The modern man is to be saved and not to be merely rescued.

★ ★

Modern religion has grip and power and it must find new methods of recruiting the churches that live by its principles. Already these new methods are making their appearance.

A scientific theology recognizes the pivotal place which the child occupies in the scheme of religious development. The statistics of the church show that ninety per cent of the members came in when they were under eighteen, even under a system that did not properly evaluate the religion of childhood. In the future the percentage will be even higher.

The church that does not duly impress the teachers in the Sunday School with their evangelistic duties is failing in one of its most fundamental tasks. It will be a matter of shame to a Sunday School in the future which does not encourage its children to take a definite stand for Jesus Christ. These children should be carefully prepared for a decision by the pastor.

Recruiting among adults is largely the task of enlisting to definite service people who have made a profession of faith and have fallen away. Some of these feel that they have served their time. They have moved out to the suburbs to rest. They want to look around a little and see the different churches. It is not long until they are engulfed in worldliness and lost to all sense of definite responsibility to the work of Jesus Christ.

These people are often hard to interview. They must be bombarded through the mail with carefully prepared letters. Sometimes they are to be reached through the columns of a newspaper where the churches will preach the gospel with hired space. The whole community must be saturated with the idea that we need our churches, and that if they are to go on people must belong to them and support them. The Christian without a definite and active relationship to the church is to be looked on as a "slacker."

The church that learns to use the personal work of its members has a most powerful means of recruiting for this class of people. A certain ladies' aid society finds its chief work not in giving dinners, but in looking up the new people of the community and learning their attachments. Another church has a group of consecrated men who meet once a week and accept assignments of definite work in reaching the people who are without church affiliation.

★ ★

Certainly the church cannot any longer neglect the internal conditions of its own corporate life. When people were being rescued and not saved, it did not matter much what the church was, for one could escape hell in almost any kind of church. Now that people are seeking the biblical kind of salvation, the character of the church group is of enormous importance. Are there not churches in which a man would be damned? How could one be saved in a church where the quarrels and troubles obscured the Christian injunctions to love and holy living?

The most important element in the recruiting work of a church is the spirit of the church. There are some large churches which want only the "best" people, as these are known among the four hundred. There are narrow churches that want nothing but bigots. But the true church of Jesus Christ which has a catholic ideal of fellowship and which stresses the "whosoever will" of the gospel will find many ways of getting hold of the people for the service of Christ.

There is no season when the church should cease to be evangelistic in spirit; there are seasons when it is easier to win people. Just now the older historic churches are holding confirmation classes and giving lectures to people not members. The air is charged with religious interest. Perhaps there is no time in all the year when a church can so surely draw the net and have reward for its labor as now. Special opportunities justify special efforts and special methods.

The man with the modern message should have the apostolic zeal to propagate his view of religion in the world. The religion that survives in the midst of the clash of creeds and the war of ideals in our modern life will not be of a non-evangelistic sort. Let Paul be our model. He claimed the utmost freedom in his theology, but coupled it with the deepest devotion in seeking to win the world to the truth of our Lord.

# EDITORIAL

## LENTEN DEVOTIONS

THE Protestant revolt against the church year was carried to great lengths. There have been, even in our generation, some prominent ministers who refused to observe Easter because every Sunday was an Easter. Christmas with its joy and gift-giving was regarded as pagan by not a few. For the rest of the church year there was ignorance and neglect.

For the saints' days and like observances of the medieval church the Protestant is apt to continue to have scant interest. There is no reason, however, why essential Protestantism should not cooperate with any movement that means greater penitence, prayer and works of piety. We have had our own special seasons, chiefly those connected with the revival. Lent is only an annual revival which comes at a fixed time in the calendar.

The forty days before Easter are now largely recognized by the entire community. The press and many other moulders of public opinion plan to help on the movement for a deeper piety at this time of year. The wise Protestant leader will use this period of awakened religious interest for his own purposes.

The season is particularly favorable for the instruction of the children of our Sunday Schools preparatory for their reception into the church. It is a time when one may secure greater faithfulness of attendance at worship on the part of the members of the church. Bible reading, prayer and the life of meditation may be urged with greater success in this season.

With the great distractions incident to our enormous wealth and our increased worldliness, there should now be an increase in effort on the part of the church to counteract all the paganism that is in our hearts. The church cannot meet its new problems unless its spiritual life is warm and true.

## THIRTY-FIVE YEARS OF LEADERSHIP

FOR thirty-five years A. McLean has served the Disciples of Christ as a missionary leader. In that period the Foreign Christian Missionary Society has grown from humble beginnings to an organization having an income of more than a half million a year.

The task which has been performed by this man has been one of the most onerous ever given to an apostle of a new idea. The Disciples were for a long time opposed to foreign missions on principle. Later a provincial-minded idea of expediency led them to continue their indifference to the world's redemption. Thirty-five years ago no statistics of missionary work ever mentioned the Disciples of Christ among the world forces. Today our place is an honorable one.

The success of our venerable missionary leader is one that has rested on a thoroughly religious basis. He has not known the tricks of the orator, nor the subterfuges of a mere promoter in setting forth to us our world duty. His appeal has been to the Scriptures and to our own conscience. He has shamed us with the stinginess of our giving, he has awed us with a vision of the world's need, he has made our hearts bleed with the stories of the sorrows of those who live without Christ.

We could well imagine that long ago A. McLean took the motto, "This one thing I do." He has stood as the symbol of a single idea. Without denying the value of other Christian interests, he has found his entire life organized around a single task, to lead the Disciples of Christ to an adequate participation in the work of giving the world the gospel of Christ.

Our missionary leader is a growing man. He goes to the great gatherings of experts. He is informed on the literature of his subject. He has traveled in mission lands. Living after this fashion, he will continue to exercise leadership so long as he has strength to do his work.

It will be a good fortune for the Disciples if he is spared for many years yet in his productive service in behalf of the unsaved world.

## A RAILROAD PRESIDENT ARRESTED

MOST of the railroads of the country have long since bowed to public sentiment and no longer undertake to do an illicit liquor business in dry territory. Among the recalcitrant roads is the New York Central.

William H. Anderson, superintendent of the New York Anti-Saloon League, not willing to trust hired detectives, got aboard a New York Central train recently and bought a bottle of whiskey and a bottle of brandy while the train was going through dry territory. He stepped off the train and swore out a warrant for the arrest of Alfred H. Smith, president of the New York Central Railroad, in Glenville, Schenectady county. In order that the railway president should not be unduly humiliated, this official was given time to appear at the court voluntarily.

The whole trend of public sentiment these days is that "wet" agents shall not be allowed to nullify "dry" laws by invasion of the "dry" territory with "wet" goods. It is the same issue as that which confronted the north just prior to the civil war. The Fugitive Slave Law really opened the doors in northern states to the invasion of slavery, an institution that was obnoxious to them. The abolition of slavery was the answer that was given to this effort.

The government has recently rid itself of complicity in violating local prohibitory laws. It is now impossible to use mail or express either to advertise alcoholic liquors or to deliver them. When public sentiment has driven the government this far, it will never tolerate the violation of the liquor laws by a railroad.

The difference between Alfred H. Smith and a boot-legger is favorable, on the whole, to the boot-legger. The latter supports a family by means of an illegal business. The former only increases the dividends of a corporation.

## THE PASTOR AS A MISSIONARY LEADER

THE responsibility of the pastor for the attitude of the local church toward missions is great. In the case of a long ministry, it is to be expected that a church will become loyal and enthusiastic to the work of world evangelization if the pastor is faithful to his duties.

The pastor has a duty in the missionary education of his church. No group of Christian people can be ex-

pected to be enthusiastic concerning missions unless they are well informed. Church papers, missionary magazines, tracts and study books now provide a great body of the most helpful missionary information. The pastor should lead his people to a knowledge of this literature. His sermons should find many of their most telling illustrations from the achievements of mission fields.

Then the pastor must create a background for missionary giving by teaching the great Christian doctrine of stewardship. Only the people who believe that their wealth belongs to God will give to missions as they should.

It is always the duty of the pastor to lead in securing workers for the world task. The preaching of missions appeals to the heroism and devotion of the young people of the churches. They need only intelligent guidance that they may become consecrated missionaries of the cross.

The pastor's greatest service is in furnishing the spiritual background to the whole enterprise of missions. He must know how thoroughly the Bible is a missionary book. He must enter into the prayer spirit which has possessed the great missionaries. When the people are led to see how fundamental the missionary cause is to the whole work of God in the world, they will choose to be fellow-laborers together with God.

## THOU SHALT NOT KILL

A MOTHER in England, when her son told her he was going to Chicago to carve out his fortune, said: "You are sure to be killed." The reputation of the great city by the lake had spread to England. It had become known on the other side of the water as the city where it is easy to kill. Chicago had several times as many murders last year as did London, although the latter city is three times as large as Chicago.

America, as a whole, is a place of easy murder. Bad as the conditions are in the cities, in some sections they are even worse in the country. The rate last year for each hundred thousand of population in thirty-one larger cities was 8.3 in 1915. In New England it was 2.9. In the western states it was 10.6, and this was exceeded by the rate in the south, where the rate was 13.1.

There are a number of reasons why murder has flourished in this country. We are relatively a new people. We have a great conglomeration of races, which are in some cases very antagonistic to each other. The spirit of individualism in the country is very high. The respect for law is very low. We are still very raw and undeveloped as compared with the older civilization in Europe.

Perhaps the chief reason for the commonness of murders here in this country is to be found in our legal system. In no country in the world is a man charged with crime given so many loop-holes by which to evade paying the penalty for his crimes. In all large cities there are attorneys of evil reputation who fatten upon the successful defense of criminals. Our courts are slow and uncertain.

Graft among the police also results in the failure to catch criminals.

We need in America a new sense of the infinite value of human life.

## R. C. CAVE REINSTATED

FEW incidents in our recent history have been more dramatic than the recent reception of R. C. Cave back into the Disciple church in St. Louis, from which he was excluded twenty-seven years ago. Mr. Cave was at that time preaching on some difficult Old Testament problems which are now rather commonplace with us. He insisted that the character of God was not adequately set forth in some of the stories of the Old Testament characters. For these views he was compelled to seek more congenial fellowship.

In returning to the fellowship of the younger years, R. C. Cave declares he has not changed his views. Has the church, then, changed? Chiefly in the matter of tolerance. Tolerance is a larger principle than is any method of biblical interpretation.

The tardy righting of a wrong done in the long ago brings to all of us a certain sense of shame. It ought to make us consider what a burden we are laying up for ourselves at the end of another quarter of a century of history. By that time the battle of a modern method in religious study will be beyond debate. Few communities will be so belated as to refuse recognition to a point of view which even now makes up the equipment of practically all university trained preachers. Twenty-five years from now we shall be seeking out one by one the men who have been publicly flogged in our newspapers and making what reparation we can to them.

Meanwhile, the brotherhood has lost a large and important part of the life of R. C. Cave, and the branded preacher lost much in going out among strangers to try to do his life work. These losses have no compensation unless it be in the clear recognition that heresy-hunting is no part of the business of true Disciples.

If R. C. Cave had been wrong in his opinions, we needed nothing but the truth to bring them to naught. If he was right in many of his ideas, we have only vainly fought against God in opposing them.

## THE HUMAN SCIENCES AND RELIGION

WHEN science was operating quite exclusively in the field of biology, men sometimes felt that religion and science were working at cross-purposes. In these days when so much of scientific inquiry is at work in the human sciences, it becomes clear that science has become one of the most valued allies of religion.

We have the new science of society which has grown up within the past generation and is just now being recognized as a true science. Its work has resulted in showing how truly religion has a place in the various societies of the past and by presumption establishing a place for religion in society in the days to come. The service of the church has been made richer and better by reason of the light which has been thrown upon the function of the church by the great social students of the age.

The study of psychology has made ready for the study of religious experience. It is now many years since Starbuck made his initial venture in this field and was followed by James, Coe and many other eminent investigators. This study of the psychology of religious experience has revealed the various possibilities of Christian development, stamping some as desirable and some as undesirable. Probably no one discipline has so shaken the practice of evangelism in the church or so much strengthened the educational method in religious work, as has this.

Anthropology, dealings as it does with human origins, helps us to understand the great instincts that move people about us. The pastor in his parish prob-

lems often finds a human situation illuminated when it is brought into relation with the primitive interests of the race.

In view of these facts, one must be very much behind the times to talk of a conflict between religion and science. Science has greatly enriched modern religious life. And, on the other hand, it can be successfully maintained that the religious spirit has helped science.

# The Higher Criticism

**Tenth Article of the Series on the Bible**

**By Herbert L. Willett**

DURING the past century the books of the Bible have been subjected to searching examination as the result of what is known as the critical method. That activity arose as the result of the general scientific movement with its appeal to fact and its rejection of tradition. The discovery of glaring errors in historical or semi-historical documents relating both to political and religious history, sharpened the interest of inquirers to apply some method of discrimination to a wide range of ancient writings. The discovery by Valla of the false decretals and the spurious donations by which validation was apparently secured for ecclesiastical pretensions, stirred the scholarly world to further research. The nature and trustworthiness of many types of literature inherited from classic periods came under scrutiny.

It was inevitable that soon or late this process should be applied to the Old and New Testaments. The purely scientific concern for the correct tradition was intensified in the case of the Scriptures by religious considerations. It was to be expected that such activity would arouse apprehension on the part of those who had no reason to question the familiar theories of biblical authorships, dates and values. The form in which the Bible was received by the church in the eighteenth century, and the views then held regarding its literary history, were considered authentic, authoritative and final. To only a few biblical scholars had there occurred such questions as are today the commonplaces of careful Bible study. Something of the work of the textual critic has been indicated in the last study. Upon that foundation it was necessary to set the task of literary and historical investigation. To some this seemed unnecessary and irreverent. But it becomes increasingly evident upon study and reflection that in the Bible the student is dealing with a human literature which has the common characteristics of all literary work.

### NECESSITY FOR INQUIRY

It is clear, then, that inquiry into the structure and peculiarities of this literature is inevitable. Only timidity and submission to traditional opinions could inhibit from such a task. The merest reading of some books of Scripture shows that they are made up of two or three wholly unrelated parts which were probably at one time separate books; and others are seen to be compiled from various sources by editorial activity which has in turn become responsible for additions to the original material. The frank recognition of these facts is in no way disturbing to the faith of any believer in the value of the Scriptures as the highest literary expression of the will of God. Since these qualities of combination and expansion are evident in other kinds of writing, why should they discredit a set of documents which have proved their ethical and religious value, not only in spite of, but, in some considerable degree, because of these very qualities of human workmanship?

The Old Testament came into the possession of the Christian church carrying certain assumptions and traditions regarding its origin and structure. Jewish opinion asserted that its books fell into three groups of distinctly different value and inspiration. There were the five books assigned to Moses; the authoritative standard of doctrine and conduct, and the object of far-reaching and luminous labors of commentation. There was the body of prophetic writings, highly valued, though not to a degree approaching the reverence in which the torah was held. The traditions regarding the authorship of such books as Samuel, Isaiah, Zechariah and the like were regarded as authentic and satisfactory. Then there was the collection of miscellaneous writings which included all the books left over from the two previous lists. Here again tradition was free to insist upon certain sacred names as those of recognized authors. The Davidic origin of the Psalms, the Solomonic authorship of Proverbs and Ecclesiastes, the exilic date and authenticity of Daniel, were not questioned, either in the later Jewish community or in the early Christian church. It was not painstaking inquiry on the part either of Jews or Christians that validated these documents; it was only the fact that no one ever suspected any occasion for question regarding these matters. If there still remained in scribal schools the echoes of recent controversies over Ecclesiastes and Canticles they were soon forgotten in the multiplying labors of Talmudic commentation and Christian evangelism.

### FREEDOM OF THE REFORMERS

There was little effort to question these early opinions for centuries. It should be noted, however, that the obscure spaces of both Jewish and Christian history, lying between the first and fifteenth centuries, were not without fruitful work in the field of biblical scholarship, and now and then there were voices raising casual but not insistent questions regarding the ancient traditions. This process of inquiry was greatly stimulated at the period of the Reformation by the light into which the Bible was thrown as the Protestant source of authority over against the papal claims of the Roman Church. The reformers used the Bible with the utmost freedom, giving little heed either to Jewish or Christian notions regarding dates and authorships. One is astonished to see how radical were some of the views advanced by Luther and his contemporaries as compared with the timid conservatism of the second gen-

eration of reformers, with their favorite doctrine of verbal inspiration. But still the modern discipline of the literary and historical criticism of the Bible was yet to be born. It could only come to birth as the child of the new spirit of scientific and historical inquiry that sought to test all the facts in these fields, and to hold fast only to that which could prove its worth.

The modern method of literary criticism of the Bible arose first out of the unrelated but similar inquiries of such investigators as Astruc, Colenso, Simon, Spinoza and others. The attention of these men was attracted to certain literary phenomena in Genesis and other portions of the Hexateuch. The variations noted in the use of the divine names in the early chapters of Genesis, the apparent presence of two different narratives of such events as the creation, the deluge and many incidents in the patriarchal stories, led to the gradual adoption of the documentary hypothesis, though not without ebbs and tides of opinion, and the rise and fall of other theories such as that of the "fragment" hypothesis. These workers, and those who followed them in this field, men like Ewald, Kuenen, DeWette, Stade, Vatke, Wellhausen, Hupfeld, Budde, and a distinguished company besides, attacked the various problems that arose when once the spirit of inquiry was fully released. They did not come to their task for the purpose of challenging and discrediting the traditional views, nor, on the other hand, with the motive of their defense. Rather they came to seek the facts, knowing that whatever were the results obtained by a process carried on in that spirit, truth and religion would profit thereby. Already discredited in its very beginnings is the labor of any man who undertakes the work of criticism merely for the purpose of establishing a preconceived opinion, no matter whether it be conservative or radical. It is only in the atmosphere of free and unbiased research and with the conflict of opinions which is sure to follow any new proposal that the best values of Scripture and theology emerge.

### FEAR OF CRITICISM

Thus criticism is both destructive and constructive. It signifies the removal of those things which can be shaken, that the things which cannot be shaken may remain. In all of its earlier stages it is sure to be destructive and alarming. It appears to be an audacious digging around the roots of the tree of life. In the Christian church it has brought dismay to multitudes of souls firm in the belief that their inherited and traditional views of the Bible were identical with the very nature of the divine revelation, and that any modification of such views was heretical and inexcusable. But that sentiment passes away as the discovery is made that the critical inquirers have no personal ends to serve, but are only searching for facts. And in the end of the day it becomes clear that as the result of the critical process the Bible has gained immeasurably larger values, and is shown to rest not on heaps of sand, but on mountains of rock.

If it has been proved in the process of critical inquiry that the book of Joshua is a part of a six-fold unit called the Hexateuch, which has taken the place of the former five-fold Pentateuch; that Moses is only a common denominator for the legislation of Israel, rather than the lawgiver which later Hebrew tradition made him to be; that there are four documents in the Hexateuch almost as clearly differentiated as are the four Gospels of the New Testament; that the prophetic and priestly histories are compilations made up from various sources and with differing values; that the Psalms are Davidic only in the sense that the first king of Israel was believed to be a musician and a patron of the music of the sanctuary; that it is questionable whether we have any literary material which directly represents Solomon; that the Book of Isaiah is made up of at least three different bodies of prophetic material from different ages of the national experience, and manifests in addition the results of editorial work to a marked degree; that the Book of Daniel is in no sense a work of prophecy, and that it assumes, for purposes of apocalyptic persuasion, the name and character of Daniel; that the four Gospels are anonymous, and give clear evidences of the usual literary relationships; that the common authorship of the fourth Gospel and Revelation cannot be maintained; that the Pauline authorship of Hebrews is no longer defensible, and the relation of the Apostle to the Pastoral Epistles is improbable; if, let it be repeated, it has become evident that these are among the conclusions to which painstaking and accurate scholarship has been led, the result is not the discrediting of these portions of the Bible, but rather a closer approach to their true origin and purpose. No part of the Bible gains in value merely by being assigned to some distinguished moral leader of the past; its value lies wholly in its own message and urgency.

It is the function, then, of the literary criticism of Scripture to raise inquiries regarding the integrity, authenticity, credibility and historical value of the documents which make up our collection of sacred writings. One wishes to know whether a book like Nehemiah or Matthew is a single document written by one author, or is an amalgamation of different works, a composite of various strata of writing. It is also natural that one should ask whether it seems probable that the name attached to a given book like Samuel or the Song of Songs or James is the name of the author, or the hero, or is a mere literary device. One makes inquiry, furthermore, whether the statements made in a biblical narrative can be trusted, as in the cases of the healing of Naaman, the Syrian, and the recession of the shadow on the dial of Ahaz. These are not inquiries which are devised for the purpose of discrediting any document, biblical or otherwise. They are the inevitable questions which any thoughtful reader raises regarding the objects of his study. Criticism, therefore, is judgment, discrimination, investigation, and when properly pursued it has always the value of eliciting the kind of knowledge desired regarding the materials under examination.

### BIBLE WRITERS AS HIGHER CRITICS

It must not be supposed that the process of literary criticism is wholly new and unprecedented. As a matter of fact, the Old Testament presents an amazing amount of critical work on the part of the men who were concerned, though unconsciously so, in its literary preparation. In the ninth century before Christ the schools of the prophets in the Judean sections of Palestine prepared and circulated a prophetic narrative of the early days of the world and of their own Hebrew people, setting forth certain conceptions of God and certain ideals of the moral life. A century later the prophetic group in the northern kingdom, apparently fully acquainted with the document which their earlier brethren of the

south had published, issued another narrative covering much the same ground so far as period and incidents were concerned, but correcting the earlier views in a number of important details. They were dissatisfied with the anthropomorphic character of God in the Judean record, and with certain types of morality which had there passed without criticism. They made free use of their undoubted right to revise and alter the previous interpretation of the ideals and institutes of their nation. They performed—these Ephraimite prophets—the high and impressive task of literary criticism. They had the advantage of the contemporary teaching of great spiritual leaders like Amos and Hosea, and just as these prophets did not hesitate to call in question the moral standards complacently accepted by previous teachers like Samuel, Elijah and Elisha, so these writers of the Ephraimite group laid emphasis upon the new ethical principles which awoke in their souls and emerged in their preaching.

In the next century there came the long days of darkness in Judah under the rule of Manasseh. Priests and prophets were almost entirely cut off from the privilege of public ministry. The times were evil. It was clear that the older religious customs and standards were insufficient. In the light of the hard experience of their time these consecrated men seem to have undertaken the task of restating the institutional forms of Israel's life. They had before them the prophetic documents of their earlier brethren, both of the Judean and the Ephraimite schools. They had in hand the laws of the Book of the Covenant. But manifestly these were insufficient, and to that extent they were wrong. With a diligence and zeal that win the highest admiration from the student of that period of Hebrew history, they set themselves the task of criticism and revision, of expansion and elimination. The document which they produced and which later became the authoritative standard of the Josian reformation was a drastic criticism of the former ethics and religion of the nation. The most interesting feature of this great critical document is the fact that it claims and everywhere assumes the sanction of the Mosaic spirit, with the conviction that if the classic lawgiver were at hand these were precisely the strictures he would make upon current theory and practice, and these the new institutes he would issue for public guidance.

### THE PRIESTS AS CRITICS

Nor did the process of criticism end here. The exile dispersed the most intelligent and resourceful Hebrews through the east. In the downfall of their government and institutions they saw the chastising hand of God. It was a natural inference that something was wrong with the previous religious life of their people, and that a more extensive and far-reaching scheme of religious activities was essential to their national revival. The years of the exile would not have been far advanced when this process began. It is seen some distance on its way in the ideal code of Ezekiel. It is still further developed in the "Holiness Law," though on somewhat different lines. It came to its full expression in the great Priest Code which radically revised and corrected all hitherto accepted standards of religious practice. Here was criticism in its final legal form, so far as the codes of the Old Testament witness. Those workers of the fifth century B. C. not only revised and changed the laws of their nation, but they rewrote its history, evidently regarding the prophetic narratives of earlier times as entirely insufficient and misleading. And no one who compares the priestly narrative with its prophetic predecessors need be told how much more dignified and authoritative is its interpretation of the divine character, and how much more satisfactory its ethical standards than those of the Judean and Ephraimite writers.

And if one wishes to see this critical process in its final form he has but to study the work of those later editorial workers, who combined with skill and discretion these various strata of material into one continuous story, which everywhere emphasizes by admirable arrangement of details the supremacy of the priestly ideals of ethics and religion.

There are many evidences of the like spirit and activity in other sections of biblical literature. They may be seen in that anthology of devotion, the Book of Psalms, whose various editions and editorial revisions are plainly marked in our present Psalter. A similar work of criticism was performed by the Hebrew collectors and editors of such books as Isaiah, Jeremiah, and Zechariah. One need seek no further for ample justification of literary criticism in the domain of biblical literature, even long before the scientific and historical motives had emerged to expression. And one is always interested in the air of freedom with which all these biblical workers exercised their function. Each generation regarded itself as the sole judge of what was wisest and most expedient in the handling of the sacred writings of the past. And each regarded this freedom as in no way inconsistent with that high sense of loyalty to the writings themselves which were in part taking form under their hands.

### THE METHOD OF JESUS

It is not without value to note the attitude of Jesus toward the Scriptures and his superb freedom in their use. He was nourished upon those books which we call the Old Testament. He quoted from them as if they were the ever-present background of his thinking. Yet he used them as if they were plastic to his touch. He did not hesitate to show their limitations while he pointed out their value. He contrasted the laws of Israel with his own ideals, and maintained that the latter were permanent and complete. To be sure he did not discuss nor question the traditional dates and authorship of these documents. If he knew more of the facts than his contemporaries, he wisely applied the law of accommodation, or purposely declined to raise questions which had no value for religion or conduct. But in all other regards his was the attitude of a reverent critic of the sacred Scriptures, and under his interpretation of those ancient documents men's hearts burned within them as they talked with him. The purposeful criticism of the Bible in all its parts may justly claim the example and authority of the Master himself.

It would be engaging study to pursue step by step the path of biblical inquiry during the past century in the company of those devout and scholarly men who have labored nobly to disengage the Bible from the cerements of traditional views. Against these men and their published results a volume of protest was raised by those who were disturbed in their comfortable biblical ideas. It was charged that these critics were disturbers of the peace, that they undermined the citadel of religion, that they spread the spirit of skepticism,

and that they denied the divine character of the Bible and of Jesus. No doubt, all these charges could be sustained in individual cases. But time has greatly reduced the spirit of opposition to literary and historical criticism. Today the voices of antagonism are growing fainter, and are for the most part reduced to the circle of provincial theology and a futile section of the religious press. The process has vindicated itself by its results. The work of criticism has made human and convincing the story of the Old Testament. The prophets and apostles no longer look at us from the dim, unworldly heights of the Sistine Chapel in Michael Angelo's portraits, but from the nearer and more sympathetic levels of Sargent and Tissot.

### THE VALUE OF THE HIGHER CRITICISM

The work of the Higher Criticism is not completed as yet, though the main lines of its affirmations have been established. It is rather in some of the details that work still remains to be done. Along the broad frontiers of biblical literature its results are accepted, and the great Christian public is well on its way toward complete conviction of its outstanding results and a calm and assured employment of its findings. It is difficult any longer to stir up controversy over the process. The odium once attached to those concerned with it has largely receded. On the foundations laid by the work of devout scholars in this field are building the impressive structures of a rational theology and religious education. The age of apprehension is passing. Our children will not have to fight the battle for freedom through which the present generation has been passing. The critical spirit that has given reasonable and convincing explanation of the physical universe has provided us with an equally satisfactory interpretation of the Word of God.

The Higher Criticism has forever disposed of the fetish of a level Bible; it has destroyed the doctrine of verbal inspiration; it has set in proper light the partial and primitive ethics of the Hebrew people; it has relieved the church of the responsibility of defending ancient social abuses which received popular and even prophetic sanction in Old Testament times; it has made faith easier and more confident; it has helped the world to turn from the imperfect views of an adolescent stage of the race to the satisfying ideals of our Lord; it has enabled us to understand the varying testimonies to the life of Jesus and the different tendencies of the apostolic age; and most of all, it has explained the seeming contradictions and conflicts of biblical statement which were in former periods the target of captious and often successful attack.

The work of the Higher Criticism has its purposes and its limitations. It is a means to the better understanding of the Word of God. If it can make more vivid and convincing the pages of the Old Testament and the New it performs an admirable and gratifying service. Whatever helps to the intelligent appreciation of the Bible is of undoubted value, for, as Mr. Gladstone has said, "All the wonders of Greek civilization heaped together are less wonderful than this book, the history of the human soul in relation to its Maker."

# Honour's Answer From the Battle Front

**By Lauchlan M. Watt**

**Of the Gordon Highlanders, France**

LORDS of the world, be quiet;
For I have seen
The sorrows that have been,
And the Great Cross of Christ, amid earth's riot,
Stained with the blood of His fresh sacrifice;
And I have seen the price
Counted in lives of dearest things men loved—
Dear souls, all beautiful, approved
Of heavenliest purpose! And I care no more
For what was reckoned best in days before
This day of sorrow. I have heard deep pain
Speak with the voice of gladness ere it died—
Nor surely died in vain—
In the vast Stillness, where we do not ask,
As in our day of pride,
The Why or How of life's divinest task,
But are content to know
That Love and Honour always wish it so.

In the long trenches, where the true have made
Of their fair bodies Freedom's barricade
Across our Europe, I have heard the breath
Of ancient things, that never have known death,
Though men believed them dead, and buried deep
Under the easy sleep
Of age-long sloth and money-purchased peace.
Now they have found release:
And nevermore shall our dreams be the same,
But always shall we count it sin and shame
To shut out God with gold, and selfish strife,
As in the days ere Hate woke Love to life.
Ah! not for such our loved ones stood in pride
Of wakened manhood, till they fell and died,
With the bright smile of dawn upon their face,
But rather, far, that we, each in his place,
Might still fight on till Victory's blast be blown,
And the White Christ come, conqueror, to His own.

—British Weekly.

# The Courage of a Prophet

**By Fred S. Nichols**

THE rugged, intrepid prophet, with his thundering declarations of positive faith, has become the prisoner of humble interrogation. His dynamic conviction, repressed for a time in its expression, craves a satisfying reassurance. So in his characteristic way he strikes out for the source; he sends to the place of reassurance or of disillusionment, as the case may be. But what of this apparent change? It is seemingly a long journey from the confident "Behold the lamb of God that taketh away the sin of the world," to the uncertainty of "Is this the Christ, or shall we look for another?" Is John beating a retreat? Have we here a new Elijah running for shelter? Are we witnessing the fall of another of Israel's giants? Is there a collapse of his one big idea?

You may have been moved with the pathos of it all, for one instinctively feels that every lonely soul should at least see the promised land before Moab claims his body. We grieve in the eclipse of any hero's glory, and especially are we slow to think of such a waning of this picturesque blazer of spiritual trails. We would see him go down in the full flush of glory, the glory of Jesus, who finished the work his Father gave him to do, or of Paul, who kept the faith. Do not despair too soon; such a soul cannot suddenly become a complete wreck; the questioner may still be our courageous hero; the imprisoned may be a prisoner of hope. John's decreasing may in reality be an increasing.

### A COURAGEOUS QUESTION

Loyal followers have always been ingenious in the defense of their heroes, and in this supposed shielding of some of the characters of the Bible, they have unconsciously robbed them of much of their deserved glory. Now, it may be this well-meaning defense that hastens to John's rescue with the explanation that he is tactfully inquiring for the benefit of his disciples, that in his expanding unselfishness he may make it easier for them to transfer their allegiance from himself to Jesus. This is a heart-warming view to take of the incident. But one wonders if this interpretation is not with some based on the fallacy that a question such as this is weak and betrays a decaying faith.

Too often the idea has been that questioning has been altogether destructive and negative. At this point it is well for us to remember that instead of engulfing waves it has sometimes meant a safe harbor, and that while some forms of questioning may neutralize power, it is no less true that blind faith has occasionally demonized it. If agnosticism is devilish, omniscience is blasphemous. It may be a wholesome frankness to say that John is here inquiring for himself as well as for his disciples. And when this position is taken we need not feel we are doing violence to John. The courageous acts of the prophets are many. But Elijah before Ahab or Amos crying for justice among the northern princes, or John in his positive exclaiming tones of the wilderness days, was not more courageous than this man here in the prison shades struggling with the questions of his soul. Dogmatic assertion at this time might have been but the confession of weakness, the playing of a coward's role.

> *"Art thou he that cometh, or look we for another?"—Matthew* 11:3.

The brave soul is the struggling one, and the struggling soul is the questioning one. Pharisaism is never conscious of any heights; its days are spent on a dead level, and hence its world is insipidly sure. In the courage of this question we should all be akin to John. We may be helped by noticing wherein the courage of it reflects credit on one of the world's worthy prophets.

### COURAGE THAT FACED DISILLUSIONMENT

These prison days were days of reflection for John, and it was the reflection that seasoned a flaming activity. There was no gloomy introspection, but a meditation of courageous purpose. There was a subordination of personal suffering in a faith that was reaching toward a satisfying reality. At all hazards, he would not follow an illusion.

Now, disillusionment is sometimes an awful blow; it comes with a force that staggers. You remember how the two on the Emmaus way walked and were sad, overwhelmingly sad, because a disillusionment had come. They hoped it was he who should redeem Israel. The personality that had cheered their oppressed spirits was gone and they had awakened to find their joy had been only in the land of dreams.

You are aware of the first blow of disillusionment that comes with a more careful historic study of events and of men. Some characters are brought down from the clouds because of their flesh and blood and made to dwell among us. Some wars, while in the name of the Lord, have not been in the spirit of the Lord, as we had supposed. This may all be very wholesome, but at first the disillusionment is painful. Cowardice often shrinks from such a shock.

When the Greek tragedian Euripides disillusioned the mind of the Greek by lowering the glories of the Trojan war to a contemptible squabble, and by revealing the divine and fair Helen as a trouble-making coquette, it lost him many prizes and made him dangerously unpopular. Religious zeal persecuted, rather than be disillusioned by a new astronomy. Men are now occasionally found who still hold off disillusionment about the processes of life by facetious references to monkey ancestry. So fearful has man been of disillusionment that he has first ignored, then ridiculed, then burned at the stake.

It would be helpful for those who refuse to read certain books because of this fear to remember that any sane and lasting progress is based upon a reasonable amount of disillusionment. A saviour does not exist because our fear refuses the possibility of a disillusionment. Though painful, it is better for a devotee to find that the idol to whom he has prayed, and in whom he has trusted, is powerless. John had been fortified in the consciousness that Jesus was here, but he was courageous enough to risk a disillusionment by facing the issue squarely. If this was not the Christ, he wanted to know it. He knew that whistling did not eliminate the fact of tombstones. His was not the cowardice that refused to run a risk.

### COURAGE THAT PERSISTED IN HOPE

John not only faces disillusionment in this question, "Art thou he that should come?" but his is the courage of persistent hope as expressed in "or shall we look for another?" No more majestic structure has risen on any ruins than that which we see here. If the crash of disillusionment comes, he will look for another Christ. This is the courage of a hope that survives a shock, that weathers a storm. Some in their disillusionment become skeptical in belief or reckless in conduct. Some grow hard and callous and all spontaneity and enthusiasm go. They are resigned to anything; they hope for nothing. Not so with John; his faith is fundamental. With him, Je-

hovah is still in the world; the kingdom is assured some day; Jesus must come some time. His was not the spirit to say, If the evolutionary method is true, then I must give up my belief in God. If Moses did not write the Pentateuch, then the Bible is no more the Word of God for me. If the plea I have been making for Christian union is to fail, then I must give up all hope of union. John had too much courage to be afflicted with such a spirit; his was not the cowardice of such shallowness. He was building on something that enabled him to come back. His faith could recover a blow; it was unconquerable. We, too, in our religious experience should have a faith that disillusionment in one or many things could not wreck. Otherwise ye are building on the sand.

And this kind of a faith will nurture a charity that refuses to condemn a person as wholly and hopelessly lost who may doubt some institution or particular expression of faith. John had faith in the progress of spiritual things and in the coming of larger realities. If we become disillusioned about the effectiveness of certain church activities or denominational shibboleths or program of union, it does not follow that faith has been lost. Rather it may mean that after long wandering in a far country, we have come to ourselves and returned to our Father.

### COURAGE THAT WELCOMED READJUSTMENT

As the refusal to send to Jesus would not in itself save a great truth, neither did the sending result in a complete disillusionment. The courage to run the risk does not imply a loss. Saviours do not depart because we make a little inquiry. In fact, in our disciple limitation some of the great forces we take to be menacing ghosts will, upon a little investigation, prove to be saviours of life. If John was brave in his willingness to face disillusionment and in the persistence of his hope, he was no less courageous in his readiness for readjustment. Evidently Jesus was not after John's pattern in every respect; he did not recognize all the features. He did heroic work with limited knowledge, but the glory is in the limitation that welcomed readjustment to larger knowledge. He would adjust himself to a somewhat different and richer Christ than the one for whom he had prepared the way.

This is something of the spirit of Huxley, who said he had resolved to follow truth wherever it led and at whatever cost. It takes a brave soul to welcome such readjustment days. We are all more or less indolent and cowardly here. We like to drive stakes and call things fixed and finished. A readjustment in thinking requires effort. In our civil and social life we continue in some ways, knowing better, all because we fear the troubles and difficulties of readjustment. There is an aversion to going all over a proposition when once we have reached the Q. E. D. to our own satisfaction.

The Pharisees knew the kind of Christ that was coming, and when one came who was not that kind, what did they do? Because of selfishness and cowardice they refused readjustment and took him to the cross. John was courageous enough to welcome an expanding readjustment to the greatness of the Christ rather than demand a diminishing readjustment in the life of the Master. Learning the way of the Lord more perfectly may demand a readjustment in our thinking, in our personal conduct, and in our social attitude and labor. Because such readjustment may be necessary, we ought not to be too cowardly to make our investigations. May John's courage inspire us at this place.

### THE REWARD OF COURAGE

That Christ appreciated the courage of this sincere and reasonable question, we may be assured both from his eulogy of John and by the answer he returns to him. Do not think John is a reed shaken with the wind because he asks this question, for a greater hath not been born of woman than John—yea, he is more than a prophet. How this considerate recognition increases our devotion to Jesus! Like all of his teachings and miracles, it shows his profound respect for other personalities. What a different idea he had of strength from those about him! And in his answer, Jesus is a real saviour to John that day. He did not suspect his loyalty nor did he silence his questioning. Christ is the saviour of our life because the honest questions of our souls are answered from the depth of his soul—"deep answereth unto deep." He gives light. His reply was not an arbitrary claim of authority expressed in "I am the Christ."

The nature of the reply, some would have us believe, was such because that Jesus did not care to disclose his identity at this time. This may be true. But why not say that he sent back such an answer because it was more authoritative and satisfying than any other he could have given? Complex and abstract statements would not suffice at this time and Jesus knew it. "Go tell John the things which ye hear and see! the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." These were the words sent back to the courageous, waiting John. He is not to be disappointed; his inquiry has not gone astray. This man clothed in camel's hair and living on locusts and wild honey, not known for his profoundness nor admired because of his versatility, has the gift of knowing the works of a redeemer and appreciating the fruits of a saviour's life. Jesus based his claim at a place that satisfied John.

### THE SATISFYING ANSWER TODAY

And the answer Jesus gave to John is the sign by which we conquer today. When the other religions of the world ask concerning Christianity, the effective and satisfying answer will not be in the abstract speculations of the theologian or philosopher, but in the hospitals, orphanages, and schools of the missionary and in the democratizing labors of the social redeemer. This is the religion from above, for it draws all men to the abundant life. And it is only as Christianity mingles thus in the world that every imprisoned soul will be satisfied with the divine claims.

This in substance, too, is the answer the church must give the world. When the world asks, Is this the forceful and helpful institution above all others or shall we look for another? what shall the answer be? Shall it be a discrediting in the inquirer of all sincerity? Shall it be an expression of impatience? Shall the answer fall back on the idea of infallibility or divine origin? Such an answer will not only fail to kindle any passionate enthusiasm, it will not even satisfy. In our ministry to the world we must be outstanding in our faith in the kingdom and in the sacrificial service needed to bring it to pass. Our creeds, written or unwritten, will not satisfy. Our only satisfying answer is in the measure in which we reflect in an institutional way the life of the Galilean servant who went about doing good.

Iowa City, Ia.

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"The message of the hour is for the main body to come up to the firing line."

"Nothing is eternal but that which is done for God and others. That which is done for self dies."

"Not how much of my money will I give to God, but how much of God's money will I keep for myself?"

"If we have not enough in our religion to drive us to share it with all the world, it is doomed here at home."

"You might as well try to cure smallpox by scenery as to try to save the world by improvement of environment."

# Jesus and Pacifism

**By George A. Gordon**

THE disciples of Jesus, while slow to accept the challenge of brute power, could not allow themselves and their cause to be crushed out of the world by barbarian man. There is no contradiction in the behavior of the peace-loving men who formed Cromwell's Ironsides, when before going into battle they sang, "Let God arise, let his enemies be scattered." The cause of Cromwell and his army was the freedom of England from the mendacity and intolerable tyranny of the King. There is nothing un-Christian, as a last resort, to refuse to allow the worst men to degrade the best. A noble comprehensiveness will find all the precepts of Jesus harmonious with one another when the troubled environment of man is seen steadily and seen whole.

### A ONE-SIDED VIEW

Some of the ablest and best of my younger brethren in the ministry differ with me here. I admire their elevation of character, their splendid idealism, their lofty unconcern for the unpopularity of their views when the life of the truth, as they see it, is at stake, their complete sincerity and their noble readiness to seal their faith by heroic sufferings.

My objection to their interpretation of the gospel is that it is one-sided, it lacks comprehensiveness; they do not see the teaching of Jesus steadily, they do not see it whole. They speak of Christianity as if it were an alien in God's world, with no profound and everlasting affinities with the mighty instincts that burn and breathe in the human heart, and that are the aboriginal witness of God's

> *"Render unto Caesar the things that are Caesar's and unto God the things that are God's."*

presence with men. Christianity is thus a stranger in a strange land, having no eternal sympathies with the obligation of the husband and father to defend his wife and his children, no regard for the duty of the freeman to meet the aggressor against his country at the boundary lines, as the Greeks, first at Marathon and later at Thermopylae, met the invading Persian hordes, no bugle blast of inspiration for the lover of man, and the best that man has achieved, devoting himself in life and in death against the ruthless brute who would trample the fairest civilization into a desert waste.

### THE TIDES OF THE ETERNAL

If the religion of Jesus is the eternal thing it has been held to be, it must be capable of putting itself in alliance with all that is great in normal human beings, with all that is essential to the material, intellectual and moral order of society; it must be able to enter the entire circle of our interests; otherwise it cannot enrich, exalt and save them with an everlasting salvation.

The tides against which no religion and no teacher can make headway are the tides of the eternal as they flow in the instincts of motherhood and fatherhood, as they flow in the complex of instincts that make the conscience of the strong in his sense of obligation to the weak who have taken refuge in the shadow of his manhood.

Jesus recognized the necessity of government; he recognized therefore the further necessity of physical force to protect society against the enemies within its bounds, he recognized therefore the ultimate necessity when all other ways and means had failed, as a last woeful resort, the appeal to arms in a purely defensive warfare against the enemies of society, and for maintaining in being the sovereign achievements of civilized and Christianized men.

### SOME THINGS WORTH DYING FOR

Jesus held that some things are worth dying for. He might easily have run away and escaped death if he had been willing to save his life by the betrayal of his cause. His cause was his life; it was the joy set before him; for it, he endured the cross and despised the shame. What he held as truth for himself, he holds as truth for his disciples.

There are some things worth dying for. Among these are the sanctity of womanhood, the safety of children, the security of the things essential to man's life, the integrity of the state, the majesty of righteousness, the honor and freedom of the United States of America. If these precious things can be secured by wise delay, by moral power alone, let us lift our hearts in thanksgiving to the Highest; if moral power is finally set at naught, let the aggressor meet the invincible defender of the humanity of the nation and the humanity of the world.

Boston, Mass.

# America, a Debtor Nation

**By Jefferson D. Garrison**

GERMAN and Jew, Greek and Italian, Swede and Dane, Austrian and Russian, Bulgarian and Roumanian, Japanese and Chinese, Frenchmen and Englishmen —these peoples from over the seven seas have not been put into the melting pot of America to produce a discordant, divided nation. There is a divine purpose to be seen in the destiny of this republic of civil and religious freedom.

### THE WORLD'S TESTING GROUND

America is the testing ground of the world. Here is God's chosen place to work out before mankind a great, unified brotherhood of all the races, strong with the strength of all the peoples it represents and unselfish because it realizes its debt to all those who have brought it imperishable aims and ideals. And realizing this great debt, America, the debtor nation, now stands ready to pay the price it owes to humanity. Even if needs be to perform this service for God and humanity we must enter war to defend Germany from herself, we shall wage war as a debtor nation, thankful to God for the blessings He has brought to this land and for Him ready to give our all that His purposes may prevail among all nations.

We will never fight in hate. America is not a land of haters. We forgot our troubles with England. The North forgave the South long ago. We have forgotten the late unpleasantness with Spain. And even if we have trouble with Germany we are not going to hate the Germans. There are just as fine, intelligent and Christian souls among them as among any other people. We may have to show them their mistake, but we will not hate them, and the world is going to

be a great deal better after this great war crisis is over. God is moving back of it all toward a new civilization, a new order of things, and if America fails now to carry out her destiny God will find another generation or another people in another land to carry out His purpose of a great brotherhood leading all the world in His chosen work.

### BENEFITS MUST BE PASSED ON

Moral obligations are seldom paid to the person or persons through whose kindly offices we are become indebted. If ever paid, it is by the recognition, with its consequent logical action, of the continuity of principles and generations. These principles are unchanging and the generations present the same need which can only be met by the man who is passing, acting for the benefit who is coming on the stage of action, in the hope that the beneficiary will face the future with the same intent.

Children can not repay parents for the trouble of their upbringing, except in the performance of parental duties in their turn. It is well for the social order that they can not, because social obligations so paid would prevent interdependence and the constant development of society.

Nature does not expect the clouds to return the moisture to the fields from which it came, but will have performed their function if they return it to any needed place. If the clouds fail the system fails, and if a human being fails to perform his moral duty, by so much the moral system fails.

### WHY THE JEWISH NATION FAILED

The Jewish nation failed because when Jesus came looking for fruit He found nothing but leaves. He found a beautiful tree, highly ornamented with a well-developed ritualism and symmetrical with an attractive body of traditions, but barren. If God had conceived no mission for them but their own self-content, they had been exonerated, but God was thinking of the same world He had in mind in making the promise to Abraham, "In thee shall all the nations of the earth be blessed." They had every reason to be cosmopolitan, because they had drawn their resources from every nation under heaven, but they thought to turn all this to their own national account.

Now, America is in a position similar to the Jews at the time Jesus came demanding world fruit. Shall He find nothing but leaves? We have drawn our vigor, industry, initiative, laws, institutions and idealism from every nation on the earth, and shall we think only of ourselves? God is at work for the second time trying to establish internationalism and humanitarianism by welding these conflicting elements into a united world force and purpose. Can He fail and civilization succeed?

The true Christian conception is that the fortunate are debtors to the unfortunate, the man who knows to the man who does not, the physician to the sick, the minister to the sinful, wealth to poverty. If we see and act upon this, the distress of the world would be relieved, and if we should recognize this other sound principle of society, that prevention is better than cure, the distress would never return.

### WHY ALL MUST PAY

Since we are the beneficiaries of the good intention of others whom we have never been able to pay in person, God will not hold us guiltless if we do not pay this debt to those who have the same need that brought the messenger to us.

Just now we are threatened with the breakdown of all international laws and treaties. What are our duties in the present crisis? The answer is not to be found in the concern which we have for our national rights, but rather in the concern of those peoples who have a right to expect "the strong to bear the burdens of the weak." We shall be called upon to enter the councils of war that we may thus be in the councils of peace. If the course of the belligerents had been such that we could have been acceptable to them as an intermediary, we need not have entered, but Divine Providence has not seen it wise to so overrule. Let us not mistake our mission to speak for a higher civilization.

North Park Church, Indianapolis.

# "This One Thing I Do"

## A Tribute to Archibald McLean

**By F. W. Burnham**

THIRTY-FIVE years ago A. McLean saw a task to which a great and growing people ought to set their hearts and their hands. It was a neglected task. It was not popular then. It needed an advocate and an apostle. To that apostleship God called him. As one sent upon a mission he set about that task with an absorbing purpose and passion which have held true through more than a third of a century. One purpose has been his, a purpose which has occupied his thoughts by day and his dreams by night. That purpose no enervating prosperity has weakened nor distracting calamity daunted. In the pursuit of that purpose he has never faltered nor has his energy failed. As needle to the North, as dipper to the pole star, as planet to the sun he has held to his compelling objective.

And that one purpose has not been to be the pleader for a special interest. It has not been to be the agent of an institution, nor to be a cog in the machinery of a church. A. McLean has not been a crank; but a dynamo. He is not a functionary nor a dignitary, though he can function with dignity. He is a seer and leader of men.

### NO PLEADER FOR A SPECIAL INTEREST

His one purpose, clearly conceived, has been to be the prophet and apostle of Jesus Christ calling his people to the task which our Lord set for His church, and, by every means within his power and every agency consecrated by the Holy Spirit, to hold that people to that task through all the changing vicissitudes of the fleeting years.

In the prosecution of that purpose he has found the mind of childhood and instructed it in the way of the Lord. He has laid his hands upon Youth and Strength and Culture and Beauty and consecrated it to Christ's service. He has challenged Manhood's hoarded store and transmuted sordid gold into tools for the King's hands. He has shown men a better way to live and a nobler way to die. He has made death a gateway into perpetual partnership with Christ in the extension of His kingdom. He has given wider meaning to the hope of immortality.

### "THE TRAVAIL OF HIS SOUL"

By fidelity to this purpose through thirty-five years, he has seen his people rise to their task with a growing consciousness of strength. He has seen the fields of the world entered, a share in the world's redemption assumed. He has seen new boundaries set for the Kingdom of Christ. He has seen the coming of the Great King. "He has seen of the travail of his soul" and found satisfaction in God.

# The Larger Christian World

**A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE** — **BY ORVIS F. JORDAN**

### "League of the Kindly Tongue"

An interdenominational movement, now three years old, is the League of the Kindly Tongue. Rev. William D. Marsh, Methodist pastor in Appleton, Wis., originated the organization. There are 21,000 members. There are no dues and the members promise to abstain from unkind speech, and, as often as possible, in the spirit of Christ to speak words of cheer.

### Free Lectures on Luther

The Presbyterians will do their part in honoring Luther this year. Dr. J. E. Clarke, of the college board of that denomination, has prepared a stereopticon lecture on that theme and ten sets of slides will be circulated free within the denomination.

### Facts of Indian Evangelization

There are 325,000 people in the United States and Alaska classed as Indians. Indians have been subjects of evangelizing efforts from the earliest periods of the white occupation of the continent. Less than 40 per cent of them profess the Christian religion. About one-half of these are claimed by the Roman Catholic Church, and the remainder by the various Protestant denominations. Among these the Northern Presbyterians and the Episcopalians lead, the former with 9,000 Indian members, the latter with 7,000. The Baptists have 5,408, and the Methodists 5,300.

### For Ministerial Relief Funds

At a conference held recently in the office of the Board of Conference Claimants, Chicago, between Dr. William H. Foulkes, of the Presbyterian Church, and Dr. J. B. Hingeley of the Methodist Episcopal Church, plans were made for an intensive interdenominational campaign for pensions for retired preachers. Doctor Foulkes is general secretary of the Board of Ministerial Relief and Sustentation Fund of the Presbyterian Church, with headquarters at Philadelphia, and Dr. Hingeley is corresponding secretary of the Board of Conference Claimants of the Methodist Church. At the conference it was announced that the Board of Conference Claimants of the Methodist Episcopal Church and the Board of Ministerial Relief and Sustentation Fund of the Presbyterian Church had been made residuary legatees of an estate of $500,000 by the will of Doctor Sinclair, Denver, Colo. Doctor Foulkes also announced that the Presbyterians had recently received two notable gifts from laymen; one was the gift of $50,000 to be added to the permanent endowment funds of the Sustentation Department, and the other was a gift of $100,000 to be added to the Permanent Fund of the Relief Department as a memorial to the donor's parents. Doctor Foulkes withheld the names of the donors.

### Farms Grow Many Preachers

Statistics compiled by the Association of American Colleges indicate that thirty-three per cent of the ministers in the Northern States came from the farm. The parsonage is the next most fruitful source of ministerial supply, eighteen per cent of all ministers in these states being also sons of ministers. Other vocations furnish recruits for the pulpit in the following percentages: Physicians, 2 per cent; clerical workers, 4 per cent; carpenters, 5 per cent; merchants and laborers, each 8 per cent; all other vocations, 20 per cent.

# Armenian Martyrs

**By James Bryce**

IN THE history of the early Christian church there are no figures so glorious, none of which have continued to be so much honored by the church all through its later days as those of the martyrs, men and women who from the time of Nero down to that of Diocletian sealed with their blood the testimony of their faith, withstanding every lure and every threat in order to preserve their loyalty to their Lord and Master Christ.

In our own times we have seen this example of fidelity repeated in the Turkish Empire and it is strange that the Christians of Europe and America should not have been more moved by the examples of courage and heroic devotion which the Armenian Christians have given. Of the seven or eight hundred thousand of Armenians who have perished in the recent massacres, many thousand have died as martyrs; by which I mean they have died for their Christian faith when they could have saved their lives by renouncing it.

It was not religious fanaticism that led the present rulers of Turkey to seek to root out Christianity. So far from being fanatics, most of these men, though nominally Mohammedans, have no religion whatever. Their aim was political. They wanted to make the whole Turkish Empire Mohammedan in order to make it uniform, with only one creed and no differences between one class of subjects and another. They saw that the Christian part of the population, suffering under constant oppressions and cruelties, continued to turn its eyes westward and hope for some redress from the Christian nations; so they determined to eliminate Christianity altogether.

During these recent massacres, whenever any Christian would turn Mohammedan his life was spared. It was only as a Christian that he was killed. Many a Christian child was torn from its parents to be brought up as a Mussulman. Thousands of Armenian Christian girls were sold in the market or distributed among Turkish officers to be imprisoned for life in Turkish harems and there forced into Mohammedanism.

Surely the remains of this suffering nation could make no stronger appeal for pity and help to the Christians of America than they make through these martyr deaths. Only a remnant is now left to whom charity can be extended. It is still a sorely afflicted remnant. Some in territory occupied by the Russian army, though safe from their ferocious enemies, are in sad need of help to rebuild their homes and cultivate once more their ravaged fields. The condition of others is even worse. They are barely supporting life in the deserts of northern Syria where their oppressors watch their sufferings under hunger and disease and refuse to alleviate their agonies. There is still, however, a chance for relief from without to reach them and their friends in Europe hope that generous charity of America, much as it has already done, will respond once more to the appeal made to it.

# Social Interpretations

By ALVA W. TAYLOR

## Some Fine Books From the University of Chicago Press

THE PSYCHOLOGY OF RELIGION, by George A. Coe of the Union Theological Seminary. 365 pages, $1.50. University of Chicago Press.

"The Psychology of Religion" is, of course, the psychology of the religious experience of individuals. Professor Coe has been gathering material and making observations for many years. In his work as a teacher in the field of religious education he has been able to procure data not only from the experiences of great numbers of students, but has also conducted experimental or model Sunday schools and thus had at his hand a source for data that is perhaps even more valuable than that of students, who must largely read backwards in their own experiences to answer questions. To this is added the ethnological materials that are at the scholar's hand. There have been a dozen men working in various phases of this field, but Professor Coe has perhaps succeeded best in covering the whole field and in giving a well-rounded treatment of it. He attempts to free himself of the "psychologist's fallacy," but frankly uses his own experience. Professor Coe candidly confesses his faith in the great fundamentals of our religion and treats ethics as a social science; religion itself is essentially a social phenomenon in that its evolution is a part of the general social evolution, its theology at any stated time reflects the social organization of that time, and its code of morals is more or less the direct product of social progress. Even the hope of immortality the author finds to be social, feeling that life after death has little value apart from its social satisfactions. The book is written in Professor Coe's usual readable style and any intelligent layman can read it with satisfaction, though he would perhaps better read the more technical first four chapters last.

* * *

THE FUNCTION OF SOCIALIZATION IN SOCIAL EVOLUTION, by Ernest W. Burgess of the University of Chicago. 237 pages, $1.25.

This is an excellent volume for partisans of the Marxian theory of economic determinism as well as all disciples of the materialistic school. The thesis developed is that all those more material factors of progress, such as physical environment and heredity are really of less importance than social environment and heredity. Ward's theory that the spiritual values of civilization spring so directly out of its material conditions that there is little need to pay any attention to anything but the securing of proper physical conditions is combated with the theory that these physical goods acquire value and appreciation only in the measure that we cultivate the spiritual values. We might disagree with Professor Burgess's contention that the final consideration in the socializing process is that of developing personality, but will not disagree with his description of personality at its highest as that character which most adequately enters into and co-operates with all the social processes of value to mankind. Why seek to delimit the final values as either social or personal? Invention and discovery are conditioned by socialization; the rate and direction of social progress is determined by mental attitudes; ideals are the plastic ends of morals, customs and conventions—by them comes that "oughtness" out of which the ethics of tomorrow will be made; the socializing process is not one of knowledge alone, any more than it is determined by material goods alone, but of a complex of knowing, feeling and willing and such an attainment of self-control that the individual will at all times modify his action to promote the highest good of all. In other words the social problem is not fundamentally economic; it is fundamentally one of spiritual values and morals.

* * *

SLAVERY IN GERMANIC SOCIETY IN THE MIDDLE AGES, by Agnes M. Wergeland. 158 pages. University of Chicago Press, $1.00.

HISTORY OF THE WORKING CLASSES IN FRANCE, by Agnes M. Wergeland. 136 pages. University of Chicago Press, $1.00.

In both these volumes Professor Wergeland, late of the University of Wyoming, has done a painstaking piece of work. The second volume is a sort of rescript or review of Levasseur's great work on the history of industry and the working classes in France previous to 1789. It furnishes an admirable short introduction to an understanding of the industrial factors in the French Revolution. In the first volume is found a thorough-going inquiry into the question of slavery among the medieval Germans, and it is not a pleasant picture, though perhaps not different from what might be presented by any like presentation of the slave's status and rights (?) among other peoples of the time. Both books are most readable and valuable documents in the history of the evolution of labor from the condition of slavery and serfdom to that of freedom.

* * *

HANDWORK IN RELIGIOUS EDUCATION, by Addie Grace Wardle. 143 pages. $1.00. University of Chicago Press.

Secular education, so-called, tends more and more to utilize muscular activities as a medium for training the senses and to impart ideas through activities of the pupil. This little volume—one of the University of Chicago's series on principles and methods in religious education—brings the method and a wide variety of suggestion as to material over into the field of religious instruction. Creative work is not only the natural way to develop minds but to build character as well. The author formulates first, in each chapter, the modes of activity in their relation to the end sought, and then suggests the materials to be used in actual class room work. The teacher who uses this method will need more room and to give more time than does the average teacher in our present easy-going method of Sunday school work—but until that is done we can hardly profess efficiency in this field.

* * *

THE COUNTRY CHURCH AND THE RURAL PROBLEM, by Kenyon L. Butterfield, President of Massachusetts Agricultural College. 153 pages, $1.00. University of Chicago Press.

It is a rather notable fact that teachers in the agricultural colleges take a more active part in religious work than do those of any other department in the modern state university. This is doubtless due to the practical character of their work and the inevitable recognition of the part the church plays in rural life. President Butterfield is not only a leader in the agricultural field, but in the religious as well and in this volume presents the functions of the rural church from the all-round viewpoint of social and community welfare rather than from that of the building of a church for its own sake.

# The Sunday School

## Who Sinned?

**The Lesson in Today's Life***

**BY JOHN R. EWERS**

"TEACHER, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither did this man sin nor his parents; but that the works of God should be manifest in him." There is a great and needed teaching. Millions of people cannot get rid of the idea that affliction is due to their sin. Now it is quite possible that certain blindness is due to parents' sin. We know that. It is also possible that certain blindness is due to our own sin. We can see that. But this case was not due to sin at all. One out of every 1,000 in Europe (before the war) was blind. Even today in Palestine one out of every hundred is blind. Sore eyes are common and preventive measures are not known. In such a case it is no more a sin for a man to be blind than for his child to have the measles.

But let us get at the heart of this lesson: why are we afflicted? A child is taken from us—is God angry? We fail in business—is God displeased? Prolonged sickness is our lot—is God chastening the son that he loveth? I heard a man lecture recently, saying that God thrust these thorns into our flesh for a purpose. The book of Job deals with this problem—but not until Jesus died on the cross as God's particular son, was the mystery cleared—then it became apparent that God might still love us and not spare us suffering. The sooner we get rid of a capricious God the better! God is not a great Gorilla, waiting with a club to bloodily bruise us! God is not in the business of handing out death, failure and pain lawlessly.

I entered a home where a little child had been taken. "O what have I done," said the young father, "that God has punished me in this manner?" "Nothing," said I, "God is not punishing you." And then we sat down and tried to think the thing through. The death of that child was due to perfectly clear causes. The parents were not at all to blame and the merciful Father in Heaven was not cruelly hurting them. A man lost nearly all his money in one deal. He had the same notion. He thought that God was punishing him. He spent sleepless nights examining his past life. He said to me: "I know I have not been a saint, but I have never done anything very bad that I know of." "Who sinned, this man or his parents? Neither!"

It is said that our sermons and Sunday school lessons are quickly forgotten. That is only a half-truth. Some old preacher first announced this diabolical idea that when a man was afflicted God was punishing him, and how that idea has persisted! If only our good ideals could last as long. But it is not true. Let us clear up this false notion and thereby bring relief to many a burdened mind.

It is strange how deeply this notion is imbedded in our souls. As soon as misfortune comes we immediately ask the above question. We wonder what we have done that God should punish us. Why blame God for ignorant doctors, careless nurses, improper quarantine, complex social conditions, crowded cities, miserable diet, overwork, neglected conditions? Why blame God for the dry season and the slump in the stock market or the dishonest purchaser? I suppose we all feel that we have sinned to a greater or less extent and therefore must not complain when the punishment falls, but that punishment will come lawfully, in the realm of definite cause and effect. There are blind children because of sinful parents; there are blind men who made themselves blind. There are blind saints. No, God did not kill your child or ruin your business to punish you. Remember the word, "NEITHER." The important factor is to see that the works of God are manifest in us.

*The above attitude is based on the International Uniform lesson for April 1, "Jesus Gives Light to the Blind," John 9: 1-38.

## Invocation

**By Wendell Phillips Stafford**

THOU whose equal purpose runs
In drops of rain or streams of suns,
And with a soft compulsion rolls
The green earth on her snowy poles;
O Thou who keepest in Thy ken
The times of flowers, the dooms of men,
Stretch out a mighty wing above—
Be tender to the land we love.

If all the huddlers from the storm
Have found her hearthstone wide and warm;
If she has made men free and glad,
Sharing with all the good she had;
If she has blown the very dust
From her bright balance to be just,
Oh, spread a mighty wing above—
Be tender to the land we love.

When in the dark, eternal tower
The star clock strikes her trial hour,
And for her help no more avail
Her sea-blue shield, her mountain mail,
But sweeping wide from gulf to lakes
The battle on her forehead breaks,
Throw thou a thunderous wing above—
Be tender to this land we love.

# Disciples Table Talk

### Good Words for Central Church, New York

A weekly devoted to the interests of the upper west side of New York City, recently printed a two-column story of Central Church, New York, of which Finis Idleman is pastor. A brief extract follows: "Central Christian Church is one of the most interesting of the pioneer churches in the city of New York, owing to its phenomenal growth and its varied work in the missionary field since its organization in 1810. It has had a continuous history of unbroken communion service every Sunday for one hundred and seven years. The present pastor, Rev. Finis S. Idleman, received a call from a Des Moines church, with a membership of about twenty-five hundred, to the Central Church about one year ago, since when the congregation has increased 25 per cent. Mr. Idleman is a member of the Executive Committee of the Federal Council of the Churches of America. He is also a member of the Christian Union Commission of the Disciples of Christ."

### At First Church, Bloomington, Ill.

There were one hundred and eight accessions to First Church, Bloomington, Ill., during the period from January 1 to March 1. Of this number eighty-three were by confession and baptism, and the others by letter and statement. The church is still reaping, either directly or indirectly, a harvest from the recent union revival services held in Bloomington by Evangelist Bob Jones and party. The mid-week prayer services at First Church have averaged above one hundred and fifty in attendance for the last month. The minister, Edgar DeWitt Jones, has been giving brief Bible studies at the mid-week service, followed by baptismal services. The annual Good Cheer banquet of First Church will take place on the evening of March 29, in the departmental rooms. The out-of-town speakers will be John I. Gunn of Marion, whose topic will be "The Church of Drumtochty," and Dr. Joe Bell, distinguished Methodist minister of Illinois. For six months the pastor has been preaching a brief sermon each Lord's day morning for the children. This feature has grown upon the congregation and in favor with the children. First Church, in all departments, is thriving and full of hope.

### Elders and Deacons Conference in Missouri County

Missouri is getting to be the state of new ideas in the promotion of religious work. C. C. Garrigues, of First church, Joplin, Mo., writes that the recent Elders and Deacons Conference of Jasper county, held at Carthage was a decided success. Fourteen of the eighteen churches were represented. Sixty men were present. Some of these had come nearly thirty miles to be in the meeting. The afternoon session opened with a round table discussion of the Jasper county plan of work, led by Mr. Garrigues. F. L. Moffet, district president, brought a strong, thought-provoking address on "The Church." Mr. Moffet acted as toastmaster at the evening banquet session. W. P. Shamhart gave an edifying address on "Elders and Deacons and the Minister." W. D. Moore led his hearers to the heights as he spoke of "Elders and Deacons and the Church." C. H. Swift brought up-to-date ideas on "Elders and Deacons and the Community." J. H. Jones, district superintendent, gave an informing and entertaining address on "The Preacher and His Job." These elders and deacons' conferences promise much.

## They All Praise The Century

*The first subscribers to pay $2.50 for their "Christian Century" were Mr. Rupert A. Nourse, of Milwaukee, and Mr. James M. Pickens, of Washington, D. C. Both these readers declined to take advantage of the two dollar rate during February and remitted for their renewals on the new rate basis, declaring that the "Century" was worth so much more than two dollars that they would not pay the lesser sum. These were but the first fruits of the new order. They were followed by many others who did likewise.—Office Manager.*

*"The Christian Century is a great and instructive religious journal which opens the very world to one's view."—Carl A. Burkhardt, Tabernacle Church, Franklin, Ind.*

*"I appreciate The Christian Century very much. You are certainly giving us a fine paper. If I could afford it I should like to send it regularly to several of my friends."—Tolbert F. Weaver, Dallas, Tex.*

*"It is not only a delight but a real inspiration to read its pages. It begins to look as if great victory were coming to those who have labored so faithfully at such a sacrifice and amid so many misunderstandings for many years."—V. W. Blair, Eureka, Ill.*

*"The Century continues to improve. Success to you."—C. C. Garrigues, Joplin, Mo.*

*"I have received my first copy of The Christian Century. The eighth article of Dr. Willett's series on the Bible is in this number. I thought at first that I would read it until I received the back numbers, but after sketching the first paragraph fairly twelve lines I could not stop till I read it all. It is the best on 'Translations and Revisions' I ever read."—Prof. C. H. Dutcher, Warrensburg, Mo.*

*"I wish you unlimited success with your most excellent religious journal."—Elmer Ward Cole, Huntington, Ind.*

*"For some INEXPLAINABLE reason I have never been a subscriber to the Century, but I have been intending to subscribe for the last four years. I have seen it at the desks of the most energetic and thoughtful ministers desks. I enclose two dollars for subscription."—R. L. Riddell, Cropper, Ky.*

*"I am enjoying The Century very much and my only trouble is that I cannot give it the time the contents deserve. May the paper grow and be glorified."—A. H. Cooke, Park Avenue Church, Des Moines, Ia.*

### "Christian Century Day" at Eureka, Ill., Church

Editor C. C. Morrison spent Sunday, March 4, with Eureka, Ill., church, Verle W. Blair, pastor. He preached in the morning and spoke in the evening on his South American tour. Mr. Morrison also delivered several addresses to college groups, including the Bible College students and the regular chapel gathering. He was accompanied by Charles A. Young, who interpreted the work of The Christian Century to various groups and received a fine list of new subscriptions.

### Successful Union Meetings at Wabash, Ind.

Herbert Yeuell, who is leading in a union meeting at Wabash, Ind., in which the Disciples and Presbyterian churches are co-operating, writes that with such leaders as F. E. Jaynes, "man's man" pastor of the Disciples, and Dr. Little, former Presbyterian moderator, of the Presbyterian congregation, unusual success has resulted from the effort. It is found necessary to ask members of other churches to attend their own services on Sunday evenings, so great is the interest. At one service 125 persons responded to the invitation, at another over a hundred. Mr. Yeuell has declined two extended Chautauqua propositions in order to give himself exclusively to evangelistic work.

### A Big "Little" Church at Hyde Park, Chicago

A member of Hyde Park church, Chicago, has called attention to the fact that the 308 members there make up an organization that is in fact "bigger than nine-tenths of the 8,826 churches reported in the year-book." The church raised for local expenses last year $4,787.93. Only 192 churches in the brotherhood raised more. There was $1,903.08 given to missions and benevolence, and only fifty-four of the Chicago congregation gave more. The per capita of giving to missions and benevolence is $6.18. Dr. E. S. Ames' sermon subjects during Lent are as follows:

February 25, "Can Man's Character Be Changed?" March 4, "A Letter to a Promoter of Missions." March 11, "Changing Men Through Physical Conditions." March 18, "Changing Men Through Social Influence." March 25, "Man's Power to Change Himself; Auto-Suggestion." April 1, "A Letter to a Lost Soul." April 8, Easter, "Continuity of Personality."

### Missouri Disciples to Meet in Mexico

The Annual Convention of the Church of Christ of Missouri will be held in Mexico, June 12 to 14, 1917. A cordial invitation is extended to the brotherhood of the state to be present at that time. Mexico is centrally located and is in easy reach of all parts of the state. The Mexico church will do its best to entertain all who come. For further information write Henry Pearce Atkins, pastor at Mexico.

### An Opportunity at Aurora and Ottawa, Ill.

H. H. Peters, the energetic secretary of Illinois Discipledom, writes hopefully of the work at Aurora, Ill. He quotes W. W. Vose, of Eureka, who has been spending a month with this church and that at Ottawa, as follows: "The work in Aurora is a trifle unsettled yet. The trouble has been in securing a place to meet. February 25th we met in a small

dance hall and had to rent chairs from outside. Lord's Day, March 11th, we will meet in a larger hall, which we think we can secure regularly. Something over seventy families have been found in this place who have had membership with the Disciples of Christ. Although quite a few of these have taken membership with other churches, still there are perhaps thirty-five to forty families who have remained loyal. I believe the main question here is a building, and I am hoping some Disciple of Christ in Illinois will come and see this city of 40,000 people without a Disciple church, and be moved to buy a good lot for them. Given the lot, I think they would erect a tabernacle at once. They are a brave, loyal set and need some outside encouragement." Mr. Vose writes of the prospects at Ottawa: "Ottawa is showing a fine spirit, and while we will not burn the mortgage for a year or two, we expect to cancel every other debt by the first of April. In fact since February we have raised enough money and subscriptions to do this. The ladies of the church will serve a men's banquet, Friday night, March 16th, in the church parlors. Fifty men are invited. A basement and other improvements are in prospect. The church is taking part in the city's dry fight."

### Help Evangelize Russians of New York

M. M. Amunson, secretary of the Disciples Missionary Union of New York City, writes that this organization has seen to the education of a young Russian, Constantine Jaroshevich, capable and consecrated, and wishes now to set him at work among the New York Russians, along with John Johnson, long a missionary there. But, alas! the Union is already heavily burdened. However, the Union proposes to furnish one-third of the $720 per year needed on the condition that the balance be subscribed by others. Mr. Amunson's address is 358 St. John's place, Brooklyn, N. Y.

### Men and Boys' Banquet in Missouri

C. C. Garrigues, of First church, Joplin, Mo., writes that there was held at this church a men's and boys' banquet under the auspices of the Personal Workers' Brotherhood. The boys were personally invited by the men. Each boy was seated with his host at table. Seventy-four were present. The toast of the evening, "Our Boys," was subdivided as follows: "What They Are Worth," "How They Can Make Good," "How We Can Help Them," "What the Church Owes Them." Other brief, impromptu responses were made.

* * *

—J. Boyd Jones, of Central church, Terre Haute, Ind., was recently honored by being asked to address the Rotarians of the city. This organization is made up of one man from each of the professions and industrial organizations of the city.

—C. C. Morrison has been engaged at Liberty, Mo., to give the annual address before the C. W. B. M. Auxiliary and the Mission Circle, in observance of C. W. B. M. Day. The date is March 18.

—B. H. Cleaver, president of the Fulton County (Ill.), Co-operation, writes that the Fulton County Convention officers and other leaders held a "Midyear Board Meeting" at Lewistown, Monday, February 26. Plans were laid for a spring advance in the rural and village Sunday schools, a unified missionary program was approved, and a county rally tour decided upon, to come before the Fifth Annual Convention at Vermont, next October. W. L. Hipsley is secretary of the Fulton County Co-operation.

—T. E. Tomlinson, of Hillsboro, Tex., has retired from the presidency of the Board of Trustees of Texas Christian University. He has served in this position for many years. S. J. McFarland, of Dallas, succeeds him.

—It is reported that every member of First Church, McKinney, Tex., to which W. P. Jennings ministers, contributes to the support of the church.

—Percy G. Cross, evangelist, has been called to the pastorate at Wichita Falls, Tex., and has accepted.

—Clifford S. Weaver, of Texarkana, Tex., endowment secretary of Texas Christian University, Fort Worth, has been elected chancellor of the institution.

—North Side Church, Omaha, Neb., is adopting the unified program of morning services, and the South Side church is waging a campaign to lower the debt on its property.

—The Y. M. C. A. class of First church school, Lincoln, Neb., recently had charge of an evening church service. A chorus of thirty-six men furnished anthem music, quartets and solos. Lawrence Dry, assistant pastor, gave an address on "The Young Man and His Dreams."

—A. H. Cook, of Park Avenue church, Des Moines, Ia., writes that the congregation there has its vision fastened upon the prospect of a wholly new equipment. It is hoped an indebtedness of $1,600 may soon be paid off.

—Bethany Assembly has engaged some of the world's best Chautauqua attractions for its 1917 session. Among them are Estelle Carson Jones and Gay Zenola MacLaren, both of whom will interpret some of the world's famous plays and books; Louis Williams, the electrical entertainer; Charles Crawford Gorst, the famous whistler and bird imitator; the Hruby Bohemian Orchestra;

# Two Stories of Successful Churches

## An Ohio Church That Is In Good Health

A diagnosis of the work of the church at Steubenville, O., to which Ernest H. Wray ministers, reveals a perfect state of health. Here are some of the evidences: Seven-eighths of the membership contribute to missions, with five living links under their support; the numerical growth of the church and school now demands a new building; a most successful series of meetings have just been closed, the theme of the services being "The Deeper Life"; the pastor did the preaching, and emphasis was placed upon spiritual living rather than upon increase of membership. The following is Mr. Wray's account of the meetings:

"In preparing for the meeting right conditions were fulfilled. The church realized that what we needed first of all was not large numbers of men and women to 'join,' but rather a deeper prayer and spiritual life. Those interested knew that if the conditions that brought about Pentecost were fulfilled the results of Pentecost would follow. The church abandoned itself unto prayer. On Wednesday, preceding the opening of the meeting, an all-day prayer meeting was held at the church, beginning at 6:30 in the morning. At different hours during the day the people came and went and all were deeply impressed and blessed. At the evening hour the day came to a close with a great meeting, which was addressed by H. Newton Miller of Bethany College on 'Prayer and the Deeper Life.' On leaving the building that night more than one said, 'Did not our hearts burn within us while he opened to us the scriptures?'

"For his message in the meetings the pastor took up the Gospel of John and interpreted this wonderful message to the people from night to night. The special theme which was emphasized throughout the entire meeting was 'The Deeper Life.' The meetings were deeply devotional. From the very first the audiences were large and with the exception of a few evenings men and women made the good confession nightly. There were no spectacular methods used. The meetings were conducted in a quiet, dignified and devotional manner. At the close of the meetings it was found that one hundred and forty-eight persons had made the good confession."

For the last three years Mr. Wray has been holding his own evangelistic meetings, assisted by Owen M. Walker, song leader and soloist.

* * *

## Clearing Off Debts at Sharon, Pa.

About fifteen months ago Central church, Sharon, Pa., was in debt $1,000, and could not raise enough money to pay expenses. R. J. Bennett was called to this church Dec. 1, 1916, from Wilmington, O. He began work with us along aggressive but efficient lines. He realized that a permanent work could not be carried on by spurts. He first began to formulate a church roll by discovering who were and should be members of the church. There has been a lopping off of members, which has been conducive to a stronger church.

Mr. Bennett is a missionary leader and he has emphasized the importance of contributing to all our missionary activities. The church has given to missions about three times more than ever before.

Evangelism has been emphasized only in a quiet manner, there being over fifty additions to the church during last year, under the preaching of our pastor.

In finances we have succeeded in paying off all debts so that the church and Sunday school passed into 1917 entirely free of debt. We have been paying Mr. Bennett $300 a year more than we ever paid regularly before, and we are now able to permit him a month of vacation. Last year we raised about $3,500 for all purposes. All are rejoicing.

On Dec. 10 about thirty-five men of the church took an every-member canvass, and now our problem of finances for this new year is practically solved. Our people pledged $2,500 for current expenses and $700 for missions. We hope this year to be the greatest year financially and spiritually in the history of the church. R. J. Bennett and wife have proved themselves to be faithful and efficient leaders and workers.

H. M. DERR,
Chairman Publicity Committee.

The famous Dixie Jubilee Singers, and Julius Caesar Payphe, who will give his famous lecture on the Twenty-Third Psalm in the attire of a Shepherd of his native country. This lecture will appeal to ministers especially, and will be given during the Bible Conference.

—In the opening meeting of the Men and Millions Movement's campaign in Greater Cincinnati Friday, March 2d, it was announced that the Oklahoma and Southern Kansas campaign had carried the number of life cards signed well beyond 6,000 and that the total pledges to date toward the $6,300,000 fund are over $4,400,000. The Cincinnati meeting both in attendance and enthusiasm was one of the greatest that has been held.

—High Street church, Hamilton, O., C. R. Sine, pastor, has just closed an interesting contest with the Lindenwald church. High street gave Lindenwald a handicap of 20 per cent, but still won by 1,612 points. On February 18th there were 672 present. On February 25th all records were broken, with an attendance of 967, of whom 790 remained for the morning service, including the Junior church. This congregation has come into the living-link class the past year.

—Lin D. Cartwright came to the pulpit at Ft. Collins, Colo., two years ago, but already there have been 200 additions to the church membership. In a meeting just closed there were sixty-one added. R. A. Schell, of Boulder, Colo., preached and C. M. Howe and wife, of Iowa, led in the music. Mr. Cartwright is organizing a class of fifty in which "The Training of Church Members" will be used.

—About $1,000 was expended for missions and benevolences by the congregation at First church, Ft. Smith, Ark., last year, under the leadership of J. David Arnold. Mr. Arnold is just beginning his third year at Ft. Smith, and finds all organizations in excellent condition. A pre-Easter campaign of evangelism is being promoted.

—Jasper T. Moses of Pueblo, Colo., is collaberating on a text-book in Elementary Commercial Spanish for the International Committee of the Y. M. C. A. He is under appointment to the Union Training School for Mexico whenever work in that unhappy country can be reopened.

—J. L. Deming, of Yale University, was recently engaged by the contractors of New Haven, Conn., to direct their side in a large carpenters' strike. He has succeeded in establishing the open shop principle in New Haven. He longs for the west again and would be glad to find a suitable location here. His work is in sociology.

—March 11 was "Members' at Home" day in the Hyde Park church, Chicago. The members of the board, going two by two, called upon every member of the church between the hours of 3 and 6.

**NEW YORK** A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—Since D. Roy Mathews came to the pastorate at North Shore church, Chicago, nine months ago, there have been twenty-nine new members added. The congregation raised five times the amount apportioned them by the Foreign Society.

—E. P. Wise reports "a quiet form of well-sustained enthusiasm" throughout the series of meetings just closed at East Market street, Akron, O., with home forces leading, but assisted in the music by the Gilfilin-Hatley quartet of young ladies. A good increase of membership is reported as a result of the campaign, 130 persons having come into the church fellowship.

—The congregation at Dowden, Ill., is seriously contemplating a new building. Both congregation and Sunday school have outgrown the present building. J. A. Clemens is leading the church into larger things.

—Guy B. Williamson, of Paxton, Ill., has been called to the ministry of the El Paso, Ill., church. The Paxton church is seeking his successor.

—The church at Colfax, Ill., is conducting a special pre-Easter campaign at regular services. On a recent Wednesday night thirteen children made the confession. H. H. Jenner and his congregation joined the Methodists in a Community Welfare Institute Sunday, March 4th.

—The McLean County (Ill.), Sunday School Association secured the services of R. P. Shepherd, of Chicago, for a series of Community Welfare Institutes during the week of March 4th to 11th. He spoke at Colfax, Hudson, Heyworth, Bloomington and Carlock. Mr. Shepherd's recent book, "Essentials of Community Efficiency," ought to be in the hands of every church worker of the brotherhood.

—The Ministers Association of the Disciples in Des Moines has undergone re-organization, having been amplified to include all ministers of the Disciples in Polk county and will be so named to signify the change. W. A. Shullenberger, of Central, is elected president and W. C. Cole, of the Capitol Hill church, secretary.

—The chorus of Central church, Des Moines, forty-five in number, won first place in the competitive rendition of anthems at the Welsh Music Festival in Des Moines the last week in February. The same chorus also tied for second place in the competition of another member, winning prizes to the amount of $325 and giving Mr. Jellison, the director, the gold medal as winning chorus-master. The following Sunday, when the chorus entered the choir loft, the entire morning audience arose with applause in their honor.

—The Board of Ministerial Relief of Indianapolis reports that for the five months of the current year to March first its receipts have amounted to $31,-934.22, a gain of $17,931.35 over the same period last year. While there is a substantial increase in offerings from churches and the Bible schools have almost doubled last year's gifts, the principal gain is in annuities which go into the Permanent Fund. The increase in the pension roll continues to absorb all available money without advancing the inadequate scale of payment.

—F. A. Scott of Indianapolis has been called to the pastorate of the Allison church, near Lawrenceville, Ill. This is one of the best country churches in the brotherhood. They have a good church and parsonage, with two acres of ground, and have done a community work for years.

—It is reported that there are nearly 600 students of the Disciples of Christ in attendance at the University of Indiana this year.

—Robert Knight, student pastor of the Disciples at Purdue University, has found 259 students who are either members of or give preference for the Christian church.

—J. H. McCartney, of Modesto, Cal., Frank E. Herthum and H. V. White recently occupied the pulpit at Berkeley, Cal.

—Miss Agnes Pickering, an expert in rare books from the University of Chicago, has been spending several days at Transylvania College, and states that "the literary treasures of Lexington are of a richness utterly bewildering. The great libraries of the East have absolutely no such rare scientific books as

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—Paducah, Ky., Tenth Street Church has called to its leadership J. P. Bornwasser of Lagrange.

—A. R. Liverett, of Jefferson City, Mo., was recently invited to Eldon, Mo., to deliver an address before the men of the church at a banquet. Since W. L. Reese has been in this field, the last six months, over $4,000 has been spent in improvements on the church building.

—F. Lewis Starbuck of Howett Street Church Peoria, Ill., gave an address at this church on "The Star of Greatest Magnitude," and invited the local chapters of the Eastern Star organization to hear him.

—W. V. Wilkinson has served the Brooksville, Ky., Sunday school as superintendent for forty-six years.

—Baxter Waters, of Lathrop, Mo., has been called to the pastorate at West End, Atlanta, Ga., and he is now in Atlanta looking over the work.

—P. J. Rice of First Church, El Paso, Tex., preached a sermon recently on "Finding Life's Values," with sub-topics: The Value of the Kingdom, The Social Significance of Becoming a Christian, and The Way to Happiness.

—Through the generosity especially of C. C. and S. J. Chapman and W. F. Holt, of California, Wilshire Boulevard church, Los Angeles, recently canceled an obligation of $18,000 and raised enough additional cash to purchase a new pipe organ.

—There are 222 Disciple students in the University of Oklahoma this year. The Disciples rank second. The school is located at Norman.

—In a life work meeting held at Euclid Avenue, Cleveland, Ohio, under the direction of Miner Lee Bates, F. D. Butchart and David Teachout, fifty-three young people declared their purpose to take up college work, with view to entering upon Christian service.

—First church, Grand Rapids, Mich., has embarked upon a five-year program. Among the phases of work featured are evangelism, Bible study, a new building, more money for missions, more charity and social work, increased co-operation with other churches and recreational activities for the young people. W. V. Nelson leads at First.

—An unusually attractive program is being prepared in Bethany Assembly, the dates of which this year are July 25 to August 19. Many prominent speakers of the brotherhood are being engaged. The first week will be Opening Week, and the program will be a miscellaneous one. The remaining weeks will be Woman's Week, Social Service Week and Bible Conference Week. The Bethany School of Methods, under Dean Garry L. Cook, will parallel the last two weeks, beginning August 7 and closing August 17. The printed program will be a work of art throughout, and will be ready for distribution soon.

—The church at Liberty, Mo., recently celebrated the tenth anniversary of the dedication of the building there. Graham Frank, in a sermon preached two weeks ago, discussed the philosophy of H. G. Wells' widely read book, "Mr. Britling Sees It Through." This book is undoubtedly the foremost work of fiction growing out of the great war. Every wide-awake minister should read it.

—P. Y. Pendleton, for about a year pastor at Valparaiso, Ind., has been called to First church, Cedar Rapids, Ia., and will begin his new task as soon as he can be released from the Indiana field.

—B. H. Coonradt of Panora, Iowa, will preach a sermon on "If Christ Should Come to Panora" next Sunday.

—Lloyd Darsie, of Hollywood, Cal., is supplying the pulpit at San Bernardino.

—Henry C. Armstrong of Harlem Avenue church, Baltimore, Md., has an appreciative congregation. Some of the leaders recently made a quiet canvass, and as a result of the canvass Mr. Armstrong now rides about the city in his own Ford.

—Frank W. Lynch, minister at Sharon, Kan., has organized a church at Hazleton, Kan.

—W. L. Fisher, who has resigned at First church, Seattle, Wash., will not leave this field until July 1.

—First church, Tacoma, Wash., is endeavoring to pay off a $10,000 debt by the issuance of bonds. Hermon P. Williams ministers at Tacoma, at the same time doing some special work in Washington University.

—F. C. Ford, of West Boulevard church, Cleveland, O., has accepted a call to Hillman street, Youngstown, O.

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O. C. Bolman reports 21 additions to the membership at Greenville, Ill., during February. The Sunday school has reached the 245 mark and still grows.

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**A Great Family**—Under the blessing of God we have been permitted to bring together a great family of widows, orphans and the aged, numbering about six hundred. These helpless, homeless wards depend upon us. We dare not, we will not, turn them out to perish.

**A Great Demand**—Never in the history of the National Benevolent Association was there such a demand for service. The cry of distress of the hapless American victims of the European war is heard constantly outside our doors.

**Easter Our One Day**—Easter in the Bible schools is the one day in all the year devoted to this sweet and tender ministry. If the Easter offering fails, our homes fail, and the widow and the orphan will cry in vain to us for help.

**An Empty Treasury**—These homes are all full. Our treasury is empty, our credit taxed. Others cry for aid. God awaits our answer.

**The Will of Christ**—It is the will of Christ that the hungry should be fed and the naked clothed. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

**How Can Your Church and Bible School Aid?**—By trying to make the Easter offering unanimous in your school.

By trying to raise the amount suggested as the goal for your school, and by dividing the amount suggested, as a goal among the several classes of your school, that each class may have a definite goal.

By encouraging individuals to make thank offerings for birthdays, for wedding anniversaries, in memory of loved ones gone, in gratitude for the hope of the resurrection.

By making Easter Day, April 8, a day of great joy and thanksgiving in your church and Sunday school.

The enthusiastic entrance of you and your church and Bible school into fellowship with Christ in His compassion upon the poor, by the observance of Easter, will enable the association to secure the $50,000 necessary for the comfort of the great family divinely committed to its care, and will bring the richest blessing of God upon you, for He said, "He that hath pity upon the poor, lendeth to the Lord."

All checks, drafts and money orders should be made payable to Mrs. J. K. Hansbrough and sent to the National Benevolent Association, 2955 Euclid avenue, St. Louis, Mo.

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E. W. Elliott, of the church at Glasgow, Ky., writes that plans are going forward there for a two weeks' Easter meeting, the pastor preaching and W. E. M. Hackleman leading in song.

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*By Charles Clayton Morrison*

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# The Christian Century

Vol. XXXIV March 22, 1917 Number 12


## The Visitor of the Trenches

A Story

## "I Know"

By L. O. Bricker

CHICAGO

"Five Hundred New Minister Readers During the Month of March"

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# The Christian Century

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## Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV MARCH 22, 1917 Number 12

# Men and Religion

ARE MEN LACKING IN RELIGION?

There is a widespread feeling that religion is native to the soul of a woman rather than to that of a man. Few religious bodies in America have a male membership of fifty per cent, which would be the normal status. Episcopalians have the largest number of men per capita and Christian Scientists have the smallest. Presbyterians excel Methodists in attracting men, as do the Disciples and the Baptists.

In exclusively Roman Catholic countries, few men now go to church except for the great family ceremonies of baptism, weddings and funerals. Where there is the most persistent use of relics and other superstitions, men are fewest. Only the higher forms of this religion attract men.

These facts, briefly stated, and to be more briefly summarized and interpreted, indicate that men are attracted by dignified worship, logical creeds and humanitarian service. They are usually repelled by the evangelical forms of religious emotion, by appeals for blind faith and by feminine types of religious activity.

* * *

In a hundred years the churches of America have suddenly become predominantly feminine in constituency. What has wrought this great change? Some say that the sudden invasion of women into education and industry has made her more prominent in religion. Probably the revivalism of the past century, more than anything else, made the church feminine. Its emotionalism secured more ready response from women than from men. The church with "mourners' benches" grew into great organizations, but they did not make an equal appeal to both sexes.

These facts, however, do not prove that men are not religious. They only show that men are not religious in quite the same way as are women. The whole history of religion shows the father as the leader of religious institutions, and the originator of religion itself, at least humanly speaking.

In many religions of the world, women have no well-defined status; if they have they occupy an inferior position. It is so in India. Mohammedanism assigns no equality of standing to the sexes. In the great alien religions, man has been the great rock on which religion has built her house.

Bible religion was largely a religion of men. The women of the Old Testament often lacked faith or reverence, as did Sarah or David's wife. Only now and again do we find the sweet incense of feminine piety as in Hannah, the mother of the prophet.

In the New Testament, Mary is matched by Martha. Godly women minister to our Lord, but they are overshadowed by the apostles. Women were not counted on the day of Pentecost. They were an indefinite overplus of the day's results.

The fathers of the church who originated its theology were men, and the saints as well. We remember Heloise and Joan of Arc and St. Theresa, but are not these overshadowed by a great company among whom we name St. Augustine, St. Francis of Assisi and Savonarola?

Today, even in denominations where women may enter the ministry, there are no considerable number of them assuming leadership, except among Christian Scientists—and here for a special reason. Religious leadership is still in the hands of men. That they are just now not so effective as should be, is to be admitted. It is the duty of the church to guide her men into forms of religious expression at once ennobling and natural to the masculine mind and heart.

* * *

In doing this, we need not disparage the enormous gain which has come to Christianity from a larger participation in religious life by women. They have given to our religion sympathy where before it had been hard and without feeling. They have brought neatness and beauty into the house of God. They have cultivated the mystical phases of religion in which the average man has had but little interest.

Men must have a body of doctrine which brings no offense to their intellects. The preacher who rails against higher criticism and evolution without establishing firmly a contrary doctrine will lose his men. Conservatism still has stubborn representatives among us in the masculine tribe, but the average man in America delights to make progress in his religious thinking.

Men must be allowed to establish system in the administration of the churches. They despise to see a church loosely run. They want the money raised by effective planning and spent in a business-like manner.

They want to see the church active in the big human tasks. Any men's club can be thrilled with the story of what Christian men have done to save their fellows from poverty and sin. Take the boy problem and lay it on their hearts and their coldness and indifference vanishes. The average man is generous to a fault in the presence of human need.

The biggest business men in the church will teach. The notion of imparting religion to the young, stirs something deep and primitive in their souls. There is no reason why every Sunday school should not engage the best men of the parish to help it.

The danger in masculine religion today is that it shall try to be ethically earnest and socially helpful with little thought of God. Our old ideas of God are gone. The Titan god of the skies has vanished. To the men of this generation with their deep enthusiasms for human welfare must come an intimate fellowship with the God of our Lord Jesus Christ, who is revealed not in fire or tempest, but in the still small voice.

# EDITORIAL

## AN EXPERIMENT IN CHRISTIAN UNION

THE Panama strip about the Panama canal, which is under the control of the United States, has been organized in a most effective way. There are seventeen thousand Americans living there, ten thousand as civilian office holders, and the remainder as soldiers. The soldiers will soon be greatly increased in number.

This great population was at first lacking in religious services except those provided by the army chaplains; these were few in number. Then there was organized the Union church of Panama, in which practically all the great evangelical denominations participated. The Southern Baptists alone insisted upon organizing denominational work in the strip. The Rev. Sidney S. Conger has become the pastor of the Union church, and some of the most prominent government officials are serving upon its governing board.

The Union church maintains preaching services at five different points: Balboa, Christobal, Gatun, Pedro and Miguel. There are also Sunday schools at two additional points, Ancon and Paraiso.

The people in the district are supporting their own work and are giving money for mission work among the Panamanians in adjacent sections. The only need to date has been that of buildings, which are difficult for salaried people with an uncertain tenure to erect.

Had the various denominations gone into this field in the old-time competitive way, there would now be many thousands of dollars of home mission money spent to support struggling mission points which could never make an impress upon the life of the community. As it now is, there is a strong united church, which commands the respect of everybody and which effectively does the work that is to be done.

This experiment on a small scale will help the people in the older sections of the continent to realize the wastefulness of competition in religion and the desirability of organizing our work in a way that will bring all of God's people into co-operation.

## EVANGELISTIC SPIRIT IN CHICAGO

THE Chicago Church Federation Council, of which the Rev. W. B. Millard is secretary, has been gathering information about the evangelistic plans of Chicago churches in the Lenten season and urging that all the churches adopt some plan in their recruiting work. The returns that have come in at the office of the Federation Council are characteristic of the new attitude now being taken by pastors toward the work of recruiting. In a few cases community groups of churches have employed an evangelist and are going at their problem in the old way. In most cases, the churches are experimenting with the more modern ways of doing recruiting work.

The organization of individual church members to use their personal influence is one of the favorite devices. The Rev. Dr. Skevington of the Belden Avenue Baptist church has a "Centurion Band," which includes a group of personal workers who will try to enlist a hundred new members for the church in a hundred days. Dr. Albert H. Gage, another Baptist minister, has organized seventy people to win seventy souls in seventy days.

Systematic visitation of the parish is being used for evangelistic purposes by a number. Dr. H. E. Peabody of the South Congregational church has arranged for such a visitation, as have a number of other pastors. The homes are visited with the purpose of interesting and enlisting new members.

Few devices meet with more favor than pastor's classes, which are intended to prepare the children of the Sunday school for church membership. In some of the churches these classes are so large that they have been divided. The fundamentals of the gospel are imparted to the children, though not usually by the stereotyped catechetical method.

The growth of Chicago churches of the various denominations has not been noteworthy in recent years. The churches were in many instances country churches trying to live in the city environment. As the churches adopt new methods adapted to the city life, they will be increasingly successful.

## DEVOTIONAL LIFE IN HOLY WEEK

THE Federal Council of Churches has sent out a call to the Christians who are federated through it for special devotions during Holy Week. The Lord's prayer is suggested for the week's study. Christians are urged to see in this prayer those great elements which make for peace and unity among the children of men.

The idea of using the church year as an occasion for united prayer has much in it to commend. Christian union is not a matter simply of arranging doctrinal standards or of completing a scheme of church government that would be acceptable to all. The sentiments and ideals of Christians in the various evangelical bodies must be united by common experiences. The observance of Holy Week by the millions of people in the evangelical churches will serve the valuable purpose of affording common experiences of a most valuable sort.

The Federal Council has shown great wisdom in working at the problem of unity in ways which are obvious and beyond dispute. There has been a clear perception of the points of contact between the constituent denominations. These points of contact have been broadened, and it may be confidently asserted that through this excellent organization, Protestantism is now more united than at any time since the days of Martin Luther.

## IMPRESSIVE REPORTS

THERE is usually a temptation for secretaries of various organizations to make large claims in their annual reports of work done. Upon these reports depend in considerable measure the revenue from the public. On the other hand, it is found that reports that do not test up well with facts turn out to have a minus value in the end.

We find in the new year-book, on page 11, that Rev. W. G. Winn, secretary of the Chicago Christian Missionary Society, is listed as a missionary of the American Christian Missionary Society. This is not the first year that he has so been listed, but it is the first year that the

American Christian Missionary Society has not contributed anything to his support.

Last year the society failed to make a contract with the Chicago Christian Missionary Society, the first time in many years. Churches which sent in their home missionary money for use in Chicago to the Chicago office, following the custom of years, were not recognized in the year-book as having given anything to city missions, except in the case of Hyde Park and Irving Park churches. Had not such loyal churches as Memorial, Englewood, Jackson Boulevard, Evanston, Monroe Street, Ashland Avenue, Sheffield Avenue, Austin, and perhaps other churches not persisted in supporting Mr. Winn, in spite of the lack of recognition of these contributions in the year-book, the Chicago secretary could not have gone on. Yet the American Christian Missionary Society honors itself by including his name as one of its employed missionaries.

There may be some explanation of this way of doing, but what is it?

## THE CRISIS AND THE PREACHER

ON Wednesday, March 28, the Illinois House of Representatives will vote on the state-wide Referendum Prohibition Bill. The prospects of its passage are good. It has already passed the State Senate by a vote of 31 to 18. If it passes the House it will become law and the people will vote on the question at the fall election, 1918.

It is difficult to press into a few words the full import and importance of this event. Whether or not the bill becomes law will depend upon the churches of Illinois. In the last analysis it rests upon the ministers, for whether they will or not, by virtue of their position they are the leaders in this cause. The fight has been made, the arguments are in, and the final decision rests with them much more than it does with the Representatives at Springfield themselves. The Representatives will be responsive to public sentiment. If public sentiment is live and virile and active, the legislators will record that in their vote. If it is dull and inert, they will record that and public sentiment will be live and active, or dull and inert, according to the activities of the preachers of the churches.

Probably ninety per cent of the ministers of the State of Illinois are sympathetic toward state-wide prohibition. Many of them are working like Trojans, some are absorbed in other matters and are not active. It is easy enough for each minister to take his own measure on this proposition, for certain definite things are needed to be done. Some of them may be enumerated, as follows:

Is the minister praying earnestly, definitely and daily that the righteous will of the state may triumph in the vote on March 28?

Is he talking about it in his church services morning and evening?

Is he impressing upon his men the necessity of their writing, telephoning and telegraphing to their members of the Legislature?

Unexpressed sentiment amounts to nothing, or a sentiment expressed which does not reach the right spot helps very little just at this time. The place to express the sentiment is to the members of the legislature in whose hands the fate of the bill lies.

Is he organizing his men for the canvassing for signatures to petitions, telegrams and letters to be sent the representatives from people of his parish outside of the church?

Is he arranging for representatives of his church to call upon members of the Legislature while they are home at the week ends?

Is he writing and having members of his congregation writing to the daily papers asking for their editorial support of the bill?

Is he planning to have his church represented in Springfield on the day the bill is voted on?

If he believes the liquor traffic ought to be destroyed, if he believes that the saloon and alcohol are the greatest curse of the race he will do all of these things. If he is doing none of them he may set himself down as the greatest practical friend which the liquor traffic has in the State of Illinois at this time.

John G Woolley said, "The greatest obstacle in the way of prohibition is not the malignant activity of the bad, but the benignant inactivity of the good." No truer words have been spoken.

We can have prohibition in the State of Illinois. We can have it now if every man will do his part.

## MR. BRITLING FINDS GOD

THE increasing interest in religion is reflected in the fiction literature of our time. The most popular novel of the winter, and deservedly so, has been "Mr. Britling Sees it Through," by H. G. Wells, the brilliant English writer.

One needs to know Mr. Wells and his antecedents in order to appreciate to the full the meaning of his book. He was the son of a professional sportsman and was educated in scientific schools exclusively. After graduating from college, he was for several years a teacher of science. His earlier efforts at writing took his scientific knowledge into the field of fiction, after the style of Jules Verne in some measure.

Later he came to be a Socialist and wrote a number of books in the sociological field, all of them charged with rousing indictments against the existing order and against the Church.

It is this background which gives the novel its interest. Mr. Britling is a typical Englishman, a writer and skeptic. His morals are none too good. He has been married twice and has sons by each wife. The description of the period prior to the war is done with rare literary ability. Then there is the story of the incredulity of England at the time of the breaking out of the war. There are anxious days afterward in which Mr. Britling fears for the safety of his son.

At last the news comes that his darling Hugh has been shot through the head by a German bullet. This is a crushing blow to Mr. Britling. When he rallies from it he starts his pen going in the direction of formulating a plan for a great world-wide republic. He becomes convinced, however, that even this is futile unless we discover God and work with him.

The God whom Mr. Britling discovers is not the God of the orthodox creeds. Mr. Britling insists that an infinite God would be a criminal for allowing the war and decides to believe in a finite God who struggles along with the rest of us, but who will one day win the victory over the evil forces of the universe. Students will recognize in Mr. Britling's idea of God the pragmatist's conception which was expounded to the world by William James.

Mr. Britling also comes to believe in immortality, though this doctrine is evidently less fundamental to his

thinking. All the while he relaxes none of his contempt for the fat village clergyman of the established church who talks pious platitudes and who is to be suspected of having no secure foundation for his faith

It is not to be wondered at that Episcopal clergymen in this country have spent much time in preaching against the views of Mr. Britling, for the book is a sharp arraignment of the English Church. It is clear that Mr. Britling does not reach a faith in the traditional orthodox God. He does insist, however, that the God he worships is to be identified with Christ. If Mr. Britling applied for membership in one of our churches, would we take him in? Just what does a man have to believe about God to be a Christian?

## BESMIRCHING THE NAME OF BEN FRANKLIN

THE big breweries are finding business pretty dull these days, so they have taken to advertising. The ethics of their advertisements is on a par with the ethics of their business in general. Just now the Anheuser-Busch Company of St. Louis (they will not profit long by the advertisement we now give them) is setting forth the drinking habits of celebrated men. The ad writer drew forth this gem from his imagination:

"So long as Americans treasure the Republic and Personal Liberty . . . the fame of Franklin can never perish. Personally he was possessed of robust health; he was a . . . moderate user all his lifetime of Old Madeira and barley-malt brews. It is safe to say that he toasted the New Republic with every great man of Europe and America."

Nearly every printer has read Franklin's Autobiography in which he represents his habits in a very different way than does the ad writer of the brewing company. Here is Franklin's own record:

"At my first admission into this printing house (at London) I took to working at press, imagining I felt a want of the bodily exercise I had been us'd to in America, where presswork is mix'd with composing. I drank only water; the other workmen, near fifty in number, were great guzzlers of beer. On occasion I carried up and down stairs a large form of types in each hand, when others carried but one in both hands. They wondered to see, from this and several instances, that the Water-American, as they called me, was stronger than themselves, who drank strong beer!"

The fact is that Ben Franklin deserves credit as one of the great forerunners of the total abstinence idea. The brewery agent has not hesitated to blacken his memory to sell a few more cases of beer. A business that proceeds with ethical standards like these rests indeed upon a very unsound basis.

Of course, if the facts had been the other way, it would still not be proved that the drinking customs of a hundred years ago should continue in these days when the physiological effects of alcohol are so well known. Times change and when humanity discovers that death is in the brew, there would be no use appealing to the past to support customs that are inimical to the race.

## SIR OLIVER LODGE AND SPIRITUALISM

A RECENTLY published book gives the story of Sir Oliver Lodge's alleged communications with his son Raymond. The famed English scientist has for many years been a member of the Society for Psychic Research, but the death of his son in the war and his advancing years must have enormously quickened his own interest in the subject.

Sir Oliver Lodge has discovered, of course, that the great majority of mediums are mercenary frauds living upon the sorrows and weaknesses of humanity. Discounting this element of fraud, he still insists that there are so many things in his recent experiences of a convincing character that he is fully persuaded that he has communicated with his son in a world beyond this one.

There are several typical attitudes one may take with regard to such phenomena. One is that of the materialist who taboos the whole subject as unworthy of attention. With such individuals, philosophical dogma stands in the way of free investigation of alleged phenomena.

There is also the attitude of the older type of religionist who regards all such research as impious. Some of these would say that there are evil lying spirits which impersonate the dead, and others that even His Satanic Majesty, who is with them just as real a person as God, condescends to befool us with lying representations. Against this type of prejudice the spiritualist of a Christian turn urges the stories of the reappearances of Jesus as proof of the fundamental possibility of the phenomena he alleges.

In one way, Sir Oliver Lodge has done a real service to the world, and that is to warn people who do not have special equipment for it away from this type of investigation. The amateur spiritualist is victimized by quacks, grows morbidly interested in things not much related to his own life and becomes at last a "queer" person avoided by the whole community.

Were Sir Oliver Lodge's convictions to prove true, it would not disturb Christian doctrine. Meanwhile, there are matters of much greater import than seeking ambiguous oracles from the dead.

## MARTIN LUTHER THE REFORMER

DURING this year much will be written and said about Martin Luther, the great reformer of Germany. Under God, he was the first man to lead successfully a movement for the purification of the church.

It is interesting to note that it was in a sense a moral question, and not a theological one, which first put him in antagonism to Rome. The cathedral of Rome was being built and indulgences were being sold throughout Germany to raise funds. This was not an indulgence to commit sin, but was the sale of an absolution for sin already committed. Though Martin Luther was, as a Roman Catholic monk, acquainted with the penitential system of the church, yet he was greatly shocked by the flagrant way in which this sale was carried on. It was clear that its purpose was much more to secure money for the church than to bring sinners to repentance.

The great evangelical principle in the heart of Luther was that the just should live by faith. His emphasis on this doctrine was secured in part from the writings of St. Augustine, but still more from the writings of St. Paul. While practical events were setting him in opposition to Rome, it became ever more clear to him that the church of his age had obscured this great principle of the innerness of religion.

We are not to believe that Martin Luther carried his reform very far at first. He sought to make it a reform within the Roman Catholic church. When this was impossible, he next sought to conduct a reform

which would not change more than was necessary the existing religion of the people. The images in the churches were taken down without his consent. It was long before he could see the mass abolished. His steps in reform seem timid to us, but when we learn how powerful a will was necessary in order to effect the few changes that came during his life-time, we are made to appreciate the difficulty of his task.

All Protestants owe a debt of gratitude to the great man who gave the Bible to the people.

# The Bible and the Monuments

**Eleventh Article in the Series on the Bible**

**By Herbert L. Willett**

"ON MARCH 13 we received a telegram saying that our friends were on the way up the Tigris, but as the boat was not allowed to stop at Kut-el-Amara they would be obliged to continue to Bagdad. Since my last report the excavations have been carried on but four days, on account of severe sand storms, religious feasts, trouble with an Arab sheik, and my absence in Kut-el-Amara." This is not a military report, familiar as are the two places mentioned as scenes of recent stirring events in the Mesopotamian campaign of the great world war. It is an excerpt from the letter of an excavator who was working some years ago on one of the most ancient sites in Babylonia, a few miles from the former location of Babylon.

The writer of that report was one of the men who have devoted their efforts to the discovery of ancient remains in the lands where Biblical history transpired. The science of archæology is one of the later outgrowths of the spirit of investigation. Its object is the discovery, description and classification of whatever materials throw light on ancient civilizations. The excavators have dug in many parts of Greece, in different sections of the city of Rome, in Asia Minor, in Phœnicia, on the island of Crete, and in Cyprus. But most interesting of all to the Biblical student have been the discoveries made in Palestine, in Egypt, and in Assyria and Babylonia.

Until recent years the Bible stood comparatively alone in the midst of the world's literature. It told the story of earlier civilizations around the eastern end of the Mediterranean Sea. There was a sort of traditional history of these civilizations of Egypt, Babylonia and Assyria, but historical and archæological science had not yet confirmed the Biblical statements regarding them. How can one be sure that the Biblical statements are true? Were there such places as those referred to in the Old and New Testaments? Did cities like Ur, Haran, Pithom, Gezer, Megiddo and Gath actually exist? Were there such kings as Rameses, Ahab, Jehu, Menahem, Sargon and Sennacherib?

### KEY TO BABYLONIAN LANGUAGE

Today the student of the Bible and its contemporary history has at hand a mass of confirmatory details yielded up by the mounds and ruins of the Oriental world. Cities long buried have given up their secrets. Rulers believed to be half mythical have emerged from the light of verifiable knowledge, and incidents told in the Bible are now vouched for by the narratives of the Tigris and the Nile. The results achieved by archæology are the more impressive when it is remembered that until within recent years the early stories of Egypt and the Assyrian peninsula were locked in the mysterious grasp of unknown languages. Nothing more romantic has been accomplished by the scientific researches of scholars than the opening of the secret doors that admitted the modern age to a knowledge of the literatures of those two great civilizations.

For a long time it was known that old Persian inscriptions were to be seen upon the ruined walls of Persepolis. As long ago as Niebuhr's day the three-fold character of these inscriptions was perceived. But not until Grotofend in 1802 hit upon the secret that these were actually three languages, the old Persian, the Median or Susian, and the Babylonian, was the significance of the inscription perceived as a key to the cuneiform, or wedge-shaped, language of Babylonia, as yet undeciphered. The next and most decisive step was taken in 1835 by Henry C. Rawlinson, an English officer with the Persian army in the Zagros mountains. He discovered a great inscription cut on the side of the Behistun Rock in western Persia, near the old Median highway betweeen Hamadan and Kirmanshah. The former of these towns is the ancient Ecbatana, and both have figured in recent reports on the advance of the Russians toward the Tigris.

This mass of mountain rock towers seventeen hundred feet above the plain. On a smooth surface more than three hundred feet above the base, Darius placed his own image in heroic size in bas relief, and before him nine captive kings, while prostrate at his feet was placed the Magian usurper, Guamata. Below and beside the sculptured group there are carved in three languages, line after line of wedge-shaped, or nail-shaped, characters arranged in columns telling the prowess and achievements of the great king. Rawlinson copied and translated five columns, including some four hundred lines. Later, these were sent to Europe and published in 1847. The trilingual inscription at Persepolis gave the key, and Rawlinson using it opened to the world the treasures of Babylonian and Assyrian literature.

From that time onward the science of Assyriology made rapid progress through the excavations and decipherments of Botta, Place, Layard, Rassam, DeSarsac, George Smith, Ward, Peters and many others. The great sites of Kouyunjik and Khorsabad, parts of the location of ancient Nineveh, the excavations at Warka, Senkere, Nuffur, Mugayyer, Birs, Tello, Bismya and numerous other places have given to the world an increasingly adequate picture of the most ancient of Semitic civilizations.

Among the objects found in these regions and now available in the museums of the world for the study of Biblical archæology a few only can be mentioned. Near

the site of Nineveh, Rassam found an obelisk of black marble set up by Shalmaneser II. On one of its panels there is a scene representing Hebrews offering presents to the Assyrian king. The inscription reads, "The tribute of Jehu the son of Omri, silver, gold, basins of gold, bowls of gold, lead, a royal sceptre, staves, I received." In the inscriptions of Tiglath Pileser III record is made of the capture of Hamath and Arpad in 738 B. C., of the appeal made by Ahaz of Judah against the allied kings of the north in 734 B. C. and the fall of Damascus in 732 B. C.

### SENNACHERIB'S INSCRIPTION

The inscriptions of Shalmaneser IV tell of the siege of Samaria in 722 B. C., and those of Sargon II recount its fall in the following year. A remarkably interesting inscription is that of Sennacherib telling of his expedition against Judah and Jerusalem in 701 B. C. The following narrative by the king's own scribes may be compared with the Biblical story contained in II Kings 18, 19. After recounting the earlier events of his third campaign to the Mediterranean coast, with his victories in Phœnicia and Philistia, Sennacherib proceeds: "But Hezekiah of Judah, who had not submitted to my yoke, forty-six of his fenced cities and fortresses, and small towns in their vicinity without number, by breaking them down with battering rams and the blows of (illegible), and the strokes of axes and hammers, I besieged and took: 200,150 persons, small and great, male and female, horses, mules, asses, camels, large cattle, small cattle, without number, I brought forth from the midst of them and counted as spoil. As for Hezekiah himself, like a bird in a cage in Jerusalem, his royal city, I shut him up. I threw up forts against him, and whoever would come out of the gate of the city I turned back. His cities which I had spoiled I cut off from his land, and gave them to Mitinti, king of Ashdod, Padi, king of Ekron, Zil-bel, king of Gaza, and so made his territory small. To the former tribute, the gift of their country, the presents due to my sovereignty, I made an addition and imposed it upon (them). As for Hezekiah himself, the fear of the glory of my sovereignty overwhelmed him, and the Arabs and his other allies, whom he had brought to strengthen Jerusalem, his royal city, were seized with great fear. Thirty talents of gold, and eight hundred talents of silver, * * * great stores of lapis-lazuli, couches of ivory, arm-chairs of ivory (covered) with elephants' hide, ivory tusks, ussu wood, urkarinu wood, and the like, an immense treasure; and his daughters, his palace-women, men-singers, women-singers, to Nineveh my royal city I made him bring; and for the delivery of the tribute and rendering homage he sent his ambassador."

### EGYPTIAN INSCRIPTIONS

The most fruitful region with which the Biblical student is concerned is Egypt, for here the kindly sand and the warm climate have combined to preserve enormous quantities of pictorial and inscriptional material, which in other regions would have perished. The hieroglyphics or priestly writings, the monumental records made by the sovereigns of Egypt, are more or less familiar. But their secret had to be secured by precisely the same means as those employed in the case of the cuneiform text. One of the prized possessions of the British Museum is the celebrated Rosetta Stone, a large block of black granite, with three inscriptions, one in hieroglyphic, one in the shorter or demotic writing, and one in Greek. This stone was discovered near the town of Rosetta east of Alexandria by a French artillery officer at the time of Napoleon's invasion of Egypt in 1799. Several attempts were made to decipher the inscription, but the work was not accomplished with satisfaction until 1822, when Francois Champollion began his work which lasted for ten years and resulted in the publication of an Egyptian grammar and vocabulary.

The Greek inscription on the Rosetta Stone was identical with the other two in substance and revealed their secret. It was a decree in honor of Ptolemy V Epiphanes (205-181 B. C.). From this time it was simply a question of securing ampler material and extending the field of Egyptology. Among the famous names in the history of this science have been Lepsius, Marriette, Maspero, DeMorgan, Naville and Petrie. The light which the labors of Egyptologists have thrown upon Biblical literature may be illustrated by two or three examples. On the south wall of the temple of Amon at Karnak, a portion of the ancient Thebes, the capital of Upper Egypt, there is a large inscription of Sheshonk I of the twenty-second dynasty (the Shishak of the narrative of I Kings 14: 25-28). The gigantic figure of the god towers above that of the king himself, who boasts that on an expedition to the northeast he had taken many cities in Palestine, the names of several of which are quite familiar, including Gaza, Abel, Bethaneth, Beth Horan, Aijalon, Gibeon and Shunem. This was the invasion which spoiled Jerusalem in the fifth year of Rehoboam, and pushed on with its ravages into the northern kingdom.

There is but one reference to Israel on the Egyptian monuments. This is found in an inscription of Merneptah of the nineteenth dynasty, the successor of Rameses the Great. It was discovered by Petrie in the ruins of that king's mortuary temple at Thebes in 1896. The inscription is a hymn on the victory over the Lybians, and its concluding strophe reads: "The kings are overthrown, saying 'Salaam.' No one holds up his head among the nine bows. Wasted is Teheme, Kheta is pacified, plundered is Pekanan, carried off is Askelon, seized upon is Gezer, Yensam is made as nothing, Israel is desolated; his seed is not. Palestine has become a widow (i. e., unprotected) for Egypt."

Two other important finds have come from the soil of Egypt. One is the celebrated collection of the Tel-el-Amarna letters. These were reports made in the cuneiform language by governors and other officials in Palestine to Amenophis IV of the eighteenth dynasty, about 1400 B. C. These show that Babylonian was the official language of Palestine at that period. The second of these bodies of material was found at Oxyrinchus, not far from the Nile, by Grenfell and Hunt, and comprised a considerable collection of the logia of Jesus written on papyrus. They probably represent literary activities of the second Christian century.

### PALESTINE DISCOVERIES

But naturally the keenest interest attaches to archæological work in Palestine and Syria. It was the land of the Lord. Biblical history, both in the Old and New Testaments, was concerned directly with it. To Palestine the pilgrims went in vast numbers in the early centuries. And the number of those who have journeyed there for purely Biblical reasons in days since then has been a great host. Yet it has thus far yielded fewer returns for

the labor of the excavator than either Babylonia or Egypt. The reasons for this are many. It is a much smaller country. It has been desolated again and again by war, earthquake and other disturbances. Its soil is shallower, and its mountains are washed down by the heavy rains of the winter. Objects of interest from ancient days have little chance of survival in such conditions. At the same time the beginnings of work in Syria have yielded some interesting results, and some have come to hand by pure accident. For example, in 1868 a missionary living in Dibon, in ancient Moab, came upon an archaic inscription on a stone built into the wall of a native house. When finally secured in rather mutilated form, this proved to be a record of King Mesha, of Moab, a contemporary of Ahab. The stone is now called the Moabite Stone, and is preserved in the Louvre, in Paris. It is in praise of Chemosh, the god of Moab, and dates from about 850 B. C. Its contents form a remarkably interesting commentary upon the Biblical record in II Kings 3:4-27.

The Bible mentions as one of the acts of King Hezekiah the construction of a rock conduit, or tunnel, under the city of Jerusalem. This was long ago discovered as one of the interesting rock cuttings under the city. It extends in an irregular course from the Virgin's Fountain, the ancient Gihon, southward to the Pool of Siloam, something like a third of a mile. It was dug by workmen who worked in two parties from either end of the cutting, and after much difficulty met half way the course. A few years ago Dr. Schick, a German teacher who lived for many years in Jerusalem and was a careful investigator of all its archæological features, discovered in the opening of this tunnel near the Siloam end an inscription in archaic Hebrew characters, like those of the Moabite Stone. This interesting object has now been removed to the imperial museum at Constantinople. It tells the story of the meeting of the two groups of workmen after they had made many unsuccessful efforts to find each other through the rock. It is called the Siloam Inscription, and is the most important archæological object yet found in Palestine.

On the site of the ancient temple, now called the harem area, M. Claremont-Ganneau found, a few years ago, a stone with a Greek inscription warning all non-Jews against approach beyond a given point in the temple court, on pain of death. This is known as "the Warning Stone," and is also at Constantinople.

### JERICHO AND SAMARIA

The site of ancient Jericho has been excavated by Dr. Sellin under German auspices in recent years. Few objects of particular significance were discovered. But the walls of the ancient town were uncovered, and the general character of the streets and buildings disclosed. The work of Mr. Macalister at Gezer was notable. For three seasons he excavated that ancient, historical site, the city given by the king of Egypt to his daughter as a marriage portion upon her arrival in Canaan as the wife of Solomon. The diggings revealed the structure and life of the place from pre-Israelitish to Maccabean times, and many interesting objects, such as images and pottery, were found, but no inscriptions of significance. Still more recently Harvard University has excavated a portion of the hill of Samaria. During the years 1908-1910 Dr. Reisner conducted these operations, uncovering an enormous stairway with a well preserved altar at its foot, a mutilated marble statue of heroic size, probably representing Augustus, a paved platform at the top of the stairway, and massive walls of buildings beyond the platform. A Herodian temple erected in honor of Augustus was unearthed south of the platform. The remains of private houses of the Greek period were removed and below them were found the massive walls of a large Hebrew building, believed to be the palace of Omri and his son Ahab. This is the most important building yet discovered in Palestine. Nearby have been found fragments of pottery with pen and ink writings in the Hebrew character dating from about the period of Ahab, and written in the same kind of script as that found on the Moabite Stone.

Excavations have also been undertaken at Taanach, Megiddo, Lachish, Gath and other places. Only a beginning has been made, however. With such changes as time is certain to bring in the unhappy government of the country, the work of the explorer will be made easier, and the materials discovered will be of greater service. Thus far the inscriptional finds have been very meager. Besides those mentioned, only the calendar and certain Assyrian tablets from Gezer, a tablet from Lachish, a lion seal from Megiddo, ostraca from Samaria, and stamped jar handles from a few other places have rewarded the labors of the investigators. But there is no reason to doubt that much material of equal or greater value lies undisturbed in the soil of Palestine, and that the future will add rich treasures to the increasing stores of archæology.

Such remains are of the utmost service in the illumination of the Biblical books. The uncovering of the ruins of ancient cities, walls and towers, the exploration of wells, tombs and graves, the unearthing of tools, utensils, coins, statues and idols, and the aid which they afford in the interpretation of ancient civilizations, all help to make clearer the life and character of the Hebrew people, and the nations with whom they came into the most intimate contact. And it is only in the light of all attainable facts regarding these neighboring nations, their customs, culture and religions, that the deeper facts of Hebrew life emerge to view. It is no longer possible to claim any competent knowledge of Old Testament and the people who produced it without a comprehensive acquaintance with the other nations of their world. And to this knowledge nothing has contributed more helpfully than the monuments and the related archæological material.

## A CREEDLESS LOVE

The crest and crowning of all good,
Life's final star is Brotherhood;
For it will bring again to Earth
Her long-lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race.
And till it comes we men are slaves,
And travel downward to our graves.

Come, clear the way, then, clear the way;
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this Event the ages ran:
All hail the Brotherhood of Man!

—Edwin Markham.

# "I Know"

**By L. O. Bricker**

IT is a bracing thing to come into touch with a man of full-blooded convictions, one who stands up in the midst of your doubts and questions and says, *"I know."*

There are only two provinces of absolutely sure knowledge: One is pure mathematics, and the other is the experience of the soul. When we say: "The whole is greater than the part," we are stating an axiom that is imbedded in the constitution of things; and, in order to contradict it, we would have to reconstitute the human mind, and for that matter, reconstitute the universe.

This axiom belongs to the nature of things, and the Almighty Himself could not make the part greater than the whole. When Paul says, "I know" in religion, he is falling back upon his spiritual consciousness. His experience with Christ, and with God in Christ, is just as real and positive as his experience with heat and cold, with light and darkness.

### HOW PAUL KNEW CHRIST

His realization of Christ was threefold: First, he realized Christ in Heaven, seated at the right hand of God, speaking with absolute authority. He is King of Kings, and Lord of Lords. There is no word above or beyond His.

Next, he observed Christ doing wonders in his own life, and he realized him as his Saviour and Redeemer; and, finally, he found Christ in his own soul, a living presence, ever with him, and a living power, enabling him to do all things. His experience of union with Christ is so complete—Christ is in him, the hope of glory, and his life is hid with Christ in God, that for him to live is Christ. Nothing could shake his faith, for he carried Christ within him; and nothing could separate him from his Lord, for Christ is his life and he was already with him in the heavenly places.

This is Paul's conscious, intellectual, and spiritual Christian experience. If you object that his consciousness might be wrong, then you have come to the end of all things. If a sane man like Paul can not bear witness to his most profound experience, if he is deceived about the things he knows best, then human experience is worthless, and we, today, have no certainty that we either exist, or that we are here. If Paul had a right to say, "I," and we allow him to be conscious of his own existence, then he had the right

> *"I know whom I have believed, and am persuaded."*

to say, "I know," and we ought accept the certainty of such experience.

Now Paul's Christian experience is the normal one, and is meant to be the experience of all Christians. Christianity is for every one, first an experiment, then an experience, then a science. Let us think first about the experiment with Christianity:

### EXPERIMENT, EXPERIENCE, SCIENCE

Paul's first step in the Christian life was not to say, "I know," but, "Who art thou, Lord?" and "What wilt thou have me to do?"

Christianity is set forth in the New Testament as a Way of Life. Long before man had ever thought of casting it into a theology, or developing it into a philosophy; long before Catholic had organized it into an institution, or Protestant had stereotyped it into creeds, primitive Christianity was known simply as The Way—a way of life, a new and blessed way of living. A way of life like the trade of a carpenter, or the art of a musician, has certain principles and laws, and these principles and laws are to the one making the experiment in Christianity, what the principles of perspective are to the artist, and what the laws of navigation are to the sailor—helps and aids in doing the thing he has set out to do.

### DOING BEFORE KNOWING

Before you can become anything, artist, musician, navigator, anything, you must make the experiment according to the laws and principles of that thing. Experience follows experiment. You have first to do before you can know. A man, for example, cavils at golf: He calls it a "crazy game," "the sport of fools." The golf enthusiast is dumb, if he be wise. He knows that it is no use to argue with his friend. His only chance or hope is to entice him on to the golf-links, put a driver in his hand, encourage him to take a swing at the ball, and if he makes one good drive, the chances are a hundred to one that he will become an enthusiastic devotee of the game, which in advance of experience he boastfully despised.

Truth, founded on experience, can not be refuted or denied; yet, since experiment comes first, and experience second, in all practical matters, industrial, artistic, intellectual, moral, and spiritual, we must take our initial experience as the golfer takes his first drive, as the swimmer takes his first stroke, in advance of demonstration, on the recommendation of others who have had experience.

### "A WAY OF LIFE"

There is no valid intellectual objection essential to Christianity, for Christianity is a way of life. There is no valid intellectual objection to an automobile: An automobile is simply a way of getting around. Christianity is an experience like music and painting, like golf and tennis, like hunting and fishing. The fact that all who have had deep experience with it like it, and prefer it to any other way, is enough of argument to induce any one to try the experiment for themselves.

Jesus says, "I am the Way, he that followeth me shall not walk in darkness, but shall have the Light of Life." Try the experiment of Christianity, according to the laws and principles of Jesus' way of life. Christianity is first an experiment, and until you are willing to make the experiment, the whole matter is completely and entirely unknown to you.

But, having made the experiment, Christianity next becomes experience. Our first experience follows the experience of Paul, namely, a realization of Christ in Heaven, seated at the right hand of God, speaking with authority the forgiveness of our sins, and our adoption into the family of God, giving us the consciousness of salvation through obedience.

### CHRIST AS SAVIOUR

The next step is that of Christ as Saviour—not only from sins past, but from sins and faults and failings and imperfections of the present—doing wonders upon our lives, changing and transforming us.

Not all who share the first experience, share the second, and fewer still share the third and most blessed experience of finding Christ within their own hearts and lives.

All who are Christians have the consciousness of Christ in Heaven, seated at the right hand of the Father—Lord and Master and Saviour. Many of you have the consciousness of a Saviour who has kept you, and helped you and blessed you; but we have stopped far short of all that Christianity holds for us until we have found Christ within us, the living Lord, the conscious Saviour, the present counsellor, inspirer, and friend. This experience awaits every one of you. This is the first and foremost teaching of

the apostles—this consciousness of the present, living Christ within.

### "CHRIST FORMED IN YOU"

It is the heart of every one of Paul's epistles. Paul was uneasy about the stability of his converts until they had entered into this glorious experience. To the Galatians, he writes: "My little children, for whom I am again in travail, until Christ be formed in you." He could not feel sure of them. He was in pained anxiety concerning them until Christ is so formed within them that they will be as conscious of Him as they are of themselves.

To the Romans, Paul says that the presence of Christ within settles once and for all the whole problem of sin, past, present, and future: "If Christ is in you the body is dead to sin; and if the spirit of Him that raised up Jesus dwelleth in you, he shall also quicken your mortal bodies through the spirit that dwelleth in you." These mortal bodies of ours, with their pains and passions, their sickness, and soddenness, their weight and weariness, shall experience the quickening, life-giving power and presence of Him who dwells within.

### THE PRECIOUS MYSTERY

To the Colossians, he writes of the precious mystery which God had hid for ages and generations, but which is now manifested unto the saints; to whom God is pleased to make known the riches of the mystery, which is: "Christ in you, the hope of glory."

To his beloved Ephesians, he makes his great prayer: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His spirit in the inner man, that Christ may dwell in your hearts by faith; to the end that ye, being rooted and grounded in love, may be able to apprehend with all the saints, what is the breadth and length, and depth and height, and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God."

### THE HEIGHT OF CHRISTIAN EXPERIENCE

If you have not found Christ within, if you are not conscious of His presence with you, if Christ is not so formed within you that you commune with Him as consciously as you commune with your own mind, then you have stopped short of the real power of Christianity, and the precious mystery of God has not yet been revealed unto you. But if Christ is formed within us, and we have found Him there, and are so conscious of His presence that we think with the mind of Christ, and can say with Paul, "I live, yet it is no longer I that live, but Christ that liveth in me," than we have risen to the height of Christian experience, and we can say with Paul, "I know."

Christianity then becomes a science. We can teach it to others with certainty and conviction. With all the assurance of a teacher saying to a child in school tomorrow morning, "Two and two make four," we can proclaim the truth in Christ Jesus as we know it. We can say to those who know Him not: "There is in Him the life you are seeking, the peace you crave, the help and power you need. He is the Way. "In Him is life, and the life is the light of men, and he that followeth Him shall not walk in darkness, but shall have the light of life."

We can say to the weak and sinful, "There is help and power in the living Christ for you. Make up your mind about the kind of life you want to live, and desire to live, and are resolved to live by the help of God, and ask Him to help you live that kind of a life, and you will find the help you need."

We can say to the tempted and tried, who are almost ready to fall under the hard way: "Pray, there always comes back into the life of the one who prays a power that enables him to live the spirit of his prayers."

### "THE POWER OF GOD"

We can say to the sick and suffering: "He that dwelleth in you is the Great Physician of the body and the mind and the spirit. Trust Him also to quicken your mortal bodies." Out of our own experience and knowledge we can say to all the fellow-members of the human race: "This gospel of the living Christ is the power of God unto full salvation unto every one that believeth."

If you have not made the experiment of Christianity, then the greatest and profoundest act of your life is yet to be performed. If you have made the experiment of Christianity, do not stop until you have carried experience up into conscious union and fellowship with the Christ within, remembering His great promise, "If any man love me, he shall be loved of my Father also, and we will come unto him and take up our abode in Him." Then you will know, then you will have something to tell, and the passion to tell it will be upon you. You will not be able to keep quiet. You will be like Peter and John before the Sanhedrin, who when threatened with death if they dared preach any more in the name of Jesus, said, "We can not but speak the things which we have seen and heard."

Atlanta, Ga.

# The Visitor of the Trenches

By FRANCIS NEILSON

In the Public

NIGHT trembled like the shadows of a leafy tree in a fitful breeze; the earth shook with thunders; the sky sparkled with wicked lights flashed from millions of mouths of steel. Vapors rose tortuously, swirled by gusts blown hot through the chilly air. Men advanced and fell, writhed and moaned, and some crashed down muttering not a sound.

The sentry stood gazing into the mystery of murk. Around him lay stricken fellows dead and dying; and some in agony begged piteously for death. Anguish weltered in a mire of blood. To the sentry time seemed to stand still; eternity filled the section of a second. He was alone, an outpost not called in. With straining eyes, craning neck and quivering mouth, all wrenched painfully, he sought in the thickening gloom the source of disaster. A soldier overlooked in a world of horror. It was so long since he was stationed there he thought he was forgotten; or had the battle-line receded far, and no orders from his captain now could reach him? He prayed for dawn to come and dissipate the night. His lips and tongue were parched and thick, too numb for angry blasphemy. A God-forsaken man where King's battalions die.

Out of the black patch into which he peered there moved a form; it seemed like a streak of grey, a rent in night's clouded sky. The form came from the enemy's lines; without show of haste it approached speedily. Weaponless it drew nigh. The sentry raised his rifle; his sight grew keener; warmer flowed his blood; and the weariness of fear fell from him. Alert, eager, and intransigent, he desired the moment of attack.

"Who goes ———?"

The figure raised its head and eyes, full of pity, gazed on the sentry before he finished the question.

"Oh!—it's you, matey," he cried in a gasp of deep relief. Then the weariness fell on him again, and leaning his worn body on his rifle, he stood bent, resting his head upon his hands, clutching his weapon as a prop.

"A friend," the figure said. "The countersign you all know. 'Mercy' is the word which passes me through all the lines." The voice was soft as gentle rain in summer time.

* * *

The sentry raised his head and smiled kindly. He looked on a man, fearless, graceful, sad, clad in a long loose robe, neither brown nor gray, but of some strange hue the darkness could not hide.

"Haven't you had enough of this business? Always a-roaming about the lines, in and out, hob-nobbing with all sorts?"

"No, my business never ends," the figure replied. "I am the only neutral in the midst of all the fray."

"You are that," the soldier agreed. "But I thought you'd gone home long ago."

"Home is no place for me just now. I am not asked for there. They have other work to do."

"Here's the work they do." The soldier waved his hand over the dead and dying. "Look at it, matey. Well, I hope they may see it before it's over. So you've not been home?"

"No, my countersign would not pass me in one bare yard. 'Mercy' is known only to the soldier."

"That's right, matey. But, stay a bit. Sit down. They must have forgotten about me out here; seems as I were the only live 'un standing up tonight." The sentry listened for a moment. "Strange, but it has got quiet all of a sudden. Why, I can't hear a groan," he muttered.

* * *

The figure sat down on an ammunition box and looked up into the soldier's face.

"I thought you'd have some good news to tell. So you haven't been home?"

"No, I left without a passport when the soldiers went from home."

"But where have you been? I haven't seen you for months."

"I came when you were sleeping, sometimes when you were fighting. Not a day passes but I visit all the lines."

The sentry smiled tolerantly. He was incredulous, but he had no desire to challenge the statement of his visitor.

"If I weren't sure Christ was dead, blest if I wouldn't begin to think you were Him," the soldier muttered, with a shake of his head.

"The same thought comes to most of the sentries I visit," the figure said.

"Is that right? Others think as I do? Well, I'm blest." The soldier's grim-stained face seemed to flush with joy. He looked long into the eyes of his friend, then suddenly started back. "It's the day," he cried. "It must be. It's after midnight. What's the time? My watch was smashed by a splinter. Lord, how strange I feel. It must be the day. My Mary wrote and told me good news would come this time. And you—what's the matter with me? I'm all of a tremble. Are you—? Well—but—may be——"

He muttered in staccato tones, his voice becoming softer and softer, until it sank to a whisper. His knees gave way, and down he sat at the side of his visitor.

* * *

They were silent for a long while. The weary soldier felt relief, like sleep refreshing a wide-eyed man in pain, and to him there came a voice which said:

"I am greater than life. Duration and I are one. I am the spirit of the best that is in you: the divine you do not know. I am here to tell you there is hope for you. Soldier, all history is the same to me: it is thread spun by the seekers of Power. But the kingdoms, principalities, and commonwealths of the earth come and go, and change not, while I remain a witness of their strife, waiting the day of my enthronement in the hearts of men. You soldiers, you who inherit my shame, are now the only men who shut me not out of your hearts. It is with you as it was with me. I was the instrument Force raised up to quell Justice. Force though raised me up to its own destruction. But that day is long in coming. Yes, the cross the Cæsar's symbol of Force, my Body the Symbol of My Father's Love."

The sentry started and stood up.

"Love!" he said. "There's not much love going about these days," wearily he sighed.

"More than you think."

"Look at us, at it morning, noon and night. Nothing but blood to see, nothing but groans to hear. Hell, but I'm tired of it. See, out here alone, forgotten by the staff. I wonder what my Mary'd say if she knew—" he muttered dreamily, thinking of his wife. "But what's it all about?""

"Power," the visitor replied. "They fight for Power."

"Blest if I don't think soldiering's a curse."

"You suffer for my strength," the figure said.

"That's a riddle, matey," the sentry smiled.

"It is quite clear. It was my stand against ruthless Power and Force which caused the rulers to make you serve in arms against me."

"Against you—against—" he murmured. "I see. You mean they're afraid of us going over to you? Is that it?"

"How quick-witted you are in your present distress. But will you remember that when you rest from your labors? Or will you forget as speedily as heretofore. Remembrance, sentry, is more potent than sudden resolution born in an hour of pain. Remembrance this time should foster love."

"We'll remember this time," the soldier said as his face took on a look of deep determination. "But when will it be over?"

"When you all desire it. No sooner. Yet, this day hope dawns anew. The west greets the message sent in the long ago out of the east from whence I came. But it is to you, you soldiers, who have borne the near pain of it all I look for Peace: the Peace of Understanding, of Justice, of Brotherhood, of Love. You are the victims of Force. Force is behind you and drives you on to win Power. The soldier must conquer Force if he would destroy Power and know my Peace."

* * *

The sentry's eyes were far away, his face was wan, and his hands went up to his breast as if he would clutch the hope implanted there. The rifle fell into a pool of blood. He turned to speak to his visitor, but He was gone. Alone the soldier sank down overcome by fatigue. Then dawn came glimmering faintly as if it were afraid of revealing the scene of woe-spread battlefields to the heaven of day. Again the soldier's dreamy eyes were far away fixed upon the tremulous light rising in the east.

"Look," he muttered to himself, "all the armies gather. Linked battalions, all brothers. It is the day!"

Across the plains of Europe he saw the millions of all nations move, and on their shoulders each a cross instead of a rifle bore. They marched towards the rising sun.

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Nothing can be better than to work well and rest well and blend both together into one life. To be astir to the tips of the fingers and the centres of the heart and brain, and then to be still and leave it all is the finest consummation and completeness we can compass.—*Robert Collyer.*

A small force, if it never lets up, will accumulate effects more considerable than those of much greater forces if these work inconsistently. The ceaseless whisper of the more permanent ideals, the steady tug of truth and justice, give them but time, must walk the world in their direction.—*William James.*

# A. McLean as a Spiritual Leader

**An Address Delivered at the McLean Thirty-fifth Anniversary Celebration, at Cincinnati**

**By Ida Withers Harrison**

I AM here as the representative of the Christian Woman's Board of Missions, to express its appreciation of our friend and brother in whose honor this meeting is held. That appreciation has grown with the years, and with the closer co-operation in work that the years have brought to our boards. It is based on his understanding sympathy with our aims and ideals, on his willingness to share the treasures of his wisdom, but most of all, on the closeness of his walk with God. That is the great inspiration in Christian character and Christian service, yet it is a strange sad paradox that those who lead in good works are not always our leaders in things spiritual. Hawthorne, in his Blithedale Romance, has given us warning that the pursuit of a noble end is not necessarily an ennobling process. He paints a philanthropist who has devoted his life and talents to the uplift of criminals, but who is so obsessed with his own passion of building a college for their reformation that he stoops to unworthy methods to attain his aim, and thus illustrates that dread truth in Bunyan's Allegory, "That from the very gate of the Celestial City, there is a byway to the Pit."

### THE ONE THING NEEDFUL

It is not true that everyone who has been engaged for a long time in some enterprise, noble and unselfish though it may be, is conscious, if he be honest and earnest, that it alone does not suffice for his spiritual upbuilding, and utters at times the cry of the Apostle "Lest I become a castaway?" The successful conduct of a great organization is so absorbing a task, that it carries certain perils with it—the very whirr of its machinery may deafen one to the still, small voice that calls to the life that is hid with Christ in God. The end and aim of the Foreign Christian Missionary Society and of the Christian Woman's Board of Missions is not the raising of money, important as that is, but to have spiritual leaders so possessed with the love of God that they know no rest until they have shared that divine heritage with every creature that He has made.

I sometimes wonder if we realize as we should that the great quest of life is the soul's quest for its God; that the great need of the church is hunger and thirst after righteousness—that longing for God that the old singer likened to the panting of the hart after the water-brooks. And I wonder still more, after we have attained some dim and far sense of His presence, and realize that it is our sins that alienate us from Him, whether we are willing to give up everything that may stand between us and that priceless boon. Can we all say from our hearts that old prayer:

Search me, O God, and know my heart;
Try me, and know my thoughts;
And see if there be any wicked way in me,
And lead me in the way everlasting.

### AN INSPIRATION TO ALL

While so many of us fall far short of our ideals, yet we know there is one among us to whom the secret of his presence has been revealed, whose daily walk is with God, and whose thirty-five years of service have been years of such spiritual leadership that he has been an inspiration and benediction to all who have known him.

# Two Poems

**By Thomas Curtis Clark**

## God Rules the Seas!

A THOUSAND dreadnoughts proudly flaunt
Their flags before the breeze;
A million seamen ride the waves,
But God rules the seas.

Before a king had donned a crown,
Or queen had lolled at ease,
The floods beat high against the sky,
And God ruled the seas.

Before a lord had claimed the tide
To curb as he might please,
The waters of the earth flowed wide,
And God ruled the seas.

The fountains of the deep are His,
And His the favoring breeze;
His are the laws of ebb and flow,
For God rules the seas.

## The Abiding

GOD reigns!
His is the day,
And the night of hate
And the storm of wrath
Shall pass away.

Love reigns!
Hers are the years,
And an age of peace
And of kindliness
Will banish fears.

Truth reigns!
God is on high,
And the pride of kings
And the lust for things
Are doomed to die.

—*Christian Endeavor World.*

# Problems of the Newer Immigration

**By F. D. Butchart**

THE newer immigration is confronting us with many new and pressing problems. With some of these the National Benevolent Association must be increasingly concerned.

We Disciples have recently laid out for ourselves a five year program of activity which contemplates the acceptance of a more worthy place in the evangelization of the multitudes of southern Europeans who have recently come to us. If we are to succeed in this much needed work, we shall have to be prepared to make our plea for Christ a reality by rendering the Christlike ministry of caring for the widow and the orphan. We cannot win these worthy people to our cause with that Christless Gospel which virtually says, "We want you to be Christians and unite with our church—but understand, you must look to the city or the state or some other institution for the care of your aged poor and the helpless child." "Inasmuch as ye have done it to one of the least of these my brethren" must find an important place in the gospel we present to the needy foreigners if we would win them for Christ.

### TRAGEDIES OF FOREIGN SETTLEMENTS

One does not need to study the foreign settlements of a great city long to be impressed with the fact that multitudes of families are living all the time very close to the border line of dependency. We may account for this on the basis of the high cost of living, or an unjust economic system, but the fact still remains. When we add to this situation the fact that the average foreign family is large and when we understand the pitiable helplessness of the foreigner in the land of his adoption, the seriousness of the problem increases. If death calls the father or the mother or both from the home, the children are left destitute and dependent. This is a common tragedy of the foreign settlement.

If we undertake our proposed work for the foreigner worthily, we must needs be prepared to care for the aged ones and for the child that has been unfortunate. We are providing through the American Christian Missionary Society for the evangelization of the foreigner; through the Board of Church Extension we plan the erection of places of work and worship; through the National Benevolent Association we must plan for more ample care of the widow and the orphan of the foreign group. This is one of our newer problems to be solved.

Cleveland, O.

# Heart-Heretics

**By D. H. Shields**

FOR ages the church has been hunting, trying and condemning her preachers for heresy of the head, but how many trials are on record for heresy of the heart? How many preachers have been hounded by our self-appointed "defenders of the faith" for turning a deaf ear to the cry of the orphan and for having an unseeing eye in the presence of the widow's tears? And yet James tells us that "Pure religion and undefiled before our God and Father is this: To visit the fatherless and the widows in their affliction, and to keep one's self unspotted from the world." According to Jesus, our place for eternity is fixed by what we have done in alleviating the sufferings of this world. Paul and John tell us that heresy in the sight of God is the unloving heart. The church is only beginning to rediscover the fact that Christianity is not a theory, but a benevolent force, a life.

### "FAITH APART FROM WORKS"

No stronger evidence of the return of the church to Christ can be produced than its growing works of benevolence, its care for the orphan and widow, the helpless and the needy. We are only beginning to appreciate the fact that "faith apart from works is dead." If we are in truth the disciples of Christ, we must do His work, and His work is to seek and to save those that are lost, and to go about doing good. The Christian is to translate Christ into the language of the world; the more literal the translation, the greater the power for good. And can we translate him more literally than in caring for the helpless child and aged poor?

The world cares little for hair-splitting theories, but it can understand and appreciate loving ministry. By taking attar from the rose, we rob it of its fragrance and beauty, and leave nothing but refuse. By robbing Christianity of good works, we take its life, and nothing but pulseless forms and ceremonies remain.

Watts may have had the pattern of the steam engine in his mind for years, but not until he wrought it out in iron and steel and brass did men begin to believe in it.

Not till the architect clothed his plans in stone and marble, did men admire St. Peter's at Rome.

Not till Michaelangelo had chipped away the rough stone disclosing the angel imprisoned there in the rough block of marble did men grasp the beauty of the image in his mind.

Not till Beethoven put the song that was in his heart into notes and measures, were men enraptured by the sweetness of the melody and lifted by the loftiness of its flight.

Not till God was incarnated, took upon Himself our flesh and our blood, not till "the Word became flesh and dwelt among us," did the world begin to understand and appreciate His love.

So, not till we put our faith into good works, into caring for the orphan and the widow and the afflicted, into aiding the helpless, and ministering to the aged saints, will men be led to glorify God. The National Benevolent Association is an incarnation, the putting into flesh and blood the faith of our hearts.

Heart heresy is fatal. The heart heretic can never see God. Are we guilty?

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### GOING WITHOUT RELIGION

"I wouldn't drop some chapters of the Old Testament, even, for all the science that ever undertook to tell me what it doesn't know. * * * The worst kind of religion is no religion at all. * * * I fear that when we indulge ourselves in the amusement of going without religion, we are not, perhaps, aware how much we are sustained by the enormous mass all about us of religious feeling and religious conviction, so that, whatever it may be safe for us to think, for us who have had great advantages, and have been brought up in such a way that a certain moral direction has been given to our character, I do not know what would become of the less favored class if they undertook to play the same game."—James Russell Lowell.

# *My America*

## By F. Lewis Starbuck

NOTE: Mr. Starbuck is minister at Howett Street Church, Peoria. We take pleasure in reprinting the following expression of patriotism, which we found in the weekly publication of the Howett Street Church. We are using it without Mr. Starbuck's permission, but trust he will pardon the transgression, if such it be.

*MY America is dear to me. America is a strange land. To it have come strange peoples from everywhere: Europe, Asia, Africa, aye, and from the islands of the five oceans. The confusion of tongues at the building of the Tower of Babel was not more wonderful than the polyglot of America's citizenship. And, Lord, I would invite it to be ever so until the cheek of every nation be kissed rosy with the lips of free speech, free schools, free government, and personal freedom in religion and the pursuit of happiness.*

*The social and commercial unbearableness of the over-lords of those governments, which are the outgrowth of the ancient clan life, has bent the backs of men and women to the breaking, and with their backs their ambitions and hopes. My America is unique in that her ideals are for her sons and daughters. All other governments are peasant governments. Their people must pass under the yoke and be obeisant to the ambitions of puppet suzerains. My America invites the courageous from these oppressed people to come to her open shore, to breathe her pure air, to imbibe her rarified ideals, and participate in a government of the people, for the people and by the people.*

*My America is dear to me because my ancestor, Edward Starbuck, a Celt from Wales, seeking freedom and a place in which to breathe, and think, and build a home, left the land of his fathers, sailing from the port of Cardiff and came to this land of promise unbroken with opportunity unlimited. He came sometime before the year 1630; for in that year he purchased a large tract of land on Nantucket Island and removed his family from somewhere on the mainland to his new home on the island and it is written and re-written in the records of the island's history. My people have fought for the cause of America in every war waged upon these shores. The blood of my people flowed in the French and Indian wars. The earth at Quebec is enriched with the bones of my fathers who died there. In '76, for the love of America, my great grandfather cut the last tie that bound the name of Starbuck to England and cast his lot with Washington and the American patriots. In 1812 he left his boat in the harbor; for he was captain of a whaler, and shouldered his musket, an old flintlock and fought another battle for the glory of a free people. In '61 on both sides of the Mason and Dixon line were Starbucks fighting for the cause they loved. In this war were six of my uncles, and my father, enlisting three times, served four and one-half years. And in none of this did they fight for themselves or for power at the expense of their fellows. They fought for America and her freedom.*

*America is synonymous with freedom. And her freedom is for all and not for a few. Her government is set up by her people. Her President is one taken from the ranks, named by the people, to lead the nation in righteousness, mercy, and in paths of peace. The people are loyal to follow his lead. Let ambitious men employ such ignoble methods as they may to weaken the prestige of our President, within the lines of whichever party, and the people as one man will condemn them. The problems of a nation are too sacred to be set aside to meet the selfish purposes of office seekers and the courtiers of the modern chautauqua.*

* * *

*The President of the United States is not of my political party, but he is the leader of my people and of the country I love. His ideals are my ideals. He would pledge his life for the safety and security of all Americans, regardless of the country they may have come from.*

*Where is the patriot who would weaken his courage? Such an one is no patriot nor is he made from the material which makes them. He is a traitor and disloyal.*

*My America, thy cause has cost my people too much—though not too much, though not too great a price—for me to forsake thee. I love thee, My America.*

# Some Recent Books

THE GREAT VALLEY. By Edgar Lee Masters. Mr. Masters won world-wide fame with his very unusual "Spoon River Anthology." Some of the poems in the present book are modeled after the interesting—but depressing—epitaphs of the earlier collection. There is power in almost everything this author writes, and beauty in some of it. At any rate, "The Great Valley" is worth buying, if only for the three poems, "The Typical American," "Come, Republic" and the Lincoln poem, "Gobineau to Tree." (Macmillan Company, New York. $1.50.)

THE QUEST. By John G. Neihardt. Mr. Neihardt's earlier "Song of Hugh Glass" struck out a new path in American poetry. It is an epic of the great Northwest. The book under notice consists of sixty or more briefer poems, many of them treating the love theme. All of them are clean-cut and vivid. There is sentiment, but great strength. All lovers and students of poetry should follow the work of Neihardt. (Macmillan Company, New York. $1.25.)

OUR NEXT-DOOR NEIGHBORS. By Belle K. Maniates. The tale of five healthy American youngsters of the Polydore family and of the depredations they made upon the peace of the neighborhood into which they moved. Many a chuckle here for the man or woman who is weary with many cares. The author became popular with her earlier story, "Amarilly of Clothesline Alley." (Little, Brown & Co., Boston. $1.35 net.)

THE TWENTY-FOUR. By George Fitch. A few years ago several live western newspapers conducted a circulation campaign and agreed to send to Europe the twenty-four girls who secured the largest number of new subscriptions to the papers. When the contest was over, the late George Fitch, humorist, was appointed to escort "the twenty-four" on their trip. This book is a story of their adventures, and is entertaining reading. (Little, Brown & Co., Boston. $1.25 net.)

OH MARY BE CAREFUL!—By George Weston. A delightful, witty and sweet story for busy and tired people with but little margin of time for light reading. The rich aunt was fond of the girl and gave her three tests by which to judge claimants for her hand. (J. B. Lippincott Co., Philadelphia.)

# The Larger Christian World

**A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE** **BY ORVIS F. JORDAN**

### Convention of Religious Liberals

There was held in Pittsburgh recently the National Convention of Religious Liberals. Membership in this organization was once confined to such denominations as the Unitarian and the Universalist, but now nearly every evangelical denomination is represented. Prominent among the speakers was Dr. Frederick B. Lynch, who has been favorably known for his writings on social topics and the peace question.

### Old Publication Gets New Editors

The Presbyterian Banner has been published in Pittsburgh for more than a hundred years. It has recently experienced a change in business organization and with the new ownership will come a new group of editors. These are Dr. Joseph T. Gibson and Rev. W. A. Kinter.

### Ask Ministers About Sunday Theaters

The manager of the Pitt Theater in Pittsburgh has recently sent a letter to the ministers of the city seeking to know their attitude toward opening the theaters of the city on Sunday, which has never been the practice of the city. There has been a determined resistance on the part of the ministers and the Presbyterian ministers' meeting has appointed a committee which is charged with working against the proposal to give the city Sunday amusements.

### Churches Study an Industrial Section

The Protestant churches in Chicago no longer compete, but cooperate in the work of city missions, thanks to the Cooperative Council of City Missions, composed of committees from the various denominational city missionary societies. The people in South Chicago recently asked for a survey of their section, which would indicate the forward steps which should be taken. A portion of the report was a recommendation to the Disciples to move into a new and rapidly growing section and erect a new building there.

### John R. Mott Popular With Students

Dr. John R. Mott has produced a profound impression at the University of Wisconsin, where he has been speaking recently. The student pastors and counselors of the various denominational groups in the state university have assisted him most loyally. Big mass meetings were held and these were attended by throngs of from one thousand to twenty-five hundred students. There were special meetings in fraternities and club houses. The coming of Mr. Mott was timed in such a way as to assist in the preparations for the Biederwolf campaign which will open soon in Madison.

### An Anti-Suicide Bureau

The increasing number of suicides and attempted suicides in the cities has led the Salvation Army to open a very peculiar department of work in Chicago. They have a refuge where people contemplating suicide are invited to go. In the past few years two hundred and fifty people have applied to this department and have been restored to life and hope. The Salvation Army is engaged in a number of most commendable tasks not generally known to the public. There is a missing friends department which has brought fifteen hundred people together. The rescue and maternity home has provided shelter for 3,000 girls and 1,700 babies have been born in this home. It is service like this which has given the army its deserved popularity.

### A Christian for Ninety-three Years

It is doubtful if anyone in America has been a member of the church longer than Mrs. Abigail Morrill, who is a member of the First Congregational Church of West Newbury, Mass. She was 108 years old on March 1 and has been a Christian for ninety-three years. On her birthday she received her friends. Mrs. Merrill still enjoys physical health and mental vigor.

### Bishop Protests Dancing in Schools

Bishop M. S. Hughes of the Methodist Episcopal Church recently delivered a sermon in Pasadena, Cal., dealing with the promotion of the social dance in the public schools of the country. This sermon has been published by the Methodist Book Concern and is being widely circulated throughout the country.

### Films for the Churches

The growing demand for motion picture films suitable for use in the churches has led to the organization of a $300,000 company in Los Angeles, Cal., for the production of high grade motion pictures. One of the first photo dramas to be produced will be Hall and Sumner's comedy, "Wet and Dry."

### Visiting the Colleges

Bishop Stuntz of the Methodist Episcopal Church is giving special attention to the visiting of Methodist colleges. He not only speaks at chapel but to groups at dinner tables, and the results have been very favorable. Students are being converted and others are won to give their lives to Christian work.

### Congregationalists Study Church-going

The influences that lead men to go to church or to stay at home have been given a careful and scientific study by the Social Service Department of the Congregational churches. During the past five years observations have been made in various parts of the country. In Tennessee twenty per cent do not attend; in Missouri, twenty-eight per cent; in Kansas, forty-five per cent, and in Maine sixty-five per cent. There seems to be better church attendance in communities where hell fire is preached. However, it is shown that non-church-going is more a characteristic of the illiterate man than of the college man. Of the college men studied, only three per cent stayed at home; of those with high school training, ten per cent; of those with common school training, twenty-six per cent, and of the illiterate, sixty-one per cent. It is found that lodge men are more apt to go to church than others.

### An Effective Electric Sign

One of the most impressive electric signs in the country is said to be that of the Central Union Mission in Washington, D. C. There is a sign with a gospel slogan which outlines against the sky the gospel message night after night. This mission has over thirty-one years of history and has been of great helpfulness in the city life.

# Social Interpretations

By ALVA W. TAYLOR

## Taking Our Part in the World

THOMAS Jefferson expressed the wish that the Atlantic were a sea of fire to separate us from the countries of Europe with their monarchism, militarism and traditions. Jefferson was so eager for the democracy which his fertile brain was fructifying for this country that he unduly feared the influences of Europe upon us. The two oceans have hitherto been our main defense against Old World intrusions, but steam and electricity have abolished the oceans as effective barriers and walls of isolation. We can no longer keep ourselves apart from the problems of the Old World. The easy transmission of commerce, intelligence and travelers has made it both impossible and undesirable. President Wilson declares we can never be neutral in another world-war; our interests are so inextricably interwoven with the interests of other nations that we will perforce be drawn in.

This has led some students of history, political science and commerce, together with many whose larger patriotism reaches only to the Anglo-Saxon race, to advocate that we should join with England in the balance-of-power schemes that so long have ruled, and at last threaten to wreck European civilization. These men declare the time has come to forsake Washington's warning regarding entangling alliances. But does it follow that because we must take a larger part in world affairs that we must therefore abandon the warning of the father of his country regarding entangling alliances, especially if we put emphasis upon the word *entangling?* There is certainly a vast difference between making treaties for the promotion of peace, or even uniting in a league to enforce peace, both of which are alliances with a forward look, and turning the dial of progress backward by making entangling alliances with England, or England and France, upon the basis of discredited Old World balance-of-power policies. In other words, let us make alliances solely for the sake of promoting peace, but beware, as we would of destruction, of those entangling alliances that would draw us into such quarrels as the balance-of-power arrangements have brought to a focus in the present European cataclysm.

### The Menace of the Military Mind

One of the leaders of English thought, Mr. S. K. Ratcliffe, editor of the London Sociological Review, is at present in this country and has been addressing university and other audiences far and wide. He says without hesitation that our present state of mind is dangerously military and that he, loyal Englishman though he is, deplores it as the most tragic thing that has appeared in America. We are in greater danger today from military-mindedness than we are from either Germany or Japan. To imagine oneself back ten years and from that dispassionate vantage point to review the demand for universal and conscripted military training in this country convinces one of the truth of this declaration. Ten years ago a proposition for conscripted military training of our youth would have been received with a commingling of horror and ridicule. Today it is feverishly advocated by many of our publicists, statesmen and educators. We are in much less danger of war today and will be for fifty years to come than we were before this war broke out. The whole movement is a study in that phase of crowd psychology which gathers momentum across whole nations and populations in times of such stress as the war has put on the world. We are receiving the back-wash from Europe's military typhoon.

The extent to which this militaristic feverishness is seizing upon us is well illustrated by a recent incident in Columbia University. Now, if there is any spot in a modern civilization where reason should rule instead of prejudice and unreason, it ought to be on a university campus; yet recently when a student association arranged for Count Tolstoi to give his address on the life and work of his illustrious father, the head of the Slavic department closed the doors of the institution against him upon a plea that he feared the utterances of this noted Russian, who has two sons fighting in the Russian army, might weaken patriotic sentiment among the students, and President Nicholas Murray Butler, who hitherto has been one of the foremost promoters of peace ideas, stood by his professor instead of his students. Count Tolstoi said he was not in the least insulted personally by the incident, because he felt that the authorities had insulted their own intelligence much more than they had him, by refusing the privilege of giving their students a lecture which he has given repeatedly in Russia since the war broke out, and to audiences totaling tens of thousands. He thought it was something of an irony that he should be compelled to return to Russia, which is so roundly reprobated in this country for denying freedom of speech, and tell his audiences on every occasion when he delivered this lecture that the most numerously-attended seat of learning in America, the land of boasted free speech, had refused to listen to him. And as if this were not military obsession enough, the *Outlook,* edited by one of the foremost expositors of the Prince of Peace produced by America, justifies the action of the university authorities, and this in the face of the fact that Count Tolstoi's lecture was delivered in many places in the United States and was found upon no instance to contain anything whatsoever subversive of patriotism.

* * *

### What Kind of Preparedness?

Facing the necessity of preparedness as we do, the main question is as to what kind of preparedness we shall adopt. The logic of the military advocate is undeniable if we admit his premise. If there has suddenly arisen grave dangers from both the seas or if the dangers have long been there and will grow greater, then of course the logic of the situation is a preparedness so vast that it can meet military nations like Germany and Japan upon their own grounds, and we may have resort to the same devices they use, that is, universal and conscripted military training. But with Germany all but prostrate, and with reason enough to recognize that Japan possesses less than half of the naval strength and not a tithe of our economic strength, and with sympathetic appreciation enough of her national mind to see that she in no wise desires war with us, we cannot acknowledge their premise.

Just to what extent our preparedness should go is too critical a question to be settled in our present state of mind and under the stress and bias of a world war. It is an undeniable fact that the militarists are exerting every ounce of energy they possess to put their program over before the war ends, because they know that a calm-minded, dispassionate America will never go their lengths. To for-

sake the policy of more than a century and adopt conscripted universal training is a serious business. It may be the correct program, but we are not at the present time competent to judge regarding it, and certainly there is no immediate danger facing us that demands it as an emergency. It could do no good in the present war if we are drawn into it, and it is only by a wild fantasy that anyone can see a war for us immediately following this war. England stood under the menace of German militarism for forty years, and neither the prayers of Lord Roberts nor the lashings of Lord Kitchener and their followers could induce the Englishman to surrender his precious heritage of democracy to the dangers conscription would bring. He depended upon his navy to defend his shores in the case of any emergency, until his army could be trained. Rather than surrender ourselves to the evils of universal and conscripted military training, had we not better provide a standing army of four or five hundred thousand men, with short terms of enlistment and a long term on the reserve list? Such a standing army could be provided if sufficient wages were paid, and it would serve at all times to take up the slack in the casual labor world as well as to provide a standing army of reserves for emergency defense.

In the meanwhile there are other forms of preparedness that demand emphatic attention, such as, for instance, the conscription of profits, both on war supplies in times of peace and upon all the profiteers whom war would enrich otherwise in times of war. Let us arrange for conscription of excess profits before we adopt the Prussian idea of conscription for our youth. Again, such national control of the transportation system as to prevent a complete paralysis in the movement of armies is another type of preparedness that stands us in hand before we talk of such radical Old World and monarchical devices as conscripted training. Finally, let us face the sober issue regarding the amount of training that would be required under any system. The Chamberlain bill calls for six months, and the war college demands a year, but the Germans, the best military trainers in the world, believe three years the minimum requisite. If they and their imitators are the ones we are to meet, can we meet them with a less efficient soldiery than they possess? France had two years' training until the Prussian menace loomed so high that she adopted the German plan of three years, in order to meet Prussia upon her own grounds. If we are going to adopt the Prussian plan, let us also adopt the Prussian method and be consistent. We may be well assured that if we do adopt the Prussian plan and method our gravest danger is not the Prussians, but Prussianization.

* * *

### Pacifism But Not Passivism

The emphasis is being put in the wrong place. The military mind is not so much concerned with peace as with nationalism. Those who are so ardently advocating universal conscription have little to say about the newer ideals of peace and of a nationalism that puts humanity and universal justice ahead of "national glory." Every argument for preparedness should be based upon a plea for universal peace; the emphasis needed is PEACE, not war, and thus of preparation to enforce peace. Those sinuous generalizations of "honor," "national dignity" and "destiny" are terms that demand definition; they could lead us into war just as they once led individuals into duels; let us concrete the issue into such specific and definable terms as JUSTICE and HUMANITY and live by the slogans of the newer ideals of peace rather than by those of the older ideals of a narrow nationalism.

If we are fervently desirous of international peace we will provide against the nations that break it just as we do against the anti-social elements and outlaws that break our community peace, but it will be in concrete terms of law and justice and not in the hollow terms of so-called "honor" and "dignity." And we will devote ourselves as energetically and as clamorously to organizing and preparing for peace as we do to preparation for national defense and war. In other words the great issue is not war, but peace with war as a last resort to secure and enforce the newer ideal of peace. We will be ardent pacifists, but not passivists—pacifists who hold war in no more glory than we do police business and penal activities, but willing to wage it for the sake of peace to the world and justice to all, not passivists who resign meekly to any wrong rather than use force. The passivist, not the pacifist, is the other extreme from the militarist.

# Disciples Table Talk

### Get-Together Meetings at Colorado Springs

First Church, Colorado Springs, Colo., under the leadership of Claire L. Waite, has just closed a "get-together" protracted meeting, in which the pastor did the preaching and P. H. Edwards, a member of the congregation, led the singing. The chief purpose of the meetings, writes Mr. Waite, was to intensify the church life. There were eighty-four additions, of these fifty-four coming by confession of their faith. An every-member canvass will be made next Sunday at this church.

### Auto Service at Mason City, Ia.

A regular auto service has been inaugurated at Mason City, Ia., under the supervision of the church there, with a view to making it possible for Sunday school members in outlying districts of the town to attend the services regularly. W. T. Fisher, pastor at Mason City, believes that this plan will be helpful, and the expense of the "bus line" is willingly borne by the Sunday school.

### Union Pre-Easter Services at Indianapolis

Edgar D. Jones of First Church, Bloomington, Ill., has accepted an invitation from the church federation of Indianapolis to hold a week of down-town noon meetings in that city during the week preceding Easter. The Protestant churches of Indianapolis are back of this annual pre-Easter series of services. Dr. Jones will speak each noon during the week except Saturday at a local theater. In the evenings he will speak from the pulpit of one of the down-town churches. This season will be the fourth year that the church federation of the city has arranged such services for the Easter season.

### Union Revivals at Terre Haute, Ind.

Charles H. Winders of Downey Avenue Church, Indianapolis, was invited to explain the church federation plan of revival to the leaders of the Terre Haute, Ind., federation of churches early this month. The success of such a plan at Indianapolis made it possible for Mr. Winders to give practical advice to the sister city, which is looking forward to the promotion of similar meetings at Terre Haute. Mr. Winders was introduced by J. Boyd Jones of Central Church, Terre Haute. Mr. Jones is chairman of the social service committee of the campaign. The meetings were planned to begin on last Sunday.

### All-Day Prayer Meeting at Muncie, Ind.

An all-day prayer meeting is rather an unusual feature in church work, but the plan proved very successful as promoted at Jackson Street Church, Muncie, Ind., in which field F. E. Smith ministers. The men's class conducted a meeting at 5:45 a. m. Other classes had sessions at 7:15 and 9:15. The Ladies' Aid had charge at 10 a. m. and at noon another Bible class. At 2 p. m. the C. W. B. M. met in prayer, at 3:30 the Flower Mission, and at 4:15 the school children were led in a meeting by one of the church women. The last period, that at 7:30, was a fellowship service for the entire church. The general public was welcomed at all these services, and many persons from outside the church attended.

### Great Addresses Before Lincoln (Neb.) Brotherhood

At the March Brotherhood supper at First Church, Lincoln, Neb., about fifty men were present. Lieutenant-Governor Howard made an address on "Christian Character and Christian Service." A helpful evening of fellowship was enjoyed and plans were made for a banquet in April, at which time Charles S. Medbury of Des Moines, Iowa, and Judge Haymaker of Wichita, Kansas, will deliver addresses.

### Quarterly Assembly of Chicago Disciples

The quarterly assembly of the Disciple churches of Chicago will meet on next Sunday afternoon at 3 p. m. at the

**NEW YORK** A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

First Methodist Church, corner Washington and Clark streets. The feature of the program will be an address by H. H. Peters, Illinois State secretary, on the subject, "A New State and District Program." Delegations will sit in section indicated by standard. The largest delegation will be announced. The meeting will begin on time and close at 4:45. All delegations are requested to be punctual.

### Dual Celebration at Chicago Heights, Ill.

Chicago Heights congregation celebrated the fourteenth anniversary of the founding of the church on Washington's birthday with a successful dual celebration. During the day the Chicago and Calumet Evangelistic Association was in session at the church and in the evening there was a large crowd present, members both of the Chicago Heights and the Harvey congregations. Letters were read by Pastor A. I. Zeller from former Pastors Tucker, Lockhart and Salkeld, congratulating the congregation on its success. C. M. Smithson, of the Harvey church, known as the "living link" of Chicago Heights, spoke of the work at Harvey. Postmaster Stolte, of Chicago Heights, talked on Washington, and the mayor followed in a stimulating word of congratulation. A fine flag was presented to the church by the "Kindred Girls," one of the organizations of the church. Mr. Zeller spoke in terms of high appreciation of the work of C. G. Kindred, of Englewood, for the church at Chicago Heights. He also announced that there was $1,300 on hand to pay on the church debt. Mr. Kindred followed with a powerful address, lamenting the differences between the servants of Christ and looking forward to a time when there would be absolute harmony. Rev. Carpenter of Indiana Harbor offered the benediction. Chicago Heights is to be congratulated on the rapid progress being made there. Since January 1 there have been twenty-one accessions to the membership. Many of the members are tithers, and there is much spiritual growth. Recently Mr. and Mrs. Collins have been employed as Mr. Zeller's assistants; they live at the church and are proving very helpful. Mr. Zeller has been honored with the following offices: President of the Humane Society; director of the Carnegie Library, the United Charities and the Visiting Nurse Association; chairman of the Anti-Tuberculosis Committee. He has recently accepted an invitation to accompany the county commissioner and the mayor to look over Oak Forest Sanitarium.


# Saves Eggs

Royal Baking Powder makes it possible to produce appetizing and wholesome cakes, muffins, cornbread, etc., with fewer eggs than are usually required.

In many recipes the number of eggs may be reduced and excellent results obtained by adding an additional quantity of Royal Baking Powder, about a teaspoon, for each egg omitted. The following tested recipe is a practical illustration:

**SPONGE CAKE**

1 cup sugar
½ cup water
3 eggs
2 teaspoons Royal Baking Powder
1 cup flour
1 teaspoon salt
⅛ cup cold water
1 teaspoon flavoring

DIRECTIONS:—Boil sugar and water until syrup spins a thread and add to the stiffly beaten whites of eggs, beating until the mixture is cold. Sift together three times the flour, salt and baking powder; beat yolks of eggs until thick; add a little at a time flour mixture and egg yolks alternately to white of egg mixture, stirring after each addition. Add ⅛ cup cold water and flavoring. Mix lightly and bake in moderate oven one hour.

**The old method called for 6 eggs and no baking powder**

# ROYAL BAKING POWDER

**Made from Cream of Tartar, derived from grapes, adds none but healthful qualities to the food.**

**No Alum** **No Phosphate**


### Disciples' Commission on Federation

The Commission on Federation of the Disciples of Christ consists of Finis S. Idleman, New York; Judge F. A. Henry, Cleveland; J. H. Goldner, Cleveland; B. A. Abbott, St. Louis, and E. M. Bowman, Chicago. The Association for the Promotion of Christian Unity is divided into four commissions, namely: Commission on Christian Unity in General, Commission on Federation, Commission on World Conference and Commission on International Friendship. The commission named is the Commission on Federation. This commission will have its dealings directly with the Federal Council, and to Mr. Idleman, as chairman, all matters concerning the Disciples along this line should be directed, his address being 375 Central Park West, New York City.

### Marion (O.) Newspaper Appreciates Disciples Minister

For several years C. A. Pearce has been leading the church at Marion, O., and recently the congregation has elected Mr. Pearce for another year. The Marion Tribune takes occasion to publish a half-column editorial on the work of this leader and his wife. Because it is too often true that the minister is not appreciated until after he has gone, we think it worth while to reprint just a few of these golden words of the Ohio paper for the man who is still "on the job": "We sit down here this minute to write to you men and women who are responsible for persuading Rev. Mr. Pearce to remain in Marion, extending to you our sincere gratitude for your good judgment. You have not only added to the high esteem in which your church is already held, but in taking this action you, as a church, have made it possible for Marion to have the services of a gentleman who really belongs to us all. He is the kind of man the church needs and he is the kind of man the whole community needs. This is written of a man who is endowed with those rare qualities of tact, poise and leadership that have endeared him to every man, woman and child fortunate enough to know him. And the big thing that stands out in everything he does is the eloquent fact that he lives daily the sermons he preaches. It is not difficult to understand why such a man is a favorite with everybody. And don't overlook the quiet, constructive work that this man's wife is doing in Marion, either. It is

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# Mercy—Organized and Efficient

Individual, impulsive pity may, and often does, find expression that does more harm than good to its object. Everybody has at hand numerous instances of children spoiled for life by the mistaken kindness of indulgent parents and guardians. Promiscuous street-charity is the same thing in another relation. Nor do we get away from the human tendency to allow the softening of our hearts to extend to our heads when a number of us unite in establishing an institution of mercy. While it is always in danger of losing the quality of mercy and becoming cold and mechanical, it may also run to the other extreme and be governed by the emotions of its officers.

## The National Benevolent Association of the Christian Church Avoids Extremes

The National Benevolent Association of the Christian Church commends itself to those who know its history of thirty-two years most intimately and examine its records and administration most critically for its success in avoiding both extremes. This would be worth while if it meant only the saving of the funds that generous men and women have consecrated to such service as it represents; but it means also the saving of human lives and immortal souls. It requires clear discrimination and courageous control to compel the sick and maimed and aged who come into its institutions to help themselves just as far as they can, but is not only best for them; it also makes it possible to help twice as many. Tremendous appeal could be made to superficial visitors to orphanages by keeping in them the largest possible numbers of attractive children, but the steadfast rule is to get these children out into Christian family homes, where they can have normal care, prove a blessing to their foster parents, and leave the institution free to minister to a succession of others.

## A Record of Distinction

To have made such a record in one place would have been a rare distinction, but to have maintained it throughout the brotherhood and in thirteen institutions is really glorious, especially when we realize that this means not only the wise guidance of such various and sometimes conflicting interests, but also the prevention of ill-advised ventures, while giving the strong hand of help where success was possible. It's good to have a NATIONAL Benevolent Association. Help it April 8th with a generous Easter offering. Note the address, 2955 N. Euclid Ave., St. Louis, Mo.

**W. R. WARREN.**

the hope of the Tribune that these two people will permit Marion the pleasure and profit of their leadership indefinitely, for they are two of Marion's most useful citizens."

* * *

—C. R. Scoville and his party preached to nearly 75,000 persons in two weeks of the union meetings at Fresno, Cal. During the first six days of invitation there were 1,235 confessions, letter bearers, etc. An addition seating 600 was made to the original tabernacle, which seated 4,000.

—D. A. Wetzel started on his fourth year at Pittsfield, Ill., Jan. 1. This church gave more than $1,000 for missions last year. Ten additions are reported since the first of the year.

—In the revival services which closed March 4th at Windsor, Colo., there were 37 accessions to the church. More men than women are reported. There were accessions from many denominations. The preaching was done by the pastor, Claude J. Miller, the music being in charge of Mr. and Mrs. Ray Gunderman, of Boulder, Colo., in the early part of the meeting and by Walter Loupe of Denver later.

—F. A. Bright, pastor at Bellevue, Pa., reports the close of a ten days' meeting there, John E. Pounds of Hiram doing the preaching. There were eleven accessions by confession of faith. Mr. Bright began his sixth year April 1.

—Russell F. Thrapp, minister of First Church, Los Angeles, on invitation of the president, preached at Stanford University Memorial Chapel Sunday morning, March 11th. The sermon was in commemoration of Founders' Day, the university on that day celebrating its twenty-fifth anniversary. In the evening Mr. Thrapp preached for the Palo Alto Christian Church.

—C. C. Morrison is spending several days at Liberty, Mo., and in other parts of that state.

—Mrs. O. F. Jordan occupied the pulpit at Evanston, Ill., two weeks ago at the evening service, Mr. Jordan having been called out for a number of lectures during the previous week. The Chicago papers made a big feature of the circumstance.

—C. G. Kindred of Englewood, Chicago, is to hold a protracted meeting at Janesville, Wis., beginning April 16.

—G. L. Snively dedicated the new $25,000 building of the Garrett, Ind., church on March 4. Following the dedication a six weeks' evangelistic series of meetings is being held, the Schenck evangelistic company assisting the pastor, J. M. Small.

—Allen B. Philputt of Indianapolis is conducting evangelistic services at Huntington, Ind., assisting E. W. Cole, the pastor.

—Ernest C. Mobley, who leads at Amarillo, Tex., writes that two men of the congregation there have made an offer to meet the expense of repairing the church building.

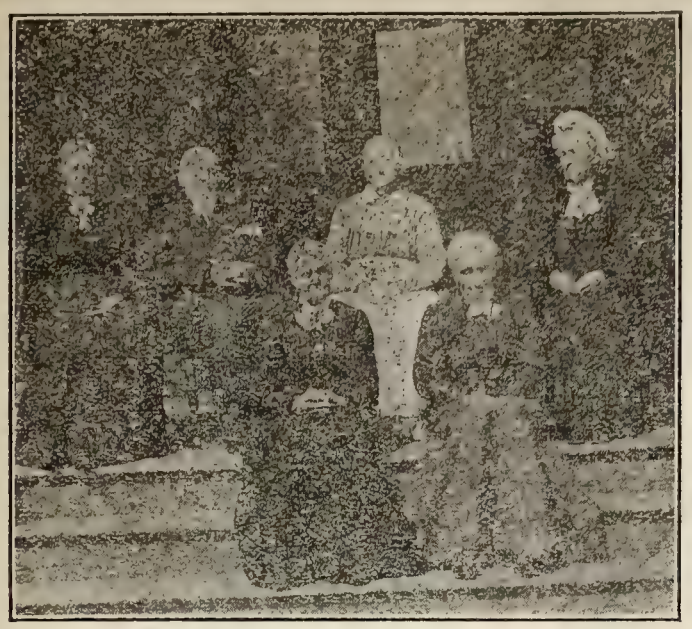
—There are five earnest Christian Endeavor organizations among the members of the National Guard now on duty on the Mexican border.

—A campaign to raise $2,500 to pay all indebtedness against the West Side (Indianapolis) Mission is being made from March 17 to 27. Sixty of the livest of the city's church leaders have the matter in hand. A great meeting of the church and Sunday school workers was held at the Y. M. C. A. Auditorium on the evening of March 16.

—University Heights congregation, Indianapolis, Ind., is buying a lot looking toward the erection of a new building.

—The Kellems Brothers will begin a series of meetings at First church, Oakland, Cal., on April 8. This church recently entertained a school of methods, with W. J. Clarke, Edgar Lloyd Smith, Charles L. Beal and Morton L. Rose as leaders. H. A. Van Winkle, pastor at Oakland, recently held an evangelistic series at Pacific Grove. A very unusual Christian Endeavor Society makes its home at this church. A few evenings ago an effort was to be made to raise $50 to support a native evangelist at Damoh for a year, and more than $100 was easily secured. A strong men's club is another feature of the work at Oakland.

—A community church building costing $15,000 will be dedicated at Hartford, Ia., on Easter Sunday. But about $3,000 is yet to be raised. This is the church that was established three years ago by R. A. Gillespie, then a student in Drake, now at Berkeley, Cal. The community was practically dead religiously—at any rate doing nothing. There were two churches—Presbyterian and Christians—which had been at sword's point for fifty years, until both had lost whatever of influence for good they might have had in the community. An effort was made to unite the two, with the result that the Presbyterians got stirred up and built a



GOING OVER THE HILL TO THE POOR HOUSE

# Scores Turned Away!

THIS is not the report of an evangelistic meeting. It is an announcement of the NATIONAL BENEVOLENT ASSOCIATION of the CHRISTIAN CHURCH, and refers to the number of old people who have been refused admittance to our OLD PEOPLE'S HOMES because the homes are crowded to overflowing and there is no more room available.

**MORE ROOM MUST BE PROVIDED**

These people who have been turned away from our doors are not strangers, but are YOUR BRETHREN in the faith, Disciples of Jesus Christ, HOMELESS AND FRIENDLESS.

**NO PLACE TO GO BUT THE POOR HOUSE**

You can find hundreds of aged, indigent disciples in the poor houses of this country, some of them preachers and wives of preachers. They ought to be in some of our Christian homes. They can be and will be if our people heed.

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Please do not confuse this Association with any other institution. Be sure to note the street address.

Make all checks and drafts payable to Mrs. J. K. Hansbrough. This is truly Christ's call for help. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."


new house. The larger part of the Disciples' membership went into the "Community church," which has finally completed their building. Dean D. A. Evans of Highland Park College, Des Moines, has been preaching for them since Mr. Gillespie went away two years ago.

—The congregation at Eugene, Ore., under the leadership of A. L. Crim, has cleared up the indebtedness on the fine new building there.

—I. N. McCash, of Phillips University, was announced as chief lecturer at the Kansas Ministerial Institute, which was to meet at Hutchinson, March 20-22.

—Addison Lewis Cole, Jr., has been added to the pastoral forces at Brookfield, Mo., where A. L. Cole, Sr., is meeting with good success in his new work.

—The next regular union ministers' meeting, to be held under the auspices of the Chicago Church Federation Council, will occur Monday, March 26, at 10:30 a. m., in the First Methodist Church, as usual. Hon. Harry Olson, chief justice of the municipal court of Chicago, will be the speaker. The subject is "The Intensive Study of the Criminal Himself."

### TRANSYLVANIA AND THE COLLEGE OF THE BIBLE

Prof. R. E. Monroe, the head of the Department of Modern Languages at Transylvania, has just declined a proposition from Pomona College, California. Prof. Monroe has been at Transylvania for eight years and is one of the most popular and useful men in the college community.

Victor Bogaert, a former resident of Lexington, but whose residence was in Belgium when the European war broke out, made a very interesting address to the students of the college Tuesday morning. While a member of the Red Cross he witnessed some of the hardest fighting on the western front, saw the destruction of Louvaine, was captured and sentenced to be shot. He escaped, however, on the plea that he was an American citizen. Mr. Bogaert is spending all of his time now in Belgian relief work.

President R. H. Crossfield has just returned from New York and Washington. In New York he attended the

# Notes From Akita, Japan

BY GRETCHEN GARST

One of our Akita Sunday schools gave a bag of rice and two bags of charcoal to a poor family, while all of the Sunday schools contributed to the American Bible Society's fund for Bibles for prisoners in Japanese penitentiaries.

The boys' class of the same Sunday school as that which helped a poor family, bought and trimmed a Christmas tree as a surprise to the other teachers and pupils. The teacher is a layman, who is earnest in all the activities of the church.

Because of the opposition to Christianity in the Girls' Normal school, the girls attending Christian meetings have been forbidden to sing any Christian songs, and are persecuted in other ways.

The district superintendent of the National Sunday School Association visited Akita, and spoke at a special women's meeting. In spite of deep snow and a high wind, there were twenty-one Japanese women present.

The spirit of united effort is growing among the churches of Akita district. There is in Akita City a Union Sunday School Teachers' Training class twice a month, and a union prayer meeting the first Wednesday of each month. The latter meeting is held at the different churches in regular order of rotation. In Tsuruoka, another center of work, there is a Union Evangelistic Band, holding regular meetings to further the cause of the Kingdom.

The Christian Endeavor girls had a New Year's Social meeting, joining with Kindergarten graduates who are now in high school. Thirty-four girls had a jolly afternoon of play. One of the results is that three kindergarten graduates have joined the Endeavor Society.

In response to the request of some of the members of the Kindergarten Mothers' Club, a New Year's meeting was held for the first time in the history of the club. Thirty-two women were present, twenty-three of whom were non-Christian.

On December 31, 1916, two Sunday schools—the one meeting at the Mission Home, and that meeting at the church—joined forces in a new Church Sunday school meeting Sunday morning at nine. There are three classes, boys,' girls' and primary. The average attendance for January was sixty-five, and the total collection, 54 cents. This is a small beginning, but all are hoping that this school may grow in strength and purpose.

meeting of the Council of Church Boards and was in conference with members of the General Education Board. He stopped at Washington long enough to see President Wilson inaugurated and reports that the outstanding fact in connection with the inauguration is that of the unity of the American people behind the president.

In the death of Col. W. D. Pickett of Lexington, Transylvania lost her oldest living alumnus. Colonel Pickett graduated from the institution in 1843. In the 118 years of her history Transylvania has educated a host of men who have helped to mould the life of the country. The institution is now better prepared for her task than ever before.

H. W. Carpenter.

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## ATTENTION, ILLINOIS DISCIPLES!

On April 10-12, there will be held at Urbana-Champaign, in the University of Illinois, one of the most important meetings of the year. This meeting will be held under the direction of Dr. R. E. Hieronymus, Community Adviser, University of Illinois, who was for many years President of Eureka College. It is the second Better Community Conference. We are very anxious that Illinois Disciples shall avail themselves of this splendid opportunity. The purpose of this meeting is quite fully revealed in two paragraphs of a circular letter recently received from Dr. Hieronymus.

"The first Better Community Conference was held here at Urbana last June. Since that time the Central Illinois Better Community Conference was held at Galesburg; the Southern Illinois at Centralia; the Northern Illinois at the Art Institute and City Club, Chicago; and local conferences at still other centers.

"The Second Annual Better Community Conference will be held here at the University immediately after Easter. The outline of the program is as follows: General sessions will be held afternoon and evening, Tuesday, Wednesday, Thursday, April 10, 11, 12. On Wednesday forenoon five sectional meetings will be held in which will be discussed (1) Good Roads, (2) Better Farming, (3) Home Improvement, (4) City Press, and (5) Rural Church; on Thursday forenoon five sections, discussing, (1) Public Health, (2) Commercial Clubs and Trade Organizations, (3) Woman's Clubs and Parent-Teacher Associations, (4) Rural Press, and (5) City Church. On Tuesday at 4:00 the After Easter University Convocation will be held. The speaker is Edward T. Devine, Professor in Columbia and Editor of the Survey. On Wednesday the portrait of Frank Hall will be unveiled in the Hall of Fame, and later in the afternoon a reception will be held in the Woman's Building. On Thursday afternoon there will be a recreation hour on Illinois Field or in the new Armory. The program throughout is strong, practical, attractive."

H. H. Peters, State Secretary.

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—A. L. Chapman of Bozeman, Mont., reports the close of a three weeks' evangelistic meeting held by D. B. Titus of Rupert, Idaho. Eighty persons responded to the gospel invitation. Mr. Chapman speaks in high praise of the ability and consecration of Mr. Titus.

—James A. Barnett of Bloomington, Ill., who has been in evangelistic work the past year, has accepted a call to the pastorate of First Church, Lincoln, Ill. He will begin service there April 1. He is at present engaged in a successful meeting at Waynesville, Ill.


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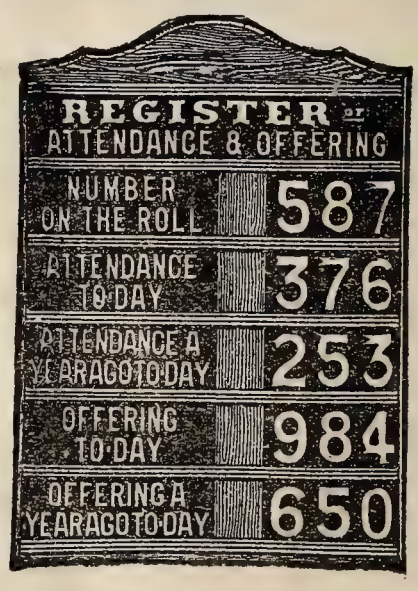
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# THE CHRISTIAN CENTURY.

Vol. XXXIV March 29, 1917 Number 13


# Why I Am a Disciple

**A Series of Articles Beginning in This Issue by the Editor,**

**CHARLES CLAYTON MORRISON**


CHICAGO

# MARCH LEADS ALL!

□ □ □

AS WE GO TO PRESS, the receipts for new subscriptions and renewals to the Christian Century during March are far ahead of February, with several days' receipts yet to hear from.

February was far ahead of January.

January was far ahead of December.

And December beat any month that ever went before.

The subscription receipts for the three months of January, February and March, 1917, are equal to the total subscription receipts for the entire year of 1916!

These results have been secured, not by employed agents, but by the volunteer efforts of our loyal readers.

The editors and publishers desire to say, Thank you! to every one who has sent in a subscription, his own or another's.

On another page we are suggesting to our minister readers that they put the climax on this campaign by securing three new subscribers apiece during April.

Can April beat March?

We shall see!

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Entered as Second-Class Matter Feb. 28, 1902, at the Postoffice, Chicago, Illinois, under Act of March 3, 1879.

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## Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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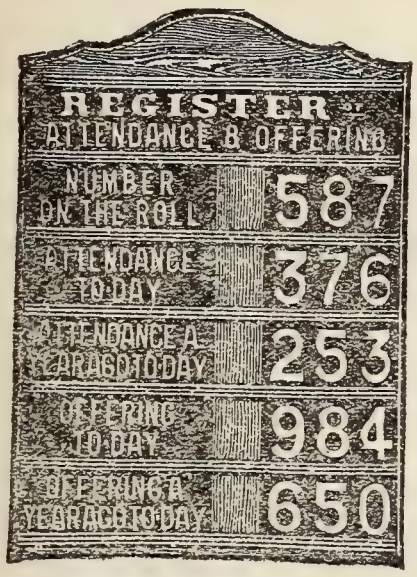


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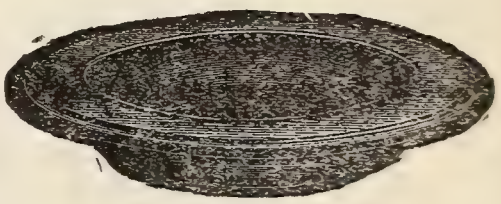

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**NEW GYMNASIUM OF EUREKA COLLEGE**

The money for the erection of this building was raised during the visit of the Men and Millions Movement team to Eureka two years ago. The students themselves led off with pledges that totaled $5,000 and $25,000 was subscribed by citizens of Eureka and vicinity. The success of the effort was celebrated with one of the most enthusiastic holidays ever observed in any college town. But the supreme event of the week was the Life meeting in which missionaries from many lands set forth the opportunities for service in their several fields. Six new members were added to the Student Volunteer band and over forty signed cards indicating their purpose to study the world fields and their own capabilities and to choose the life work that seemed to be the Divine Will for them.

# Primarily Educational

The Men and Millions Movement was first conceived as a campaign for one million dollars for foreign missions, but while its financial goal was growing to $6,300,000 and its scope being enlarged to include all the fields and all the departments of missions, benevolences and education, its character was being transformed and transfigured until it is now, in all its phases, primarily educational.

Its appeal to the young people is not to immediately enlist for missionary service, which, indeed, they are not allowed to do, but to secure the completest possible education and to study the world field and their own capabilities, that they may intelligently decide where and how they can invest their lives to the greatest advantage.

In every church visited the official board is called together and frankly challenged to recognize the fact that while the leaders in Sunday School, in Christian Endeavor and the work of the women have been thoroughly trained for their specific duties, the church officers themselves are unprepared for their supreme tasks. The Every Member Canvass is introduced not as a money raising method, but as an educational process.

Even in the securing of pledges toward the fund of $6,300,000 the educational purpose has been kept foremost. In refusing to take pledges in public, in limiting the subscriptions to $500 and more, as well as in the method of soliciting these subscriptions, the movement has steadfastly refused to be a money raising campaign and established its character as an educational process that deserves the remark of one of the greatest leaders of the most numerous Protestant body in the United States: "The Men and Millions Movement is raising standards of giving for the whole Christian world."

In its relationship to the colleges through its business men's commission the movement has shown its educational character again. It is not merely bringing to the endowment of these colleges as large a sum as they had raised in all their previous history, but it is leading them to improve the quality and the integrity of their work until it shall meet the most exacting requirements of the new century.

**Men and Millions Movement, Cincinnati, Ohio**

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV MARCH 29, 1917 Number 13

# Dealing With Religious Error

"WHAT IS TRUTH?"

Pilate's skeptical inquiry is not without some point. All of us have held certain ideas firmly in other days which we now repudiate. As we grow older, these experiences should tend to make us modest in the expression of our opinions. Yet there are some ideas abroad in the world which seem to us very fallacious. What shall we do when we meet people holding wrong conceptions about religion?

For instance, what shall we do with the people who hold to some error that seems to be the very prop of their lives? A certain minister went the other day to a workingman's home. The husband and wife were rather aged, and their only child had died. Without impairing their loyalty to the Disciple church of their town, these people had taken up with spiritualism. They solemnly told the minister of a message they had received for him, commending him in his good work. The minister was no spiritualist, but as he saw how pathetically these people clung to their belief that every week they were brought into communication with their departed child now living in another world, he departed without making any testimony against spiritualism. Was he a coward, or a constructive religious leader?

★ ★

There is the kind of error that the minister finds it dangerous to attack. A man finds himself pastor of a church whose leading men live by dividends from distillery stock. These men want to be let alone in their business. They insist that their minister shall "keep religion out of politics." If he bears testimony to his convictions in this church, the minister will move shortly. Ought he to speak and then pack up and face the inevitable?

Our historical judgment of ministers of another age who faced the issue of slavery with silence is not favorable. We are inclined to say that there is no chapter in American church history so little creditable to ministers as the story of dalliance with one of the greatest evils this country ever faced.

How far shall we go with this kind of warfare? Shall we speak out when we see a baby die for lack of antitoxin in a Christian Science home? Shall we sound the trumpet when the I. W. W. holds a meeting in our town, threatening the community with sabotage and lawlessness?

Even the greatest reformers seem to have limited their activities to certain matters in which they were deeply concerned. Martin Luther thundered against the sale of indulgences but had no encouragement for the incipient social movement of his time.

We all recognize, of course, that there are errors of too little consequence to merit serious consideration. If someone refuses to sit down with thirteen at the table, we usually smile and acquiesce. The rural minister does not quarrel with the farmer who believes that one phase of the moon grows good potatoes and another phase good crops above ground, and who sows his seed accordingly.

Superstition still abides all about us. Shall it be the business of the Christian to attack it wherever it raises its head? Or may we not assume that a positive service of truth-giving will render the destructive work of "error-smasher" in many cases unnecessary?

★ ★

It may be stated, constructively, that the Christian's first loyalty is to human life, and not to abstract logic or to science viewed apart from its every-day uses. What we shall do at any particular time depends entirely upon circumstances. The error which has no particular relation to life processes we can afford to ignore. The error upon which people lean is to be removed gradually and by the substitution of truth. It is only the flagrant and dangerous error, which seems to be spreading, and which is unquestionably hurtful to human life, that needs to provoke us to a fight.

With most error we may proceed as the builder does who removes a rotten sill from an old building. He does not take out the rotten support until he gives the building some other temporary resting place.

It is not necessary at all times to put truth and error in sharp antithesis. Old and discarded notions of the Bible are best disposed of by presenting modern and obviously true notions. The surest way to bring about correct conceptions of doctrine is not by making war upon the past, but by building the new system for tomorrow's use.

★ ★

Meanwhile, let every man look to his own errors in religious thinking. There is no static truth in religion. Jesus Christ promised his Spirit that we might be led into all truth. This giving of the truth did not cease when the New Testament was entirely written, nor did it cease when the canon was finally settled. The giving of truth did not cease with the church fathers. We have always believed that through the reformers God led us into a larger understanding of the truth. Is there any point of time at which we can say the giving of the truth at the hands of God stops? We think not.

If God is ever giving us the truth, He must ever be correcting errors and partial concepts. The humble man, the man of child-like spirit, will get these new conceptions. The proud man, the prejudiced man, the brutish man will fail utterly to transcend the limitations of his childhood ways of looking at things.

May God lead all of us gently into His everlasting Truth.

# EDITORIAL

## TO OUR MINISTER READERS

*THE CHRISTIAN CENTURY lives by the loyalty of its friendly readers. More than ninety per cent of all our new subscriptions are received through their efforts.*

*The admirable co-operation of our readers during the past four months, which has made possible the unprecedented gains in the subscription department, is a matter which calls for repeated acknowledgment.*

*During April we are asking the especial co-operation of our minister readers to put the climax on this extraordinary achievement. We ask that every minister secure three new subscribers during the month of April.*

*This is the way we suggest that it be done:*

*Let each minister think up three intelligent, interested church people not now taking the "Century." Call them up on the phone, or drop in and see them specifically for this purpose. Tell them the service The Christian Century is rendering to the Disciples of Christ, to your own local church, to your own mind and heart. And tell these friends what it will mean to* THEM *when once they become acquainted with it.*

*Then go straight after their two dollars and a half!*

*If every minister now taking the "Century" will secure three new subscribers during April we will be able to make the finest report not only in the history of the "Century" but of Disciples' journalism.*

*It is a very simple and modest thing to ask of our minister readers. In many cases it would require less than an hour's time at the telephone. But is it not worth an* AFTERNOON'S *time—if that is necessary—to put this stimulating paper into three homes not now receiving it?*

*We want this to be a work of love on the part of our minister readers, and no premium inducements are offered, but if you will remind us of it, the office will set your own subscription forward six months for each new subscription you send in, minister or layman.* THE PUBLISHERS.

## WHY JOIN A CHURCH?

AS religion becomes more widely diffused in the hearts of the people, will the case of the church be more difficult instead of easier? Does the triumph of religion mean the death of the church?

There are some who have spoken thus of the nature of the religious problem. The experiment of living a religious life outside a religious organization is one that is often made. The second generation of this sort of family is always an interesting study. The children are not as well able to do without religious institutions as were their fathers.

Religion, to remain alive in the world, must be taught like any other element of our racial heritage. We no longer look upon religion as being instinctive in the sense that it would perpetuate itself apart from teaching. The whole religious education movement of today proceeds upon the assumption that religion rests fundamentally on teaching.

Since there must be a teaching organization, it is clear that the whole future of religion depends upon something that is like a church. Without a church or analogous institution, there would soon be an end to religion. If a man believes in the perpetuation of religion at all, he ought to believe it right that he should unite with a church and support it.

Religion as an attitude toward life is opposed by the pure naturalism of those who would follow their uncorrected impulses and thoughts. The irreligious man thinks he represents an advance in living standards. He is really a reversion to a very old and outgrown type of men. There is in the world today a great battle between the representatives of naturalism and the representatives of religion. Neutrality in the midst of this great contest is well-nigh impossible. "He that is not for me is against me."

Our age needs out-and-out people who will valiantly champion the ideals of Jesus Christ. Only thus can the Master become truly triumphant. The good friend of Jesus Christ should join the church.

## THE FAMILY BOND

THE family has always been considered akin to the institutions of religion. In olden times the father was the priest. The common religious life was one of the great sources of strength to the family. To this day the fate of religion and the future of the monogamous family are bound up together.

In the great cities there is an evident weakening of the family idea, revealed both in the divorce court and in the juvenile court. There are more divorces because husband and wife have less in common. There is more juvenile delinquency because parents share less with their children.

In the sections where the family idea is strong, the members of the family have much in common. They eat together at the family table three times a day, and are not scattered as are members of families in large cities.

Families of close ties have their amusements together. Whatever may be said of the moving picture, it has cultivated a strong amusement interest outside the home. This takes away just so much from the sense of fellowship in the family circle.

The family is being widely separated in industry. The father works behind locked doors in the factory and the son is no longer an apprentice to the father. Nor does the mother have opportunity to teach the household arts to her daughter. The daughters are in stores and offices.

The family bond results from common activities and interests. When the different members of the family all go different ways and are interested in different things, the family becomes a kind of cooperative boarding house.

For the deepening of the family bond there must be renewed attention to the task of finding common ideal pursuits. In amusement, in cultural pursuits, in worship, the modern family may yet find the tie that binds together hearts in mutual love.

## TRAINING IN PARENTHOOD

IT is interesting to note with what eagerness the average young parent absorbs information with regard to his or her duty to the child that has come into the home. Many of these young parents are so absorbed in their homes that they are not seen at the church. Even with all this devotion, lack of proper information and guidance results in many instances in poorly conducted homes.

There is growing up a new type of Sunday School class devoted to the training of parents. For such a class,

there is much biblical material which can be used, for the Bible is a great book for home ideals. Naturally there is a great body of knowledge from modern science and educational methods that are of the greatest importance.

These parents' classes can do much toward lessening infant mortality. Many a first child is a victim to the lack of information on the part of young parents who have the money to supply every need of the child, but not the knowledge. The great truths of child psychology will prevent the warping of a child's nature through misunderstanding. The peculiar and freakish people of the world are the result largely of the bad handling of little children. There is the "wild" boy and melancholy girl, who are to be interpreted to their parents in a way that will be remedial, not to say redemptive.

It is also clear that such classes call back to the church circle again a class of people who should be held to religion at a time when their children need a warm religious atmosphere about them. Thus the church with twenty new babies in the parish will not need to lose forty people from its list of workers for several years but may count on deepening the religious interest of these very people.

Such parents' classes would sometimes serve also to bind homes together which have been disrupted by the adverse influences of modern life. By glorifying the home and exalting the duties of parenthood, husband and wife enter into a new intimacy that will enable them to weather every storm in their domestic life.

## THE PREACHING OF THE SPRING-TIME

TAGORE has rightly described our western civilization as having the thought limitations of brick walls. He says India has developed differently because she has lived in the open fields. With the coming of spring-time, many of us are finding the open fields again, lured as we are by the charm of the season. The words of the poet Wordsworth come to us at this time:

> It is the first mild day of March,
> Each moment sweeter than before;
> The redbreast sings from the tall larch
> That stands beside our door.

Modern science brings us back closer to the nature religions of the past. We are a part of this wonderful nature and not something separate from it. The evolutionary processes of the past have brought us forth, and we are related to bird and beast and every living thing. The life of all nature is our life. It is the recognition of this profound truth which gives the nature enthusiast his passion and fills all our souls with the glow of the spring-time.

The spring-time preaches to us of the deep mysteries of life. As we watch the perennial miracle, we feel that there is a sermon there for us on humility. Our little systems dwindle in significance before the great facts of life. There is an amended beatitude from the lips of our preacher: Blessed are the humble, for they alone shall understand life.

The spring-time is prodigal in its wealth, but persistent in its great purpose. The sky may frown for awhile, the wintry blasts may persist beyond their season, but the great end of the Creator is again accomplished. The world is born anew.

The birds build not their nests in vain, for they build in harmony and cooperation with God. We who build faith and ideals, who seek to build the souls of men, will build solidly, only as we build in cooperation with the Master Builder.

## A NEW CHICAGO BEING BUILT

IT is within the pastorates of many men now preaching in Chicago that this city has doubled in population. Since the time of the world's fair the development of the city has gone forward with a steadiness that is a guarantee of the future. Is it too much to say that within the life-time of many ministers now preaching in Chicago, the city will double again? Will there not be a new city built around the edges of the Chicago of today that will equal the present city in size?

Great commercial concerns have spent enormous sums of money in making surveys which would enable them to anticipate the city's growth. The telephone company, the gas company and others are planning now to supply public utilities to the new Chicago that is in process of building.

The city missionary societies of great religious denominations are doing the same. Research work is going on all the time. The development of a new suburb is followed with a Sunday School and a mission church. In some cases quick results are secured by sudden real estate booms. In other cases, the society must hold on and wait.

While the larger religious denominations have been increasing their income for city missions with the greatest possible speed, until now the Presbyterians spend more in Chicago alone than our home missionary society spends in the whole country, Disciple societies have been retrenching. We face the death of some of our missions this year because of support withdrawn. Disciples are spending less than half as much now as the pitiable sum they spent five years ago. How will our two or three thousand dollars look this year beside one hundred and fifty thousand dollars spent by the Presbyterians and large sums by the other great evangelical bodies?

No greater mistake in home missionary policy was ever made in America than is now being made by the Disciples. The metropolitan city central to their location is being neglected. Our children will rise up to call us—foolish.

## A NEW SIEGE OF JERUSALEM

THE press reports bring us a thrill when they tell us that the British troops are at Hebron, only a few miles from Jerusalem. It may be that this historic city, the city of many sorrows, is to undergo another siege. It is said that since the time of King David it has been besieged over forty times. This has been partly because of its military importance, but more often the wars about its walls have grown out of religious differences.

Should the allies continue to be successful, there can be no doubt that one of their objectives will be to dispossess the Turk in Jerusalem or perhaps even in the whole of Palestine. The traveler in the land made sacred by the footsteps of our Lord has been continually scandalized by the low standards of life and the misrule of a country which is dear to the entire western world.

Perhaps the method adopted would be that of an international commission for the government of Palestine

which would make it neutral ground for all the nations of the world. Thus the Jew might recover for himself spots specially sacred to him through long history, and Christians might also come into possession of places dear to them.

Certain historic ideas persist in the world when they have no reason in self-interest. The economic interpretation of history neglects the play of romantic ideas in the historic unfolding. The passion of the Crusades is still in the heart of the European. The British soldiers who are battling on in Palestine today are living over again a chapter out of the distant past.

Against a Mohammedan as a Mohammedan we have no quarrel, but only a difference of faith, which we would submit to the processes of reason and experience. Against the Turk, as the butcherer of Armenia we have an indictment in the name of civilization. We must wish for Palestine a change of government.

## AN ECHO FROM OUR PAST

THEOLOGICAL persecution, which was at one period in our history as favorite a pastime as bull-fighting in Mexico, has almost disappeared. Men have come into a larger faith in the Faith. They no longer try to steady the sacred ark to keep it from falling, believing that God will take care of truth with no other defense than truth.

It is therefore a voice out of the past when a student at Transylvania University sends a circular letter throughout the state of Kentucky charging certain heresies against the majority of the instructors of the Bible College of that institution. The letter is signed by several students, but all except four of them have since withdrawn their signatures. The student body has risen up against the misrepresentation of their alma mater, and already over eighty per cent of them have signed a statement in which they assert confidently the loyalty of their instructors to the great common faith and purposes of the Disciples of Christ.

A humorous item in the charges is that some of the books written by the late Professor J. W. McGarvey are being withdrawn from use in the classroom. A reactionary student sees in this a great disloyalty. How different is that feeling from the feeling of the Harper family, who have withdrawn from circulation the late President Harper's "Priestly Element in the Old Testament" because it is no longer up-to-date.

The teachers at Transylvania are all moderate men. It is doubtful if one could find either a progressive extremist or a conservative extremist in the group. There is a wholesome difference of opinion in the classrooms, which is the mark of a real university. It is gratifying to note that with hardly more than a single exception no teacher in Transylvania wants to see any other teacher subjected to pressure because of his opinions.

Time was when a student raising the cry that has just been raised at Lexington would have been sure of a sympathetic response from our people, or from large numbers of them. Just now we are all inclined to yawn.

## REVOLUTION IN RUSSIA

THE western world has been astonished at the revolution in Russia more than at any recent event. This revolution is not so "sudden" as it has the appearance of being. The tension between the Duma and the Czar has been growing through the years, and the reactionary elements in the empire have been trying to have the popular assembly abolished. Recently the Czar ordered the Duma dissolved again, and it refused to dissolve. Having made its arrangements with prominent officers in army and navy, an almost bloodless revolution has resulted.

The effect of this revolution upon religious conditions in Russia will be very marked. There are more dissenting denominations in Russia than in America, and they have millions of adherents; an exact census, however, has never been taken, because of government interference. The established church has been identified with the autocracy and has not helped the cause of revolution. For this and many other reasons the cause of free religion is bound to go forward.

The unfavorable feature in this revolution is that it is a revolution managed by the "intelligentsia" of the nation, the university trained men, who are, unfortunately, not friendly to religion as a class. They have been largely influenced by the writings of the French revolution and of such men as Darwin and Huxley in England. They have not yet found the higher ground of a religion and a science which together form a harmonious world view.

Powerful influences will set to work at once working for reaction in Russia. The grafters of the old system, and the German element in Russia will take advantage of the natural tendency of social groups to waver in their opinions. It is not to be believed, however, that Russia can ever again live under an autocracy.

With the coming of a free press and free speech, the cause of free religion has its great opportunity. American denominations after the war will do well to foster native movements in the religious life of Russia that are working out toward modern religious conceptions.

## What Life Is

*"What is life but what a man is thinking of all day?"—Emerson.*

If life were only what a man
  Thinks daily of,—his little care,
His petty ill, his trivial plan;
  His sordid scheme to hoard and spare;
His meagre ministry, his all
  Unequal strength to breast the stream;
His large regret—repentance small;
  His poor unrealized dream,—
  'Twere scarcely worth passing a nod;
  Meet it should end where it began.
But 'tis not so. Life is what God
  Is daily thinking of for man.

—Julia M. Lippmann

# Why I Am a Disciple

## INTRODUCTORY

IN this series of articles I am consenting to set forth those personal convictions and feelings that underlie my fellowship with the Disciples of Christ. The articles will appear to be more intimate, more egocentric, than I like any writing of mine to be; but I recognize that personal testimony to the faith that is in one is always of value, regardless of the importance or unimportance of the person testifying. Whatever value, therefore, attaches to my personal testimony is to be determined by the readers of these articles who are capable of separating the testimony from the personality and weighing it according to its actual worth.

Before going into the reasons for my being a Disciple it will perhaps be advisable to state one or two things concerning my fundamental point of view. This is important, because I wish to define and restrict the expectations of my readers and perhaps to disarm in advance certain criticisms. I think two points are all that it is necessary for me to state.

* * *

The first of these is that in my thinking on religious matters I am what is usually called a liberal. I do not like party classifications in the church and I resent the use of labels in any exclusive fashion whose effect is to separate men of faith into hostile camps or sects. Yet I suppose there is no way of avoiding certain characteristic attitudes or opinions by which one seems to have more affinity, intellectually, with a certain type of mind and less affinity with another type of mind. So I frankly say that, so far as one must take sides, I stand with those who are called liberals.

In allowing myself to be classified as a liberal I mean that I accept without fear or apprehension the work of modern scientific scholarship in all fields of knowledge, including those fields closely related to religion.

I am not afraid of science. It is challenging the truth of many things that have been for a long time held true. But I see no reason why the truth of things cannot be ascertained as well by our generation as by any previous generation, and perhaps better, for we have the successes and failures of the past by which to guide our efforts. Many people live in constant fear that science is about to rob them of their religion; so they cling tenaciously and even hysterically to certain dogmas and points of view which scientific facts have long since fully discredited. Such people are incapable of reexamining the grounds of their faith in the light of the indisputable new knowledge that has come to the world in the past one hundred years.

I try to avoid any such hardening of my mind. I try to keep sympathetic with the painstaking work of scholarship. With Huxley, I keep saying to myself that the mind's first duty is to walk humbly in the midst of facts. This attitude of openmindedness, of willingness, to accept reality for whatever it may prove itself to be, seems to me to be of the essence of religion, and it is what I mean when I use the word liberal.

With respect to religious truth, as with truth of any kind, I *expect* change. I *plan* for progress. I believe it is in our power to know more than our fathers knew, just as I believe it will be in our children's power to know more than we know. It is this sense of the progressive character of all our knowledge that predisposes me with a friendly feeling toward those whose teaching tends to break up somewhat the dogmas and conventions that have been handed down from the past. I believe that new paths for man to walk in are yet being opened up, and my disposition is to keep evermore on the lookout for the pioneer whom, haply, God has chosen to lead the way. This attitude of expectancy is, I think, characteristic of what is called liberalism.

Yet while I am a liberal I do not like to think of myself as a radical. I am no free lance. I believe that true liberalism is reverent toward the past. I believe that any man who despises the past, or discounts it, or lacks sympathy with it is, so far forth, a dangerous leader, and I could not follow him. A teacher of religion who has no anchor in the past is as harmful to progress as is a visionless reactionary. The true liberal is open-minded to the old as well as to the new, and herein is the conservative principle of liberalism. To my mind the major task of progress is not so much to discover truth that is brand new as it is perennially to reinterpret the old truth so as to preserve its truth and yet fit it to the conditions of the new age.

Concretely, what I have said means that I heartily accept, for one thing, the modern view of the Bible. I do not think of the book in just the same way it was conceived a generation or two ago. I am convinced that the very preservation of the Bible as a book of power in men's lives demands the adoption of the view of modern scholarship with regard to it. So far as I have been able to test this view by the facts, it seems to me to answer to the facts better than the traditional view. I am not afraid of higher criticism. Somehow I have too much confidence in the great timeless values of the Scriptures to allow me to tremble when historical and literary scholars announce changes from the traditional dates or authors of the various books of the Bible.

My liberalism means also that I find greater satisfaction in the modern theological conceptions than in the older. Science and experience have greatly changed our view of the world, of the physical universe and the social order of mankind. It seems to me exceedingly unlikely that it should not also have greatly modified our thought of God and Christ and the soul of man. As a matter of fact it has done so, and I think for the better.

As a teacher of religion, my liberalism extends in other directions also,—in the direction where modern psychology is working to give us newer and clearer understanding of the inner life, and in the direction where modern social theories are breaking up the crust of established custom and introducing principles of reconstruction which, it seems to me, are bound to give us a plan of living together far happier and more just than the social scheme to which through long ages we have grown accustomed. My interest in these activities of scholarship and my sympathy with their results tends to liberalize my thinking on matters of religion.

So much for my liberalism.

* * *

The other thing I want to say about myself is that I am a stout evangelical. I am just as evangelical as I am liberal. I do not find my intellectual affinities

with those whose liberalism is colorless latitudinarianism. I believe in *believing* something. And I believe something can be believed in right hard without its becoming dogmatism. The things about religion that I believe in, and believe in right hard, are the evangelical things.

I believe in God, a personal Father, who is in my life and my world and in whom my life and my world have reality.

I believe in Jesus Christ, uniquely the Son of God, who gave himself in life and in death for us men and our salvation. I believe in Jesus as both a fact of history and a fact of the living present, to teach, to guide and to save mankind. I believe that the moral wisdom illustrated in the life and character of Jesus is the norm by which we are perennially to correct and purify our thinking about God and to define our own duty and ideals.

I believe in the incarnation, that in Christ God was and is uniquely revealed.

I believe in the vicarious atonement, as the principle by which Jesus lived and died, and as a profound ethical fact in common human experience.

I believe in the Holy Spirit.

I believe in prayer.

I believe in the Church.

I believe in conversion.

I believe in the life immortal.

These great evangelical realities I believe in, and I believe in them with deep conviction. I hold that with the coming of these evangelical ideas to mankind there came a vast new enrichment of man's spiritual life. And I hold that to drop them from the vocabulary of our faith would be like disemboweling the Christian religion.

So much for my evangelicalism.

To some people it may seem inconsistent for me to class myself as both liberal and evangelical. To me it is not at all inconsistent. I should enjoy showing why it is not inconsistent, but that it is not my purpose to do at this time. I am not arguing anything now. I am merely stating a fact or two about my own fundamental point of view.

As I proceed from week to week to state why I am a Disciple I ask my readers to keep in mind these two presuppositions as a sort of background against which to interpret whatever I may say.

CHARLES CLAYTON MORRISON.

# The Old Testament in the New

**Twelfth Article of the Series on the Bible**

**By Herbert L. Willett**

AS the Iliad finds its sequel in the Odyssey, and Paradise Lost in Paradise Regained, so the New Testament forms the essential conclusion to the Old. Without it the Hebrew Scriptures are like a story without a final chapter, a torso without a head. But the parallel with the other writings named is not complete. For the Iliad is greater than the Odyssey, and, as Macauley eloquently pointed out, the Paradise Regained did not compare in majesty and impressiveness with its great predecessor. With the Bible it is not so. Wonderful as is the Old Testament in literary beauty, in moral urgency and religious passion, the New Testament towers above it in solemn grandeur like Lebanon above the sea.

Nor can they ever be divorced. Numbers of readers delight in the rich treasures of the Iliad who never look into Homer's later work; and probably few of the admirers of Milton's great epic have ever completed its sequel. But the two Testaments are linked together in an indissoluble unity. One cannot know the one without the other. As the cord to the bow, or the hand to the harp, these collections of religious documents are essential to each other. Tertullian phrased this idea in the lines familiar to the fathers of the church:

*Novum Testamentum in Vetere latet;*
*Vetus Testamentum in Novo patet.*

In the Old Testament the New is concealed;
In the New Testament the Old is revealed.

The most casual reader of the Christian Scriptures is impressed with the familiarity of the writers with the books of the older collection, and their frequent use of them for purposes of illustration and enforcement. There are about two hundred and fifty references, either direct or implied, to the writings of the Old Testament on the pages of the New. And some of the books, such as Matthew, Luke, Romans, and Hebrews, seem, in parts, like an anthology of Scripture texts held together by the framework of the argument. Other books, like John, the Corinthian and Galatian epistles, and 1 Peter, fall not far behind in this regard. If Philippians, Colossians, the Thessalonians, Philemon, Titus and the three Johannine epistles show little or no trace of this interest, the difference is not difficult to explain. And in the other books the references are noticeable.

### SATURATED WITH THE OLD TESTAMENT

This dependence of the Christian writers upon the Old Testament was inevitable. They were nearly all Jews, and their education and experience were in the atmosphere of the great classic of their race. It formed their historical and literary background. Its stately sentences were the warp and woof of learned discussion, and colored the talk of the street. To Jesus and his first interpreters the people, places, incidents and figures of speech of the Old Testament were so well known that they formed the most usable material of common speech. And when to this fact one adds the reverence in which the Scripture was held, and its weight when cited in argument, it is evident that the disciples found it of the highest value in the preaching of the new faith. Particularly did they search it for utterances which could be construed as referring in even the most remote manner to Jesus and his ministry.

It would not be venturing on too strong a statement to affirm that the writers of the New Testament were literally saturated with the ideas, incidents and

phrases of the Old. Quite apart from their conscious efforts to use its language in citation and argument, they fell naturally into the habit of employing its words and sentences in their writings. The instances in which Paul reveals the influence of the Scriptures upon his thinking and utterance are beyond computation. A glance through the epistle to the Romans will show the extent of this in a single document. The author of the Epistle to the Hebrews is likewise indebted to them for almost numberless terms of speech such as "Our God is a consuming fire," or "Hereby some have entertained angels unawares." Even in a less conspicuous writer like the author of 1 Peter one finds such reminiscent expressions as "A living stone, rejected indeed of men, but with God, elect, precious;" "which in time past were no people, but now are the people of God;" and "who did not see, neither was quite formed in his mouth," which, without being exact quotations, carry the reader back at once to the pages of Isaiah and Hosea. Furthermore, that the story of Israel as a nation was familiar as the background of all the thinking of these disciples of the Lord, one needs only to recall the summaries of that history presented in the speech of Stephen (Acts 7-16f), the address of Paul at Antioch, Pisidia (Acts 13:16), and the splendid review of the heroes of faith in the eleventh chapter of Hebrews.

Deeply impressive is Jesus' familiarity with the Old Testament, and his frequent use of its material. His references to Moses, Isaiah, Naaman, David, Jonah, Solomon, Noah, Lot, Daniel, the Queen of Sheba, Tyre and Sidon; his frequent citation of favorite passages, such as the words of Hosea, "I desire mercy and not sacrifice," and his reliance on the great sanctions of Deuteronomy in the days of his temptation, show something of the value found in the oracles of the nation, and the strength he derived from them.

### FREEDOM IN QUOTATION

In studying the citations of Old Testament passages by the writers of the Gospels and the Epistles, one is compelled to note the freedom with which the older words are used. While most of the passages quoted are easily traceable to their source, and, in many instances, the authors are named, yet in several cases the citation is erroneous, or mixed, as when in Luke 3:4-6 the writer has added to the oracle of Isa. 40:1 p. a phrase from Exodus 14:13; in Mark 1:2, 3 reference is made to Isaiah, but the passages are from Mal. 3:1 and Isa. 40:3; in 1 Cor. 14:21 a passage from Isa. 28:11 is spoken of as found "in the law," while a few, like those quoted in Rom. 9:15 and Matt. 2:23, are not found in any portion of the Old Testament, and are either quoted from unknown sources or are more or less expressive of general sentiments found in the Scripture. Moreover, there seems to have been no particular effort to quote with nice exactness. In comparing such passages as Matt. 4:14-16 with its original in Isa. 9:1, 2; or Acts 2:17 with Joel 2:28-31; or Rom. 9:25 with Hos. 1:10, 11, or scores of such quotations, it is obvious that the New Testament rendering is not verbally exact. This is due to two causes. First, there was an almost universal employment of the Greek translation known as the LXX, instead of the original Hebrew, which very few understood. The LXX was at best an inexact translation, in many places hardly more than a paraphrase. Yet few of the early Christians knew any other text of the Old Testament. For example, the author of Hebrews appears not to quote any other than the LXX text save in one passage, Heb. 10:30, and there he seems to follow Paul in Rom. 12:19. And second, most writers and speakers were willing to permit a fairly accurate rendering of the passage to satisfy the occasion. They did not appear to be scrupulous in presenting a precise rendering.

In like manner the facts of Old Testament passages are often used with as much freedom as the language. In the speech of Stephen (Acts 7:16) there is found a curious misstatement regarding the burial place of the patriarchs, due, perhaps, to the speaker or his chronicler. In 1 Corinthians 10:18 Paul speaks of the 23,000 who fell in one day, while in Numbers 25:9, 24,000 is the number. In Hebrews 9:4 the altar of incense is mistakenly placed within the second veil of the temple. Other instances of free handling of Old Testament facts are familiar. They merely illustrate the unstudied approach which the writers of the Christian oracles made to the classics of their race.

But even more interesting is the manner in which at times the statements of the Old Testament are changed from their obvious meaning to make them serve the purpose of the writers. A few examples out of many will illustrate their method, which was in no sense due to any irreverence, or the wish to modify the teachings of the Scriptures. It was merely the fact that the words, slightly changed, fitted so well the meaning they wished to convey that they asked permission of the original writers, so to speak, to make the transfer of form and meaning. In Psalm 104:4 there is a fine reference to Jehovah's use of the forces of nature for his gracious ends: "Who maketh the winds his messengers, his ministers a flaming fire." In Hebrews 1:4 the author, wishing to show that the angels cannot compare in glory with the Son, uses the passage in this way: "Who maketh his angels winds, his messengers a flame of fire." Hosea, in a moment of fierce indignation against the impenitent people of Israel, confident that God would never again repent of his purpose to destroy the rebellious nation, summons death and the grave to do their worst: "Shall I ransom them from the power of the grave? Shall I redeem them from death? O, death, where are thy plagues? O, grave, where is thy destruction? Repentance shall be hidden from mine eyes." But Paul, in his glorious euthanasia, using the words in precisely the opposite sense, cries, "O death, where is thy victory? O death where is thy sting?" and precedes this quotation with one from Isaiah, "Death is swallowed up in victory." Still more familiar is the bold appropriation by the evangelists of the words of Isaiah 40:3 regarding the voice that cries to exiled Judah, "Prepare ye in the wilderness the way of the Lord; make straight in the desert a highway for our God." By only a minor change, hardly more than of punctuation, the entire meaning of the passage is altered, and it is applied to the voice of John the Baptist crying in the desert. To the writers of the New Testament such uses of the older Scriptures must have been not only permissible but necessary. And for this reason they are valuable aids to our understanding of the regard in which they held these oracles.

### ARE THESE PREDICTIONS?

And this leads appropriately to the so-called predictions in the Old Testament, which are said to have

been "fulfilled" in the New. Much of the older apologetic of the church was concerned with the prophetic anticipations of events in the life of Jesus, and their striking realization in his ministry. Long lists of such passages were cited as proofs of the miraculous foresight of these earlier ministers of God. The argument from prophecy has largely shifted from this ground today, and is based upon much more substantial foundations. Most of the claims made by eager but uncritical exponents of the Bible require examination and correction. The great forward-looking hopes of the Old Testament saints are a luminous and convincing feature of the Scriptures, but they move on levels far higher than the minute and circumstantial "predictions" formerly exploited.

One has but to study these New Testament references to the older writings in the light of careful comparison to be warned away from the error of regarding them as the realization of predictive effort. A few examples will suffice to illustrate this principle. Hosea, referring to a notable experience of the ancient nation, says: "When Israel was a child I loved him, and I called my son out of Egypt." The writer of the First Gospel, feeling the appropriateness of the words to the return of Jesus from the refuge in Egypt writes, "That it might be fulfilled which was spoken by the Lord through the prophet, 'Out of Egypt did I call my son.'" The evangelist knew that in the event those earlier words came to new meaning, were filled out, fulfilled. But would even a casual reader assert, in the light of the entire message of Hosea, that the words had at first the remotest application to Jesus?

In a critical moment in the story of Jerusalem, when a powerful king of Assyria had invaded the north regions of Zebulon and Naphtali, and seemed about to march on Judah, Isaiah calmed the perturbed souls of his fellow-citizens with the confident assurance that Tiglath-pileser and his invading army should soon be expelled from the land. That message is recorded in Chapter 9 of the prophet's book. The writer of the First Gospel perceived the appropriateness of these words to the light and comfort-bringing arrival of Jesus in the same regions centuries afterward, and did not hesitate to apply them to the event, saying, "That it might be fulfilled which was spoken by Isaiah the Prophet." Yet here again, and in scores of similar instances, no one who reads the prophet's words in the light of their context would think of regarding them as predictions referring to Jesus.

It is not too much to say that there is not an instance in the New Testament of any such incident in the life of Jesus that holds to any Old Testament passage the relation of fulfillment to prediction. It will be shown presently that the great prophetic movement of the Hebrew interpreters of God anticipated One who was to come and bring deliverance to his people and the world. But none of the words which the evangelists so freely appropriate from the Scriptures as "fulfilled" in the incidents of Jesus' career have other value than that of significant coincidence, which the friends of the Lord were quick to perceive and utilize in the interest of his wider ministry. Indeed one of these very writers (1 Pet. 1:20) was at pains to affirm that "no prophecy is of any private interpretation," i. e., refers to any one event in the life of Jesus. But many such events were made more impressive to Jewish minds by being connected with venerable words that seemed to live again and complete themselves in the life of the Lord.

### CONFIDENT USES OF THE OLD TESTAMENT

It is this aspect of Jesus' exalted place in the regard of his disciples which helps us to go a step further, and find some explanation for their astonishing and audacious employment of other utterances of the Old Testament as applying to him. It is clear that they searched the Scriptures with eager intent to find in them phrases that fitted the life or the ministry of the Master. To their surprise and delight, they found the Scripture full of such words. The older book was "gravida Christi," pregnant with Christ. Statements that originally applied to some king or saint of the olden time now seemed to glow with a new meaning as the reader thought of the Lord. The cries of martyrs or the laments of persecuted souls voiced in too vivid a manner the sufferings of the Savior not to refer to him in some manner. The explanatory context that warns us against the supposition that the speaker had any other than his own griefs in mind, or could have been interested in a distant divine sufferer, fell away from their thoughts as they read the pregnant phrases and reflected upon their holy Lord, the victim of outrageous violence. They knew him to be the Servant of God for the new day. Whatever, therefore, had been said regarding Israel, the ancient servant of God, or any of the saints who, through the years had lifted to heaven the white flowers of blameless and sacrificial lives, must also be true of him in whom all the strivings of elect souls were brought to completion.

With confidence born of this conviction, Peter affirmed that the words of the Sixteenth Psalm were spoken of Jesus (Acts 2:25 f.). In the same mood the writer of the Epistle to the Hebrews applied to him the words of God to David regarding his posterity (2 Sam. 7:14); the appeal of a psalmist to the angels, or the gods, to worship Jehovah (Ps. 97:7); the reference to humanity in the Eighth Psalm; the words of God, through a psalmist, to the newly chosen king of Israel (Ps. 2:7), and the words of God giving assurance of royal and priestly power to another king of the nation (Ps. 110:4). These are only examples of a large group that might be cited. The careful reader who is at pains to study the Old Testament passages perceives at once that their writers were thinking and speaking of matters in no way connected with the life or ministry of our Lord. The claim often made that there was a double meaning in the prophetic words, a second significance in the thought, is a violation of every canon of straightforward and honest interpretation. Skepticism has been quick to seize upon such assertions made by Christian apologists, and to charge the entire argument based on prophecy with disingenuousness and perversion of the facts.

### RABBINIC METHODS OF INTERPRETATION

But it is wholly unjust to the writers of the New Testament. It must be remembered that they lived in the atmosphere of Jewish speculation regarding the Scriptures, and that many did not hesitate to regard the figurative and allegorical uses of the Old Testament as even more important than the plain statement of fact. One sees examples of this influence in the writings of more than one of the New Testament authors. For example, Paul employs the Jewish legend that the rock from which Moses drew water actually followed

the Israelites through the wilderness (1 Cor. 10:4); he refers to the veil Moses put over his face, as a symbol of the veil of ignorance that had fallen over Jewish minds in the reading of their Scriptures (2 Cor. 3:7-16); he employs the two mountains, Sinai and Zion, and the two women, Hagar and Sarah, as figures illustrating the relations of the law and the gospel (Gal. 4:21-31); and he uses the distinction between the singular and the plural of the word "seed" (Gal. 3:6) in a manner that seems to us wholly fantastic, but was quite characteristic of rabbinic practice. In a similar manner the writer of 1 Peter makes the Ark of Noah a type of baptism (I Pet. 3:21); and the author of Hebrews makes the tabernacle a type of the church ( Chapts. 8, 9), and Melchizedek of Christ (Chapt. 7:1 f.). The intelligent reader of the Old Testament does not need to be told that in their original setting none of these persons or objects had the slightest connection with the life of Jesus, or the Christian message. At the same time it must be borne in mind that in writing to a group of people like the first Christians, most of whom were either Jews or acquainted to a marked degree with the Old Testament books, there was great value in the use of the materials of that older literature as illustrations throwing some sort of light upon the principles of the gospel. To modern readers, unacquainted with the dialectic of the Jewish schools, some of these references seem remote and unconvincing. But no doubt they had their value in the thought of the Apostles, and in no instance that we can perceive did they employ them without full warrant of the literary customs of their age and people. If, therefore, one is puzzled at times to find the connection between an Old Testament character or object and the New Testament idea it is employed to symbolize, it must be remembered that to the disciples, as to Jesus himself, the Hebrew Scriptures were the literary storehouse from which there could be drawn at need all weapons of defense and all supplies of prophetic assurance.

### MESSIANIC PROPHECY

But the most illuminative and convincing feature of the relation between the Old Testament and the New is the forward-looking attitude of the prophetic ministers of the older order. Israel's golden age lay in the future, not the past. The purposes of God were not completed in the broken and marred history of the nation. The redemptive function of the tribes of the Lord seemed to fail, as they went down in political disaster. But ever the hope of survival and success burned in the hearts of choice and elect servants of God. That hope was often political and crass, but it had higher qualities of redemptive and sacrificial passion. Israel saw hints of it (Chapts. 9, 11, etc.); Jeremiah, in the Book of Consolation, recorded some of its features (Chapts. 31, 32), the Evangelical Prophet made it still more vivid, keeping it ever true to its national rooting in the experiences of Israel, but revealing at last the full glory of the hope in the coming of One who should both represent and transcend the nation, and bring redemption to all mankind (Isa. 40-55).

It is in the atmosphere of this real expectation that Jesus moved, and it was in the complete assurance that these hopes were centered in him that he went forward with his sublime task. In the Old Testament there were many notes of suffering and depression, such as are found in Psalms 22 and 69. There were confident anticipations of better days and of redemptive ministries from which a new nation and a new world would emerge (cf. Isa. 61:1f) Jesus took to himself all these prophetic words, conscious that in him alone could they find their realization (see Lu. 4:16-21). But most of all did he find in the sublime words of the Song of the Suffering Servant (Isa. 52:13-53:12) the picture of his sacrificial career. Written originally of the nation crushed into the dust of Babylonian exile, yet animated with the deathless hope of survival and service, Jesus knew that the only true fulfilment of such expectations was not in the nation but in himself. For that reason he laid calm and confident hands on all such oracles, and with complete insight into their further reaches of anticipation, applied them to himself and his holy labor for the world.

In the light of these facts, one understands such deeply impressive language as that used by the Savior again and again to his disciples, in the effort to instruct them regarding his function as the world's Redeemer. It was not to specific and detailed predictions of his life that he referred when he spoke of his approaching passion, for there are none such. But back into the treasured records of Hebrew sufferers, of prophetic martyrs and of patient witnesses of the truth he reached, and gathered up their agitated phrases, their broken cries, their tremulous hopes for better days, and made them his own. Hosea (Chapt. 6:2) had with broken heart besought the nation to turn from its waywardness to God, and had said, "He hath smitten us, but he will build us up. After two days he will revive us, and on the third day he will raise us up and we shall live." So we hear Jesus saying to the disciples, "All the things that are written by the prophets shall be done unto the Son of man. For he shall be delivered up to the Gentiles, and shall be mocked, and shamefully entreated, and spit upon; and they shall kill him, and the third day he shall rise again." He reproved his friends for their slowness of heart "to believe all that the prophets had spoken," and "opened to them the Scriptures," explaining to them that it was written that the Christ must suffer, and rise from the dead the third day (cf. Lu. 24:25-49).

On such exalted levels do the real facts of Messianic prophecy lie. If something seems to be lost in the change of attitude which is necessitated by a frank facing of the facts, much more is gained. Prophecy is perceived to be no mere set of predictions regarding events in the life of the Lord, but an onward sweep of the divine purpose, a progressive realization of the truths and ideals toward which the Spirit of God was evermore leading the saints. These ideals were at last made clear by Jesus, and in the consciousness of that sublime fulfilment he rightly claimed all the sanctions of the past. He knew that the portrait drawn by the prophets of old, not in the carefully traced lines of predictive detail, but in the bold strokes of world anticipation, was his own. The prophets described not a person; but an office, a function, a service to be rendered to Israel and the world. They did not predict the life of Jesus, but they foreshadowed the ministry of the Messiah. It was the task of Jesus and his friends to make clear to the men of their time that he was that Messiah, and that the picture they had in the Old Testament was in reality his own. So to the Jews he said one day, "Ye search the Scriptures, for in them ye think ye have eternal life. And little as you perceive it, they testify of me." Then he added sadly, "But ye will not come to me, that ye may have life."

# "To Have and to Hold"

## By Edgar DeWitt Jones

IN ALL the world there is no event so rainbowed with romance as a wedding; and there is no object of interest so universally popular as a bride. Whether the wedding be an elaborate society event or a simple ceremony in a humble home, glory and romance halo the scene. Whoever beheld a bride and groom at a railway station, surrounded by a gay and garrulous throng of friends, without experiencing a tug at the heart and a wishing well the young couple in their high adventure of home building? Ah, if only the glory and halo remained throughout the wedded life of every bridal couple! If only the romance never died or faded into the light of common day! If only every married life were one continued courtship, how beatific the results! This subject of marriage interests old and young alike, but especially the young; and the pity is that so little is said upon this important subject in the way of wise counsel and needed instruction. Alas, that so much is said that is flippant and all too pointless!

*"Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh."—Genesis 2:24*

*"To have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance."—The Book of Common Prayer.*

### MARRIAGE IN THE SCRIPTURES

The Holy Scriptures accord an exalted place to the estate of marriage. The halo of glory and sanctity is over the marriage relationship there, and especially in the New Testament. The great law-giver, Moses, sought to safeguard the family; and Jesus reaffirmed the teachings of Moses, and more: He put them on a higher level. There is a wealth of significance in the Scriptural words, "Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh." According to the Scriptures marriage is of divine origin. Jesus glorified the wedding feast at Cana by his presence. Paul likens the unity between husband and wife to that mystical unity between Christ and his church. Jesus regards divorce impossible except as a formal recognition of the already broken union. The church is spoken of as the "bride of Christ," and the figure is most eloquent. Young people everywhere do well to observe the high ideals of marriage taught in the New Testament, and to take the teaching to heart. It will profit society when the flippant attitude of thousands toward the marriage relationship gives place to one of respect and proper regard. Wedding ceremonies ought not be sad; they are solemn, and rightfully so.

### THE IDEAL MARRIAGE

The ideal marriage is not difficult to describe. Physically, the bride and groom should be the picture of robust, perfect health, free from any taint of disease, fit to be the parents of a race of supermen. Mentally, they ought to have judgment, foresight, and capacity for planning a useful program of life. Financially, they ought to be able to buy or build their own home and furnish the same comfortably, and rear and educate properly their children. Spiritually, they ought to be united in the beauty and mystery of a growing faith in Almighty God, the Heavenly Father. As a matter of fact, not one marriage in ninety approaches this ideal. Society as it is now organized makes difficult if not impossible some of the above requirements; ignorance and selfishness inhibit others. Even so, it is an ideal toward which the race should strive.

### TWO DIFFICULTIES: TEMPERAMENTAL AND FINANCIAL

The difficulties in the way of a happy married life, speaking by and large, may be reduced to two, namely, the temperamental and the monetary. Selfishness, obstinacy and downright meanness make happy home life exceedingly difficult. Link two strong willed persons together in matrimony and unless there shall be a mutual forbearance and a fixed purpose to dwell together in peace, friction is certain to result. Some husbands are brutes, and some wives are perpetual scolds. Some one remarked to John Milton that Mrs. Milton was a rose; whereupon the poet answered, "I suppose she is, since I have often felt the thorns." Over against this remark is that exquisite sentiment of Joseph Choate, who, when asked who he would rather be if he could not be himself, replied, "Mrs. Choate's second husband."

Recently a Chicago couple celebrated their fifty-ninth wedding anniversary. Believing their long years of wedlock had qualified them as experts on the subject, they drew up the following recipe for marital happiness. Married couples—both young and old—might profitably follow these rules:

1. Love each other all the time.
2. Keep silent when she wants to argue.
3. Keep silent when he wants to argue.
4. Use common sense in times of depression.
5. Don't blame your husband when he is doing his best.
6. Don't scold.
7. Have a few children playing around the house.

Fifty per cent of matrimonial ills are traceable to the money problem. Debt, extravagance and drink play havoc with many a home. Sixty per cent of American families battle constantly "to make ends meet." The matrimonial difficulties of a small per cent are due to too much money. Thirty per cent, perhaps, belong to the fortunate middle estate who know neither poverty nor great riches. Between the cost of high living on the one hand and the high cost of living on the other the domesticity of a multitude is profoundly affected.

### HAPPY HOMES IN MAJORITY

Despite the difficulties and problems of the average married couple, it is grandly true that there are far more happily wedded lives than the other sort. The daily press boldly headlines the scandals and the tragedies. If husband and wife live happily through the years, rearing their family, and bravely meeting every trial, that is not news. But divorces among the "smart" set—unseemly conduct of either husband or wife of any "set"—that is news. It is news because it is unusual and irregular. It speaks well for the stability of the average married pair that they accomplish so much and grow old so gracefully! God be praised that there are wedded lives so beautiful as to move to tears those who are privileged to come within the charmed circle of homes effulgent with romance and glory even unto old age.

The real test of the marriage tie is said to be when the gray hairs begin to appear. When age begins to show by a dozen different indications his approach then comes the testing time for both. But if the years that lie behind have been lived aright and high ideals followed through weal and woe, the testing time will be successfully, even triumphantly, passed. There are wedded couples who after fifty years of married life are sweethearts still, and whose lives are wonderfully blended by a great love. Without exception, these couples remembered their Creator in the days of their youth; in Jesus Christ they met their difficulties and conquered doubts; and

they lived joyously through the dark days because they endured as seeing him who is invisible. Young people ought to begin their wedded lives united in the Christ, and thus seek his mind all the days of their earthly pilgrimage. He will make everything beautiful in its time.

"As unto the bow the cord is,
So unto the man is woman;
Though she bends him, she obeys him,
Though she draws him, yet she follows;
Useless each without the other!"

# Big Business Men as Christians

**By Thomas C. Clark**

WILLIAM H. RIDGWAY, who has been conducting the "Busy Men's Corner" department in the *Sunday School Times* for ten years, has been collecting facts about successful business men in this country who are church men, and he has discovered that "men without religion don't cut much ice in this world—and surely none in the next." In a letter recently sent to the Kansas City *Star* Mr. Ridgway says:

I know that the workers in the world, the men who build up our great industries, who run our great department stores and other stores, the men who make two blades of grass grow where only one grew before, are pretty much all godly men. The men of business are tied up to religion tighter than ever and are pouring out millions of dollars every year for the magnificent work of the Young Men's Christian Association in this country and abroad.

CHRISTIAN BUSINESS MEN OF CHICAGO

In his statement of the findings of his survey to the Kansas City paper, Mr. Ridgway mentions some of the big business men of Chicago who are religious men: Louis Swift of Swift & Co., who contributes to Lake Forest College, where they make Presbyterian ministers, while his brother does the same for Northwestern University, where they make Methodist ministers. Henry Crowell, president of the Quaker Oats Company, is head of the Moody Bible Institute. The head of Sears, Roebuck & Co., Mr. Rosenwald, gives $25,000 to every negro Y. M. C. A. that will raise $75,000, and he gives liberally to the white associations.

The heads of Montgomery Ward & Co. and of Butler Bros. & Co. are in Christian work. Victor Lawson, owner of the Chicago *News;* Mr. Shedd, head of Marshall Field & Co.; Mr. Forgan of the First National Bank; Mr. Patten, the grain dealer; Mr. Peterson, greatest nurseryman in the world, are all professed Christians and are active in various fields of Christian philanthropy.

OTHER CHRISTIANS OF "BIG BUSINESS"

Among other leading men who are church workers are Heinz, head of the "57 varieties," who is president of the Pennsylvania Sunday School Association; Procter of Ivory soap, who has just given one-half million dollars to a religious school, and Gamble, his partner, who is in Y. M. C. A. work; Huyler, candy and chocolate man, head of the Jerry McCauley Mission in New York; Fenn of the Sherwin-Williams paints, superintendent of a Sunday school in Cleveland; Cluett, collar man, president of the Y. M. C. A. of Troy, N. Y.; Candler, owner of the Coca-Cola, active in all kinds of Christian work; John Wanamaker, great Philadelphia merchant, superintendent of the largest Sunday school in the world which he started when he was a boy; Hubbell, secretary of the Eastman Kodak Company, president of the largest men's Bible class in the country, at Rochester, N. Y.; Curtice, president of the Blue Label Ketchup Company, leader in that same class; Calder, manager of the Remington Typewriter Company, teacher of a boys' Sunday school class; Marvin, manager of the National Biscuit Company, elder in the Presbyterian Church; Ayer, president of the big advertising concern of N. W. Ayer & Son, president of the Camden, N. J., Y. M. C. A.; Colgate, soap man, a director of the International Y. M. C. A.; both the Childses, who have restaurants over all the country, Presbyterian elders and maintainers of missions at their own expense; Rea, president of the Pennsylvania Railroad, a trustee in a Presbyterian Church; Johnson and Austin, heads of the Baldwin Locomotive Works, church elders. Forty-five of the forty-eight bankers of Chicago are officered by Christian men.

Mr. Ridgway has had little difficulty in actually proving that the churches command the co-operation and support of the most active and successful men in every line of business endeavor.

# Markham on Jesus' Social Vision

*Edwin Markham, author of "The Man With a Hoe," was given a rousing welcome at Ford Hall, in Boston, a few evenings ago, as he spoke to a crowded house on "The Social Vision of Jesus." The audience sang lustily his hymn on "Brotherhood," set to the music of "The Watch on the Rhine." Mr. Markham, after characterizing Jesus as the supreme spiritual genius of the world, said, in part:*

I DO not intend to discuss Jesus or his work from a theological point. I leave that to the theologians. I believe Jesus to have been a statesman with a political purpose in his mission. He knew that he had a concept of social order which, if put into practice, would bring rest to millions of toilers.

What was the kingdom of heaven that Christ preached? I claim it was the kingdom of a new social brotherhood for the hope and happiness of men. The first church of Jesus was a little socialist church started by Peter at Jerusalem. It was undoubtedly a church with a substantial economic foundation.

In later ages the church as a whole has forgotten this economic foundation, without which Christianity is nothing but a floating ghost. Religion should not simply go heavenward, but earthward also.

The complete life consists of three things—bread, beauty and brotherhood—and since I am in Boston, I suppose I should add Browning. The last words of Jesus were, "Feed my sheep," and in that one utterance we have the essence of the Christian religion.

Jesus did not mean to feed the people catechisms, but to feed them the intellectual, the spiritual and the material, not forgetting the bread and butter, for the bread and butter question underlies every other question.

The church turns to philanthropy, but Jesus knew well that philanthropy could never fill the social and economic needs of the world. He never accepted the social order, the competitive, selfish, crucifying struggle into which men have injected themselves; he believed in the happiness of social joy, when all men will serve society and society will serve men.

# Social Interpretations

By ALVA W. TAYLOR

### The Benumbing of Conscience

THERE was a deep chagrin felt by all intellectual folk in this country when men like Delbruck, Harnack Eucken and other great German minds issued their apologies for the war and showed the benumbing of conscience that the war spirit brings to even such great minds. Now, Gustave Le Bon, the great French scholar and student of universal society, declares he could almost wish Julius Caesar had choked to death the last German child in his time. And no less a Christian expositor than Principal Forsythe dares to write down—so it can come back to damn him—a perfectly Germanized argument, in the declaration that the Sermon on the Mount has nothing to do with international relations or morals; he would fain become a disciple of Bernhardi's religious contentions. Many genuinely spiritual people in England today have quit going to church because they are always compelled to listen to a glorification of the sword and the exposition of an unchristian hate from the Christian (?) pulpit. There is a vast difference between the glorification of war as a moral Godsend and a means of strengthening national fiber and the glorification of the sacrifice such as a soldier shows when he fights for right, but which still pronounces Christ's judgment upon the sword. For war does not strengthen national fiber but destroys it by destroying the strongest of the nations' manhood and by bringing a reversion to the morals of barbarism. And moreover history is undeviating in its testimony to Christ's judgment; every nation that has lived by the sword has perished by it. Measure the life of peace-loving China by the lives of Babylon, Assyria, Persia and Rome, and now add the doom that is already written above the head of the Turk and that threatens Germany. The most deplorable fact connected with this world sweep of the military spirit is the manner in which ministers of The Prince of Peace yield to it and transform their paens to vicarious sacrifice into glorification of war itself.

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### Why so Little Horror Over Germany's Starving Children

Why do we hear so little horror expressed over the starving of Germany's women and children? All are full of righteous horror over the massacre of Armenians, the starving of Syrians and the ruthless submarine warfare. Is it because we are so partizan that we feel, with English parsons and other moral beings, that the end justifies the means? Or are we so legal minded that we think it justified simply because there is no law of war against it and because it has always been resorted to in times of war? Not less than 20,000,000 German civilians today face starvation and are already suffering from underfeeding; the German spirit seems to be at that stage of fanaticism, born of desperation, which will see a multitude die of starvation before it will yield. Are there no precedents that need breaking in the name of humanity? The blockade is, at best, not according to the usual war methods and is thus in itself an encroachment on the laws of war. If England faced the starvation Germany does, would she resort to submarine warfare as a means of starving the nation that was attempting to starve her? Both methods are horrible; neither can be justified by any chivalry of war nor the laws of humanity. The English call the Germans "baby-killers" on account of Zeppelin raids and submarine sinkings. Who is killing the babies of Germany? Where is English chivalry and the much vaunted love of fair play? Where is American humanity and moral chivalry that feels righteous horror over submarine murders and none over the slow and terrible starvation of women and children as a means of doing the business of fighting men? Believing the cause of the Allies is just, why not be chivalrous enough to demand that they fight with the weapons of soldiers and not with the devices of barbarians, even if it means new precedents and a longer war? By using Prussian methods Prussia's enemies become Prussianized.

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### What are the Prospects for Democracy in Russia?

The newspaper reporters would have us believe that Russia has passed through a bloodless revolution—the most remarkable in history. If Russia was really "through" it would be the most remarkable in history. France passed through a like "peaceful" revolution only to have it followed by the bloodiest era in modern national annals, ending with a Napoleon in the saddle and the republic realized only after two generations. China's story may not yet be all told, but readers remember the "bloodless" revolution of Sun Yat Sen, then the bloody days of Yuan Shi Kai and his abortive effort to become a monarch followed by his sudden death, and now the republic apparently assured. China is a nation of peaceful ways and she had a well developed local democracy; therein rested her more peaceful transition to a form of national democracy. Russia may be able for a like reason to negotiate the transition. The *mir* or local commune From it came the *zemstvo,* a sort of town meeting type of democracy. From it came the zemstvo, a sort of state or provincial type of representative government. It was through these provincial councils that the war received its chief impetus and through them the inefficiency of the bureaucracy was partly remedied. One of the first steps in the Czar's late reactionary movements was a curtailment of their powers, followed by interference with the Duma. It was these provincial assemblies that really brought about the enactment of national prohibition and it is Prince Lvoff, the head of their national association that is made premier and virtual head of the provisional government. Their powers were always restricted by the dominance of the bureaucracy and it may be that very friction has brought the masses up to an appreciation of democracy that will overcome their superstitious reverence for the "Little White Father," the Czar, whose power was one part civil to three parts religious. The reactionaries have this religious hold to realize upon and they will soon recover themselves and make a determined effort to bring on a reaction and civil war for the restoration of the "holy" monarch and God's appointed vicar in "Holy Catholic Church." The stress of war and national defense may delay the day and even may furnish both the time and the spirit to fix the new constitution in the political habits of the nation; if it does we may be assured the real background for success was the democracy cultivated by the mir and the zemstvo. The Russians are a magnificent people; give them education and democracy and religious tolerance and they will take their place beside the Anglo-Saxon and the Germanic peoples in the history of the new world.

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"If you are making the world a better race for having lived in it, no one can rob you of your happiness."

# The Larger Christian World

**A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE** — **BY ORVIS F. JORDAN**

### A Church for the Immigrants

Ground was broken on March 11 for a new church in Seattle, Wash., especially for the use of immigrants. This new enterprise is under the auspices of the Presbyterians. There will be departments of the work for Japanese, Chinese, Italians and Greeks. The Rev. M. A. Matthews, formerly moderator of the General Assembly, is directing the new work. The Japanese consul and some native Japanese Christians spoke on the day of the cornerstone laying.

### Forward Movement for Mexican Methodists

Bishop McConnell is the presiding bishop of the Methodist Episcopal church in Mexico. When he holds the annual conference in the nation's capital this year, he will have with him Dr. S. Earl Taylor, corresponding secretary of the Board of Foreign Missions of the denomination. They are hoping to go foward with advanced work at this time, though the constitution recently adopted in Mexico makes the work of every missionary, Catholic and Protestant, subject to the caprice of the government.

### Send City Clergymen to the Front

The Bishop of London has decided to close twenty-one of the twenty-nine churches in the business district of London in order that the clergymen of these churches may be released for service at the front. Owing to the number of men away at war, these churches are not needed as they were in the days of peace.

### Endowment for Washington's Church

The Protestant Episcopal authorities are securing funds for the endowment of old Pohick church in Virginia, where George Washington once served as vestryman. The building is visited by great numbers of people every year and the thought is to make it presentable for the tourist out of respect for the Father of our Country.

### Christian Discussion Clubs

The Christian Discussion Club program prepared by Mrs. Frank C. Porter of New Haven for use in Lenten services and for home gatherings are apparently meeting with increasing favor. We hear of their adoption and profitable use in New Haven, Providence, Norwich, Andover, Beverly, Newton Center, West Newton, Los Angeles, Germantown, Pa., and other places.

### Back From Services at the Front

"Ralph Connor," who is known in his church circles as the Rev. Charles W. Gordon, has been at the front in Europe serving as an army chaplain. He was assigned duty on the Somme front. He recently passed through New York City, where he was entertained at luncheon at the international Y. M. C. A.

### Sunday School Evangelism

The Methodist Episcopal church is laying great stress this year on Sunday-school evangelism. There are 36,176 Sunday-schools in Methodism. More than one-sixth of these did not have a single conversion last year. Five thousand schools reported less than ten conversions. There were 604 schools with more than fifty and less than a hundred conversions and only 112 schools had over a hundred conversions. It is estimated that there are in the Methodist Sunday schools nearly two million pupils who have not taken membership with the church. The great Methodist Decision Day will be held on Palm Sunday, April 1. It is expected that the preparations this year will bring large results.

### Dr. Jowett Undecided

Few ministerial situations just now attract more attention than the call of Dr. J. H. Jowett to the Westminster Chapel of London, recently vacated by Rev. G. Campbell Morgan. Even the prime minister of England has joined in the invitation to Dr. Jowett. In New York his church seats more than two thousand people and is always filled. On a recent Sunday fifteen hundred people were turned away. Dr. Jowett is not greeted with such crowds in London, but his patriotism is so intense that the call from across the water is receiving a very serious consideration.

### A Spanish Church for Chicago

Although there are a good many Spanish-speaking people in Chicago, there has never been a Spanish-speaking Protestant church for their use. Recently a meeting was held in Jefferson Park Presbyterian church addressed by the Spanish consul, which looks in the direction of a Spanish Presbyterian church.

### "Quiet Talks" by S. D. Gordon

The Rev. S. D. Gordon is known to many Evangelical Christians through his devotional books known as "Quiet Talks." He has been speaking during the past winter each Sunday evening in the Garrick Theater in Philadelphia. At first he was heard by average audiences, but later the audiences increased until he was speaking to a full house and many hundreds were turned away. Many of the churches of the city have complained of decreased audiences, but the "quiet talks" have succeeded in a most significant way.

### A Great Advance for Missions

Protestants in the United States and Canada gave $4.00 for missions abroad in 1916, where they gave $3.00 in the preceding year. The Foreign Missions Conference reports a total contribution of $25,554,000 for 1916, as compared with $18,794,000 in 1915. Among individual denominations the Methodists and Presbyterians stand distinctly in the lead, the former contributing $2,764,898, the latter, $2,328,026. The Baptist contributions amounted to $1,700,000, while the Congregationalists were fourth with an offering of $1,256,737. The Methodists, while leading in aggregate giving, are surpassed by several denominations in per capita giving. The sixty missionary societies in the United States are maintaining on the foreign field a force of 9,937 missionaries, whose efforts are supplemented by 47,344 native workers. These societies have 11,492 missionary Churches with 1,146,145 communicants. In the Sunday Schools of these foreign churches are about a million and a quarter of scholars and teachers. There has been an increase of 458 mission churches during the year.

# The Sunday School Lesson

## Our Good Shepherd

**The Lesson in Today's Life***

BY JOHN R. EWERS

PROGRESS is marked as one moves on from the struggle for self to the struggle for the sake of others. Altruism takes the place of selfishness. There is a time in the rising experience of a young business man when he asks only one question, "What can I do to build up my business?" If he is big enough there comes a time, after a few years, when an entirely new question comes to the fore, "How can I use my money and influence for other people?" This is seen clearly in the case of American millionaires. First the terrible battle for recognition, place and power. Then, having attained, the turning of attention to channels of service. One builds libraries—a noble service. Another founds a university—a splendid enterprise. Another pours his money into the treasuries of his chosen church—best of all. This story of the great transition is most fascinating. Early life—all for self; later life—all for others.

You see it is essentially the shepherd spirit—this desire to help, protect, uplift. No man reaches his place of power until this longing to protect becomes a passion with him. Some men never rise above dependence—they must always be helped, or at best, they must always struggle for self alone. The man of power becomes a protector—a chivalrous knight—a bold spirit. A strange, new feeling comes stealing over the young man when he marries. There are moments when he wonders how that wonderful girl could trust herself to him. The feeling of protection is first felt. Then the first child appears and he feels like a lion; he could fight, he could die for that little appealing bit of humanity that looks blinkingly up into his eyes. The feeling of protection grows. Later you find that same developing man championing causes; defending the weak; fighting for groups that need his strong help.

The shepherd soul is essential in all missionary zeal. Time, prayer and money are given freely in behalf of the weaker peoples of the world—the less fortunate. "The good shepherd gives his life for the sheep." He sees the peoples of heathendom torn by ignorance, disease and superstition, and he feels for them pityingly; he helps generously, strongly. Generosity is a perfect measure of strength when you stop to weigh it.

The shepherd soul is essential in the prohibition fight. That is precisely what it means. It is the knightly spirit of protection, the sense of defense that prompts a man unselfishly to battle with the dragon of intemperance. Thousands of white knights ride forth in these days defending women and children as well as weak men from the ravages of the drink-fiend.

The shepherd soul is the fundamental element in the worth while Sunday school teacher. Such a teacher knows that no lesson, however well prepared, can take the place of week-day interest. It is the very essence of the protective spirit that leads the teacher to visit the homes of the children committed to his or her trust in order to hold and help them. If a child is absent from the class today, the shepherd spirit goes in quest.

It is also the shepherd spirit that actuates all worthy pastors and elders. A keen sorrow pierces the heart of the true shepherd of souls when one young man or one older person falls from grace. Out into the department stores, the office buildings, the side streets and avenues he goes in eager search for the one that appears to be lost.

"I am the good shepherd—I lay down my life for the sheep." That is the very element most needed in all churches and Sunday schools today. I have recently made a study of the leakage of our school. It is amazing. Seven new scholars last Sunday—and seven discovered who, for one reason or another, have dropped out! O, for a forty shepherd power! Is there anything wrong with our love? Where are these wandering sheep? To find them and bring them back is hard, hard work. But it is the shepherd spirit. There is no easy way. It is the old story—laying down life—for the sheep.

*This article is based on the International Uniform Lesson for April 15. Scripture, John 10:1-18.

## What the Men and Millions Movement Is Teaching Us

**By Ellis B. Barnes**

That great causes develop great leaders.

That men and opportunities find each other.

That the prophet's mantle is ever falling upon the ploughman.

That the sincere heart sets the tongue on fire.

That our older leaders showed their wisdom in selecting their successors, and training them in such a Movement as this.

That we Disciples are agreed that at the end of one hundred years of pioneering we ought to be laying the foundations of a city

That where once we affirmed we had the "truth," we are thinking especially in these days of building that truth into missionaries, preachers, hospitals, orphanages, ships for the Congo, and various other benevolences.

That like every other people we are alive to the value of a practical religion as an argument in favor of the divine origin of Christianity.

That we can get together the moment we put the soft pedal on doctrinal differences, and the loud pedal on the miracles of brick and mortar.

That we can all appreciate the helpful much better than we can the controversial spirit.

That if we can't see eye to eye and face to face in matters that have perplexed much greater men than we, all can be of one heart and one soul in praying, in giving, in living the Christ-life, so that the Kingdom may speedily appear.

That it is easier to love the world back to God than to debate it back.

That the real unbelief of the age is to be found in the selfish heart and in the unbrotherly spirit.

That the greatest need of the Church at this hour is consecration.

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"When a man begins to amass wealth," says J. Campbell White, "it is a question as to whether God is going to gain a fortune or lose a man."

# Disciples Table Talk

### Dr. Maclachlan s Lectures in Chicago

Not only Disciples of Chicago, but of other parts of the state and near-by states, should be making preparations to hear H. D. C. Maclachlan, of Seventh Street Church, Richmond, Va., in the course of lectures he is to deliver at Haskell Oriental Museum, University of Chicago, April 17-19, under the auspices of the Disciples Divinity House. The lectures will be given in the afternoon at 4:30 o'clock. This is the first formal series of lectures to be given under the direction of the Divinity House, and the management is anxious to have as many in attendance as possible. Dr. Maclachlan is one of the most interesting speakers and writers in the brotherhood; his lectures are full of meat, and will be of interest to laymen as well as to ministers. A reception will be given to Dr. Maclachlan on the evening of the 17th. Subjects of the lectures will be published at an early date.

### Arkansas State Convention, Little Rock, April 30-May 3

The annual convention of the Arkansas Disciples will be held this year at Little Rock, April 30-May 1. Among the features of the program will be sermons and addresses by Charles A. Finch, Mrs. J. McD. Stearns, J. A. Sigler (president), W. G. Alcorn, J. D. Arnold, I. N. McCash, J. S. Zeran, C. C. Cline, F. W. Burnham, A. Homer Jordan, S. W. Hutton, J. T. Purvis, Jesse E. Heins, J. H. Mohorter, Gilbert Jones and several others. A series of addresses by F. D. Kershner of St. Louis will be an interesting feature.

### Chico, Cal., Enjoys Special Features

The church at Chico, Cal.—Galen L. Rose, minister—has been enjoying some good things of late. On a recent Sunday evening a leading business man, not a church member, gave a criticism of the church from the point of view of the non-Christian business man. The following Sunday evening the chairman of the official board of the church, J. M. Osborne, principal of one of the schools in Chico, gave a criticism of the church from the standpoint of the active Christian. Both addresses were able, helpful, and eminently fair. C. G. Titus, secretary of the Y. M. C. A. in Sacramento, spoke Sunday morning, March 11, on the great work being done by the Y. M. C. A. on the battlefields and in the prisons and training camps of Europe. At the evening service, Geo. L. Lobdell, of Eureka, formerly pastor of the Chico church, brought a helpful message. Additions to the church are frequent and there is a deepening interest in all departments. Edgar Lloyd Smith, of Los Angeles, recently led in a Bible school institute.

A two weeks' pre-Easter meeting is being led by Morton L. Rose, of Watsonville.

### C. A. Brady to Leave New York Work

C. A. Brady, who has served as corresponding secretary of the New York State Board for nearly five years, has resigned, effective April 15. Probably nothing will be done relative to a successor in the office until the state convention at North Tonawanda, beginning May 8. Mr. Brady's work has been principally evangelistic, in which capacity he has been very successful, and in which line his ability naturally lies.

### Emory Ross Praises Central, New York

On the occasion of a recent visit at Central church, New York, Emory Ross, just back from Liberia, remarked upon a ministry performed by that congregation as incidental to its location in the frequent port of departure or return of our missionaries. The welcome or the farewell, whichever it happened to be, was very greatly enjoyed by the returning or departing missionary, and always found a place of particularly deep appreciation in his heart, and Mr. Ross found it a subject for remark wherever he went on the mission field.

### Features at Wellsville, New York

Wellsville, N. Y., is making a special feature of Sunday evening services. These are conducted under the auspices of the Pleasant Sunday Evening Club, with moving pictures, popular music, the singing of favorite hymns selected by the audience, and a practical sermon in harmony with the spirit of the evening. The plan often followed in evangelistic campaigns, of setting aside each night as a special one for some delegation, is followed. The audiences have filled the large building, and the services are growing in interest and appreciation. This congregation has a band. A series of five concerts have been given lately and taxing the capacity of the building to accommodate those who attended. Wellsville has one of the largest Bible schools in the state, which makes quite remarkable the fact that on a recent Sunday morning every person in the main school brought a Bible but four.

### A "Marvel" in Western New York

The work at Woodlawn, Buffalo, N. Y., promises to be one of the marvels of western New York, writes I. E. Reid, of North Tonawanda. This community, lying outside the city, in a hamlet all its own, close by the great Lackawanna steel mills, and partaking of much of the character of a steel mill town, has only the little Disciples congregation as an exponent of Protestant Christianity, ministered to by W. H. Leonard, a lay preacher, who can give them only the time that is left after a busy week in a railroad office. But there is a loyal group of people there. Additions are reported at almost every service. Prayer meetings are well attended and well conducted.

### Easter Features at Troy, N. Y.

J. H. Craig, pastor at Troy, N. Y., will begin a series of special evangelistic services on April 1, preaching by the pastor. Mr. Craig will preach a series of special sermons during the week preceding Easter. His topics will be as follows: "The Contents of the Purple Cup," "Christ the Resurrection," "Walking in Newness of Life," "Who Shall Roll Us Away the Stone?" "A Walk into the Country" (Easter morning), "When the Doors Were Shut" (Easter evening).

### Community Service Plant at Butler, Pa.

G. L. Snively will dedicate the new community service and Sunday school plant at Butler, Pa., on Easter Sunday. Minister F. M. Field, assisted by J. Wade Seniff, is conducting a series of evangelistic services. Over thirty additions are reported for the first fourteen days. Mr. Seniff is assisting Mr. Field for the fourth time. At Butler, a year ago, 194 persons were added to the membership during the meetings.

### Herbert Yeuell Closes Wabash (Ind.) Meetings

Frank E. Jaynes of the Wabash, Ind., church, reports that during the Bob Jones meetings at Wabash two years ago there was no such interest as there has been this year in the Yeuell union meetings, although there has been nothing of the sensational in the present campaign. Over 650 additions to the various churches are reported for the five weeks. On the last night there were 123 confessions, all adults. "All Wabash is happy," writes Mr. Jaynes.

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—Central church, Buffalo, N. Y., is planning a great Easter service. The leaders expect to have the entire central portion of the building filled at the morning hour with persons who have signified their intention to take membership with that congregation, either through the minister's own efforts or

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*THEY ALL PRAISE THE CHRISTIAN CENTURY*

*"I am enjoying the 'Century' greatly."—Henry C. Armstrong, Baltimore.*

*"I subscribe for the three leading papers published by the Disciples, and enjoy them all, but when it comes to inspirational matter, none exceeds The Christian Century."—O. W. McGaughey, Veedersburg, Ind.*

*"The editorial pages of The Christian Century are unsurpassed in any of the religious weekly journals that come to my desk. The Century is stimulating and helpful. This is just to express my pleasure in receiving the paper. The inclosed check is to help meet the high cost of printing."—Paul Preston, Angola, Ind.*

*"For The Christian Century my feeling is one of grateful admiration and affection."—Miss Virginia Fenley, Crittenden, Ky.*

*"Future years will demonstrate the great service The Christian Century has rendered to our movement."—Hon. Harris R. Cooley, Cleveland, O.*

*"The pages of The Christian Century are full of pure gold."—Prof. Charles T. Paul, College of Missions, Indianapolis.*

*"I look forward eagerly to the coming of The Christian Century."—Rev. Carey E. Morgan, Nashville, Tenn.*

*"A journal that holds to the higher levels."—Rev. W. H. Bagby, Taylor, Texas.*

*"It has a field as long as it maintains its open platform where good men with worthy messages may be heard."—Rev. E. B. Barnes, Richmond, Ky.*

*"The Century is making us think."—Prof. J. G. McGavran, College of Missions, Indianapolis.*

*"The more I read it, the greater becomes my delight in it."—Rev. C. M. Smail, Beaver Falls, Pa.*

from the Sunday campaign. They anticipate being obliged to conduct two services that morning in order to accommodate those who wish to attend.

**NEW YORK** A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—J. H. Jones, district superintendent of missions for the Third District, Missouri, reports that the annual convention of this district will be held with the South Joplin church on May 14-16. W. P. Shamhart is the pastor at this church. The central theme of the program this year will be "The Church." All the addresses and discussions will center around this subject. Nearly all the ministers of the district will have place on the program and there will be some speakers from other quarters. The closing session on Wednesday evening will be in the nature of a church banquet.

—Decatur, Ind., W. P. Marsh, pastor, will have a new building, toward which the Ladies' Aid has pledged $1,000. A meeting has recently been held at Decatur, A. L. Martin, state evangelist, preaching, and J. A. Kay leading in song.

—Finis Idleman, of Central church, New York, has been taking a needed rest in the Southland, at Wilson, N. C. Mr. Idleman has been speaking twice per Sunday, however, during his vacation.

—The Iowa Christian Ministerial Association was in session at University Place, Des Moines, last week. Prof. Hugh Black, of New York, was the chief speaker. Professor Black also gave a series of addresses before the Drake Ministerial Association.

—Iowa's State Convention this year will be held at Capitol Hill church, Des Moines, May 21-24. W. C. Cole ministers at this church.

—Clarence L. Bigelow, who has been assistant to C. S. Medbury at University Place, Des Moines, Ia., has accepted a call to Salina, Kan.

—J. Rex Cole, who served Central church, Des Moines, Ia., as assistant pastor while Dr. Idleman was there, is now teaching English in the public schools of Osaka, Japan, under the auspices of the Y. M. C. A.

—Lee Tinsley, of North Salem, Ind., reports a two weeks' meeting there, with W. D. Bartle, of Salem, Ind., preaching. There were fifteen accessions to the church membership.

—Since the last report the Church Extension Board has received the following annuities during January, February and March: $2,500 from a friend in Tennessee, $1,000 from a friend in Illinois, $1,000 from a friend in Texas, $500 from a friend in Missouri, $4,500 from another friend in Illinois, $200 from a friend in Minnesota, $500 from a friend in Massachusetts, $5,000 from a friend in Iowa, and $100 from a friend in California. It is urged that many send annuity gifts. Secretary Muckley writes that "it is hoped that the churches will increase their gifts to Church Extension this year, because all new church receipts are to be used in building a Community church in New York or Chicago, and we have many other appeals to answer." Send all money to G. W. Muckley, corresponding secretary, 603 New England building, Kansas City, Mo.

—One of the things in the Billy Sunday campaign at Buffalo that has attracted much attention was a delegation from the Central church, Buffalo, B. S. Ferrall, minister, made up of Chinese.

—An unfortunate consequence of the drain of Canada's resources by the war and our own Chinese exclusion law is the fact that at the Bridgeburg church, Ontario, is a Chinese class whose teachers have nearly all gone to war. They cannot come over to an American Sunday school, and it is difficult to get American teachers to go over and teach them.

—Riverside, Buffalo, N. Y., expects to dedicate its new Community house Easter Sunday. Kensington, Buffalo, plans to dedicate its remodeled building the Sunday following Easter. L. N. D. Wells, of Akron, Ohio, will serve as dedicator. George H. Brown, of Central church, North Tonawanda, will follow the dedication with a two weeks' meeting.

—Clyde Darsie, of Mt. Sterling, Ky., and Miss Cynthia P. Maus, of Cincin-

# Two Real Schools of Religion

### Big Work on Small Capital at Baltimore

Few theological seminaries have as many students enrolled in the study of theology as Seminary House, at the Christian Temple, Baltimore, Md., has in the study of the Bible. This is the thirteenth year of this unique work, and Dr. Peter Ainslie, pastor at the Temple, states that the attendance keeps up as in former years, "indicating that when the Bible is freely taught people will come to study it." Dr. Ainslie writes that he believes there is not another institution in America that is doing as big a work on so small a capital.

Last year fifteen persons were graduated, having taken the three years' Bible courses, those taking the examination receiving the gold seal, those taking the reading course the silver seal and the one taking the post-graduate receiving the second seal. In the year beginning last October there were 115 students enrolled in the several classes—the Freshman Bible Class, the Junior Bible Class, the Senior Bible Class and the English and German Class.

The faculty has decided that in the future no student will be admitted to membership in the senior class unless he has completed his Bible reading and markings of the freshmen and junior classes, as well as completing all the work required by those classes, and files his essay for his graduation with the dean at the time of his matriculation in the senior class.

Two reading circles have met monthly at Seminary House, studying the sixteen books prescribed by the faculty, generally reading one book a month. In one circle there are nine and in the other five. There may be others reading privately. The list of the sixteen books is as follows: "True Estimate of Life," Morgan; "Passion for Souls," Jowett; "With the Tibetans in Tent and Temple," Rijnhart; "God and Me," Ainslie; "Life of Christ," Farrar; "The Ideal Life," Drummond; "The Law of Friendship—Human and Divine," King; "The Teaching of the Books," Campbell-Willett; "The Meaning of Prayer," Fosdick; "The Personal Life of David Livingstone," Blaikie; "Listening to God," Black; "Christianity and the Social Crisis," Rauschenbusch; "Times of Retirement," Matheson; "Ministry of the Spirit," Gordon; Longfellow's poems and the Bible.

The Round Table has had several meetings in the year. Dr. Ainslie has advised that they devote their time to some definite mission study, especially the work being done by the Y. M. C. A. and the Y. W. C. A. in Japan and South America.

At the last meeting of the faculty it was decided to continue the same financial terms for matriculation as previously, namely, $1 a term, making it $2 a year for each student.

### Working at Spiritual Tasks at Norfolk

Charles M. Watson is the minister at First Church, Norfolk, Va., and J. G. Holladay superintends the work of the Sunday school. This school is unlike that at the Christian Temple, Baltimore, in that it is regularly graded according to the international standards. The two schools are securing fine results in spiritual upbuilding, but by different methods. A few years ago $60,000 was invested by First Church in a building which has been almost ideally equipped for the most efficient conduct of a modern graded school. Sixty-five teachers and officers lead in this school, and the great majority of them have received special training for their work.

The Department of Education of First Church has recently published a circular concerning the work of the school. From this we quote the following sentences, which indicate in some measure the high ideals which are being striven for in the school:

"Our aim is to help children grow up as Christians and never know themselves as being otherwise. We seek to save our boys and girls by the Light House rather than by the Life Saving Station Method."

"We are happy not in that we have attained but that we are on the way to attain for Jesus Christ. This is a big job we have and we need you to help us in this kingdom building."

"This school aims for an enrollment of 500 attending members by Easter. If you are not enrolled elsewhere, we cordially invite you to become a member of our school. We are at present in a contest with five other schools, all of Richmond. In this campaign we aim to interest you, if you are not actively interested elsewhere. We want you to help make our church a more helpful force in a great and growing community. We want you to have a share in a great task. We challenge you."

"Our great aim is to bring the whole life under spiritual control. With other churches of the community we are aiming to help by doing our share of the spiritual task. Above all things, we covet for our religious neighbors just what we covet for ourselves, the response of human hearts to a divine task. With a hearty good will for all that are builders of the kingdom of our God and His Christ, we seek to enlist you. If you are not a member elsewhere we challenge you to enlist and operate in this religious endeavor. If this comes into the hands of anyone whom the church can serve—that is our business. If this comes to the hands of anyone who wants to help in this crisis hour of the world's life, here is a near-at-hand opportunity to get hold for God and humanity."

nati, Ohio, will be on the faculty at the Eleventh District School of Principles and Methods of Kentucky, which will be held at Corbin, May 26-30. The Eleventh District is the only one in the state which has had its own school of methods for five successive years, and the year's meeting will be an anniversary occasion.

—Frank D. Draper, of Newport, Ky., has begun work as pastor at Owosso, Mich.

—S. O. Landis, who has been serving Forest Avenue church, Buffalo, during the period of the Sunday campaign, recently suffered a very serious illness, due to poisoning. He is now recovered and able to perform his duties.

—Ionia, Mich., church is enjoying a series of moving pictures on Sunday evenings, depicting the life of Christ—"From the Manger to the Cross." The series will close on Easter Sunday.

—Michigan Disciples will meet in annual convention this year at Cadillac, the date being June 4-6. Mrs. Josephine Stearns, of the National C. W. B. M., will be a leader on the program.

—Mrs. A. E. Jennings, well known Disciple of Ann Arbor, Mich., is spending a few months in Los Angeles, Cal., with the hope of bettering her health.

—W. D. Cunningham, of the Yotsuya Mission, Japan, now in America, will speak at Central and Richmond Avenue churches, Buffalo, and at North Tonawanda, N. Y. C. F. McCall, of Akita, Japan, filled the pulpit at Sterling Place, Brooklyn, N. Y., on March 4.

—The Kellems brothers have closed a record series of meetings at Dayton, Ore., with 102 added to the membership. They are now at Walla Walla, Wash.

—M. C. Hutchinson, who leads in the work at Fulton, Mo., is speaking on consecutive Sunday evenings of the wars which America has fought. He is interpreting the deeper meanings and after influences of these conflicts.

—There were 114 persons present two weeks ago in the Twentieth Century Class of the school at First church, Mexico, Mo. Henry Pearce Atkins is the teacher. An effort is being made for an attendance of 200.

—An "Every Member Come to Church Day of Days" was a great success at Chickasha, Okla., church, on March 18.

—March 4 was inauguration day at Sullivan, Ind., for J. McD. Horne, recently come to the Indiana town from Paris, Ill. A leading member of the Sullivan church writes most hopefully of the prospects of the work there under Mr. Horne's leadership.

—Burris A. Jenkins of Kansas City lectured at the Fortnightly Club, Liberty, Mo., on March 23. The meeting was held at the Liberty Christian church.

—The program for Easter week at Liberty, Mo., is as follows: The pastor, Graham Frank, will preach on Monday and Thursday evenings; George H. Combs, of Kansas City, on Tuesday evening; E. E. Violett on Wednesday evening, and Dr. J. B. Hunley, of Kansas City, on Friday evening. The pastor will preach at both services on the Sunday preceding and on Easter Sunday.

—It is reported that Dr. and Mrs. Paul Wakefield, missionaries in China, have lost one of their children, Mary, by scarlet fever. Mrs. Wakefield and the children had intended to sail for America on March 17, but the journey has been postponed until late in May, when Dr. Wakefield will accompany them.

—C. F. Stevens, of Beatrice, Neb., is in a home force meeting, with L. B. Conrad leading the singing.

—D. R. Dungan, with Mrs. Dungan, have returned to their home in Glendale, Cal., after a few months' sojourn in Honolulu. Dr. Dungan's injury, received aboard ship before reaching the islands, has been repaired to some extent, but he will be obliged to use a wheel-chair.

—Kentucky has more Disciples for the population than any other state. Every sixteenth person you meet in that commonwealth is a Disciple.

## ILLINOIS NEWS LETTER

This is the convention season. We are getting ready in Illinois for the best district conventions we have had in years. The secretaries are preparing splendid programs and are doing their best to arouse an interest. The new plan of state and district work will be presented at each of the conventions. The people are coming to understand this proposal and it looks now like it would have an enthusiastic reception in every convention. The Second District Convention will be held in connection with the quarterly rally of our churches in Chicago. The dates of the conventions have not all been agreed upon, but we have gone far enough to assure ourselves that there will be no conflicts.

The program committee of the State Convention, to be held in Taylorville, September 10-13, has held its first preliminary meeting. Several matters of unusual interest will be considered in this convention. Illinois Disciples are taking a vital interest in all the great cooperative movements of the day and this convention will sound the note of progress along all lines.

H. H. Peters,
State Secretary.

## THE JOINT COMMITTEE ON MISSIONARY EDUCATION

Missionary education in the Sunday schools is fundamental. Plans for securing an adequate program of missionary education in our own schools are developing nicely. For some years the American and Foreign Societies have united in the preparation and promotion of material presenting the lives and works of our own missionaries at home and abroad. Last year this material was of a very high order and had a wide use.

The first six months of the calendar year are given to the presentation of the work in foreign fields and the last six months in home fields. "Little Journeys to Far Countries" and "Seeing America" were the courses prepared by Miss Lucy King DeMoss of the Foreign Christian Missionary Society and Miss Hazel A. Lewis of the American Christian Missionary Society.

With the year 1917 the grading of the

# Our Readers' Opinions

## PETER AINSLIE AND THE KAISER

Editor The Christian Century:

In your issue of March 8 I noticed a telegram from Mr. Ainslie to Ambassador Bernstorff of Germany, which reads as follows:

"Convey to the German people my sincere expression of good will toward them and my deep desire that they will do what they can to prevent war between their country and mine for the sake of the *civilization* of which we are *common parts*."

This telegram is an expression of selfishness. It is an appeal to the German people to prevent war between Germany and the United States. It matters not what they may do to other nations, but do not touch us. Mr. Ainslie takes no interest in the poor Belgians, Polanders and Serbians, whose lands are torn, homes devastated, women and children slaughtered and brutalized, and many carried into slavery.

He seems not greatly concerned for those who went down in the swirling waters that engulfed the Lusitania.

This is the nation that has a "common civilization" with Mr. Ainslie's country.

He pleads with Germany to keep from injuring the United States. It is hard to think that the freedom-loving people of the United States are willing to be classed with the civilization of Germany, under existing circumstances.

Mr. Ainslie's appeal is addressed to the German people, and not to the Kaiser and his advisers, if he has any.

I doubt if the telegram to Bernstorff will ever be read to the German people. The Kaiser and his court have been ignored. Why addressed to Bernstorff, who has been accused of plotting against the interests of the United States? The telegram has been misdirected. It will fail of its purpose. The German people do not know, nor will they ever know anything of Mr. Ainslie.

If President Wilson and his cabinet cannot effect the desired results, it ill becomes Mr. Ainslie to attempt to influence the German empire.

R. W. Stevenson.

Toronto, Canada.

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material began. The current course, dealing with the general theme, "How the Missionary Works," has three adapted sets for graded schools: "Four Pictures and Their Stories," for primary children; "How the Missionary Works," for juniors and intermediates, and "Ten Lessons on the Missionary at Work," for adults. There is also a special object lesson series, entitled "Knowing Jesus Makes a Difference."

The plans for the year, July, 1917, to June, 1918, are of even larger significance. The Christian Woman's Board of Missions, which has had such a large place in the missionary education of our young people and children, joins with the Home and Foreign Societies in a truly joint campaign. A committee has been constituted, composed of Mrs. Ellie K. Payne, Stephen J. Corey and Robt. M. Hopkins, that will administer the preparation of this material. Several meetings of the committee have already been held and the work for the year is well under way.

The general theme for the six months devoted to Home Missions, July to December, 1917, will be "Early Americans," in contradistinction to the work among immigrants, commonly known as "New Americans," which will in all probability be the theme for consideration in 1918. This year such fields will be studied as the Indians, the Pioneers, the Mountaineers and the Negroes, all of whom are truly "early Americans," yet present among us. The Foreign Mission material, for use January to June, 1918, will deal with the work in Africa.

In the selection and presentation of this material the life needs of the children and the young people are the determining factors, not the promotion interests of any particular board. The aim is not the securing of an immediate offering, but the well rounded missionary education of the church of the future.

A common page each month sets forth the work of this joint committee in the three journals of these societies—*The Missionary Tidings, The Missionary Intelligencer* and *The American Home Missionary.* This page is in itself worthy of note, being about the only material at present appearing in common in these three missionary journals.

The hearty fellowship of all our Bible schools is urgently asked in the carrying out of these plans.

Robt. M. Hopkins,
Chairman Joint Missionary Education Committee.

## A WORK OF FAITH IN TEXAS

The dedication of Magnolia Park Christian church, Houston, Tex., on Sunday, March 4, marks the second stage in the development of this new work. About nine months ago a few people who were then members of South End church conceived the idea of starting a Sunday school for the children of that section, and also to have an afternoon Sunday school specifically for the Mexican children. These members were aided in the development of their plans by W. S. Lockhart, minister of South End church, and the members there. Arrangements were made to use one of the old store buildings on Harrisburg road and in a short time this building became entirely inadequate to the growing demands of the young church. A lot was purchased and this lot is being paid out in monthly installments. Be it said to the credit of the Ladies' Aid Society of this congregation, that they have been able to take care of these payments themselves.

This church is located in the vicinity of the new harbor addition at the lower end of Magnolia Park, a beautiful residential section that is rapidly developing. The homes in this section are substantial, but most of them are small, being largely the homes of working people of high quality.

Arrangements were made the first of the year whereby A. T. Fitts, district evangelist of the Christian church, came into this field to stay three months. From the very first Mr. Fitts has given himself enthusiastically to this new work, preaching on Sundays and assisting in every possible way in soliciting funds and directing the building of the church.

Most of the people living in this section are paying for their homes by the month, and only a few, possibly, have paid out, so that you could really say they own their homes. Realizing the imperative need, the people of South End church have given themselves diligently to the support of the mission.

The building itself represents the generosity of the business men of Houston. The lumbermen, with few exceptions give the lumber. The paint interests of the city have contributed the paint. The hardware men have given the hardware and roofing. The electric light fixtures were contributed by the electric light fixtures people. Numerous friends and business men have made cash donations. The membership of South End church have largely paid for the construction, so that when the building was dedicated March 4 it was dedicated entirely free of debt.

Credit should be given to Mr. A. D. Milroy, of Bonham, Texas, a high-class Christian gentleman and a fine business man, for his support of Mr. Fitts. Surely this young church starts off with a splendid equipment and high hopes for the future. Mr. Fitts began a meeting March 4, to be continued possibly three or four weeks, and after this a regular pastor will be called.

* * *

## NATIONAL BENEVOLENT ASSOCIATION NOTES

We are happy to report that Mrs. J. H. Hansbrough, of the association, who has been ill for the last two or three months, is showing signs of improvement. She is able now to be in the office a part of every day. Her friends will rejoice in her recovery.

The annuity department of the association has recently been the recipient of a number of good gifts. Eight bonds were issued during the month of March. The annuity department is showing the best gain in the history of the association. The total receipts for the first six months of the year were in advance of the best previous record for twelve months.

The little hospital that is being built for the benefit of the Christian Orphans' Home, St. Louis, is nearing completion. It is hoped that it may be ready for service before many weeks. The problem of its furnishing is the next thing to command attention. It will have to be furnished anew throughout. We cordially invite the friends of the Christian Orphans' Home to fellowship in providing beds and bedding, chairs and other needed equipment.

A message has just been received from Miss Mary Maher, announcing the fact that a good brother has informed the home at Jacksonville, Ill., that he will plant a bushel of potatoes and cultivate them for the benefit of the Jacksonville

## Shall We Send Them To the Poorhouse?

This question is to the point. If we do not provide, by individual gifts and large offerings through the Bible Schools on Easter Sunday, for the care of our aged saints, then many of them will be compelled to go to the poorhouse. I wonder what God will think of us in the Day of Judgment when we see coming in that great throng, men and women who served the church faithfully in their youth, and then were neglected by an ungrateful church in their old age.

During a residence of eleven years as pastor at Jacksonville, Ill., I had abundant opportunity to observe the care bestowed upon the aged saints in Israel in the Old People's Home. In the home were men and women without relatives and without homes. Many of them bore angelic faces, and the story of their lives would make fascinating reading. The shelter of these aged ones was not only a benefit to them, but a constant benediction upon the Jacksonville church and the brotherhood at large, who had made their care possible. The management of the home constantly turned away worthy applicants. We have been doing that ever since. And all over our land are aged members of the Christian Church, poorly fed and housed in quarters hardly fit for a dog, anxiously awaiting a letter telling them that a vacancy has occurred and to make ready for entrance into one of our homes.

Picture in your own minds these dependent ones, here and there over our land, awaiting the call of the church to decent food and shelter. No cause makes an appeal upon human hearts as does that of the National Benevolent Association when properly presented. If our ministers would inform themselves fully, and then enthusiastically and sympathetically present the cause, our treasury would be full and overflowing. May the old poem, "Over the hills to the poorhouse," not be repeated longer in a church that claims to be Christian and apostolic. Push the offering on Easter. It will not only bless those in need, but bring a blessing upon the local church that helps.

Russell F. Thrapp.

home, the home to have the entire yield. This is a fine suggestion. We wish a score or more of our farmer brethren over the country, in the vicinity of each one of our institutions, would agree to plant a bushel of potatoes and cultivate them in the interest of our homes.

We are gratified at the way the Bible schools are ordering Easter supplies, and yet, in the presence of the large family absolutely dependent upon the association for support and the almost prohibitive prices of food supplies, it will be necessary for our Bible schools to make the Easter offering unanimous, if the association's work is to be sustained. There are fully 600 people in the homes now and others clamoring for admission.

In making your remittances of the Easter offering, be sure, by all means, to make your check payable to Mrs. J. K. Hansbrough and send it to 2955 North Euclid avenue, St. Louis, Mo. Don't get the association confused with other appeals that are being sent out.

J. H. MOHORTER,
2955 Euclid Ave.,
St. Louis, Mo.

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# The Christian Century

Vol. XXXIV April 5, 1917 Number 14


## The Breath of Eternal Life

By Frederick F. Shannon

## Can We Believe in Immortality?

By John R. Ewers

CHICAGO

# Can April Beat March?

**The answer rests with our minister readers. We are asking them to make special efforts this month to secure three new subscriptions apiece to The Christian Century from among their parishioners or elsewhere. April is normally not a big month in our subscription department, but if our ministers join in this specific concerted effort, April will "fool" all the big months that have gone before. March beat February. February beat January. January beat December, and December set a new record in receipts for new subscriptions and renewals to The Christian Century. Suppose we all give April a helping hand in its ambition to "fool" its sister months!**

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

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# THE $6,300,000 FUND

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But the $6,300,000 is a necessary part of the Men and Millions Movement, because it is immediately needed in the work that seems divinely committed to the Disciples of Christ. To double the volume, improve the quality and guarantee the integrity of our college work within seven or eight years is not merely a good thing to do, it is absolutely essential to the very existence of the schools and to the mission of the Disciples. The $3,625,000 allotted to education does not complete but only makes a good beginning on this task. No one else will train leaders for our work. Without trained leadership its success is impossible, and our very existence becomes an impertinence, if not a crime.

As the Disciples, by their missionary efforts, have become an international people, their task has been multiplied by seven. Schools, churches, hospitals and homes must be established, manned and maintained in Latin America, Africa, India, the Philippine Islands, China, Japan and Tibet, as well as in America. Not to follow up the marvelous advantages given to us by Providence and the heroic efficiency of our pioneer missionaries, would be not only foolish, but culpable. So the Movement has assigned $1,100,000 to the work abroad and $1,450,000 to missions and benevolences in North America. These amounts, with the $3,625,000 for education and $125,000 for possible shrinkage, make up the $6,300,000.

As rapidly as these facts and conditions are realized, the money is being provided that will enable willing young men and women to follow the vanguard as they followed the Christ. Already over $4,400,000 has been subscribed, in sums ranging from $500 (the smallest amount that is accepted) to $1,000,000, payable in five years. Much of it has been paid and is at work. No gifts are asked in public. The meetings and addresses are solely for the purpose of imparting information.

All the pledges are made privately, quietly and deliberately. One thousand dollars comes from a man and woman, both of whose children have become missionaries. Another home gives its only child and her complete support. A woman thinks of giving a thousand dollars but, as she looks all round the proposition, increases it to five, ten, twenty thousand, that she may be "fairly represented before God." Another's ten thousand grew to fifty and then to eighty-five thousand, just as anybody who has found an extraordinarily good field for investment wants to make his holdings as large as possible. In the same spirit hundreds of men and women have made pledges of five hundred dollars, many of them at a sacrifice that puts them into real fellowship with the missionaries.

Encouraged by the response that has been made to this call, June 1, 1918, has been set as the date for the completion of the $6,300,000.

## MEN AND MILLIONS MOVEMENT

**222 W. Fourth St., Cincinnati, Ohio.**

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV APRIL 5, 1917 Number 14

# The Easter Spirit

DOES EASTER MEAN AN EMPTY GRAVE OR A TRIUMPHANT LIFE?

Many an historic incident fails to move us because it is unrelated to our lives. The high school boy fails to appreciate Cæsar's work in the Gallic wars. He may even wish at times that Julius Cæsar had never gone to war at all. The only relation of Cæsar to his life is that he must perforce read about it in an unknown tongue.

Even when we learn of historic incidents in a more pleasant way, when the reading of them brings genuine enjoyment, it is often with a feeling of detachment. The only history that really grips us is that which is taken up into experience. When a modern reformer reads the life of Savonarola, he gets more than a historian's feeling for this brave man of Florence. Savonarola becomes reincorporated in the soul of the reader. He lives again in the life of the man who would attack the vanities and sins of modern life.

There are two ways of telling the Easter story. One way concerns itself with the minutiæ of what happened one Sunday morning at the tomb which had been built for Joseph of Arimathea. When we consider the stories concerning these happenings, which have come down to us, they are disordered enough. In one gospel, the women come before sunrise; in another, they come after sunrise. In one gospel two women touch Jesus' feet; in another, a woman is forbidden to touch him. There is confusion in the accounts as to the impression made by the announcement made by the women. One writer tells us of the unbelief of the apostles; another tells of the departure of the disciples for Galilee. There are more than twenty such difficulties.

★ ★

These critical studies of the Easter story have become a commonplace in the Christian world. One effect of them has been that some persons have fallen away from the faith. We shall not say that a good Christian may be entirely unconcerned as to what happened on that first Easter morning. He will always want to know. We do insist that there is a more fundamental way of treating the question of the continued life of Jesus. What did it mean in the religious experience of his near friends? What can the Easter story mean in our experience today?

Paul made the belief in the resurrection the very heart of his message. This was his gospel. Yet there is only one place in his voluminous writings where he stops to consider appearances. He says Christ was revealed "in him." This experience he places among the evidences of the continued life of Christ alongside the other stories.

Paul in discussing the Easter hope does not put forward a belief in resuscitated bodies as being the Christian idea of resurrection. He insists that there is a natural body and there is a spiritual body.

The service which Christ rendered the world is that he "brought life and immortality to light." The world already had a strong hope of immortality; the Pharisees and others believed in the theory . It was Christ who gave this hope a great moral meaning. In Christ immortality is no longer a matter of continued existence. It becomes a question of a glorious extension of the personality. The everlasting life in Christ is no mere extension of years to infinity. Such existence is abhorrent to humanity. In the legend of the Wandering Jew, who sought death and found it not, we have spoken our contempt for a life that would go on through the centuries aimlessly. The Easter hope is the hope of such growth, such power, as would make us ever more truly a force in the universe.

Paul's Easter prayer was, "that I may know Him and the power of His resurrection." The resurrection as a mere historical episode was one thing; to know the resurrection in a personal way, to carry it up into religious experience, is another thing.

Paul's Easter faith was the mainspring of a life of great activity in the service of humanity and in the preaching of the truth. His faith gave him strength to endure hardship as a good soldier of Jesus Christ. When at the end of his life he faced martyrdom, he was able to say "I have fought a good fight," for he had been sustained by the great Easter faith that his work would not end with his life.

★ ★

What does Easter mean in our own religious experience? We have made it a joyous day with our flowers and crowded churches and hallelujahs. It is the significantly Christian thing that the one day in all the year when we talk most about death, we are the happiest in all the churches. There is in the Christian soul a great hope of immortality which is kept alive by our faith in the ever-living Christ.

Easter is a great day for the optimist. Our Christ went forward with his mission of helpfulness to humanity with the shadow of the cross upon his life. On that evil day at Calvary, it seemed that error and hatred and the hosts of evil had triumphed. Hell and its minions found but a short-lived triumph. The Risen Christ was a more terrible antagonist than ever had been the wayside teacher of Galilee.

Some of us may not live to see the travail of our souls. Error seems upon the throne. Evil musters mighty armies. We may even follow all the way with our Lord and close our eyes upon a world that seems altogether in the grip of the evil. Let us not despair. We learn on Easter day how defeat may be turned into a mighty victory. When we know the power of his resurrection, we shall know that our battles for God are not defeats, though victory be delayed.

# EDITORIAL

## WHY SUPPORT THE CONGRESS?

THE Disciples of Christ had their beginnings in an intellectual movement. They produced great documents such as the Declaration and Address. There was set up in the wilderness of Virginia a printing press which was the means of bringing new views of religion into currency in the new west which was then forming across the Allegheny mountains. A college was built soon after the printing press was set up. In sermons and debates, the Disciple way of looking at things in religion was given great prominence.

If in these days the men who lead the movement imagine that they can be good Disciples and yet be indifferent to the intellectual problems of religion, they are entirely removed from their historic moorings. The religious problems of our day are even more urgent than those of the time of Alexander Campbell. The movement finds its motive power in religious concepts. When we are altogether "practical" we shall find suddenly that even the practicalities of a great religious body have gone awry for lack of clarifying religious ideas.

The Congress of the Disciples serves the purpose of affording a free discussion of our intellectual questions, for which we have no time nor atmosphere at the national conventions. This meeting is not the project of any party in the church. Any man who has a thesis which he feels able to defend finds a hearing here. If men refuse to bring their ideas into the arena of discussion, it does not speak well for their belief in the soundness of these ideas.

The meeting of the Congress this year in St. Louis brings together men of varying tendencies. The discussions will be organized around a wide variety of topics. The men who speak are known as thoughtful men, thoroughly competent to treat the matters which are entrusted to them for interpretation. The Congress this year should receive the cordial support of all our men who have intellectual interests.

## AFTER THE WAR

WE begin to speculate already what will happen after the war. It seems only a matter of time now until the great war machine of the Kaiser, which has been a threat to the world's peace for a whole generation, will have been put on the scrap heap. Yet, of course, no man may speak safely of this until after the event.

After the war, there will be a great scarcity of men in Europe. Immigration had left Europe with a deficiency of men before the war. Even if some immigrants return to the help of their stricken families, it would be a hardy prophet who would talk as if the return wave of men would equal the outgoing wave. In Paraguay a great war reduced the number of men to a smaller percentage than any country had ever known before. For Paraguay it meant the lowest moral condition ever known in a Christian nation. What will the deficiency of men mean for Europe?

After the war, there will be poverty such as has not been known in Europe since the inauguration of modern methods in production. Great areas are ruined by trenches; some of them will never be completely reclaimed. Houses have been burned. Cattle have been eaten up. It will be hard to bring the war-stricken countries back to a normal basis within a generation.

What of the conditions of human life? Just now the children are growing up without proper nourishment where they have not perished as in Poland. These will never be the useful members of society that their fathers were. The next generation will be recruited from a larger percentage of fathers who are physically inferior and who will transmit their weakness. The prospect is one to fill our souls with grief.

It is not yet clear to us just what we must do to help after the war is over. But the blood money of this terrible struggle is in our coffers. We cannot any longer look on the sorrows of Europe with a provincial mind. Her burdens must be ours as well.

## WHAT IS THE FUTURE OF THE RUSSIAN CHURCH?

WHAT effect the revolution in Russia will have upon the Orthodox church remains yet to be seen. If it be proved that her high dignitaries shared in the intrigue with Germany which is charged against the old government, then the reaction against the church will be a violent one. The present government is made up of the Intelligentsia which is largely anti-clerical.

It is often said in defense of the Russian church that it is a more democratic church than the Roman church. There is far more of lay participation in ecclesiastical affairs. There is a married clergy which guarantees a higher moral tone than is usual with the celibacy. The church has clung, however, to the medieval superstitions with more persistence than most bodies which have come through the middle ages to the light of our modern civilization.

There are in Russia more sects than are in America. These are not all Protestant. Some of them are protesting that the present church is too progressive! There are bizarre sects like the Doukhobors with various kinds of eccentricities of dress and customs and psychology. Some of the sects are importations of Protestant movements from other countries, modified to suit the needs of Russia. No one of these dissenting bodies is numerous enough now to be a formidable rival to the state church.

Meanwhile the English church has been reaching out its hands in a friendly way to the Russian state church. Such a friendship would be useful to Russia. It would furnish a means of bringing some most valued reforms to the Russian church through an interchange of fellowship between the two bodies.

Perhaps few of us are so extreme as to deny that it is better for a state church to be reformed from within than to be supplanted with something from without. If the new democratic government of Russia succeeds, the Russian church will have a new incentive to become modern in character.

## CONGRATULATIONS TO CHINA

CHINA is accomplishing something this spring which may well give her a place among the most progressive nations of the world. On March 31, she completed her enfranchisement from the curse of the opium habit.

In 1906 the empress dowager ordered the poppy fields to be reduced in size one-tenth each year. Since 1914 the sale of opium was permitted only in the three provinces of Kiangsi, Kwangtung and Kiangsu, where foreign capital has been invested in the fields. These investors have made every effort and used every influence to make the Chinese authorities abandon their plans, but all in vain.

Perhaps no one has summarized the significance of this amazing social achievement better than Professor Ross in his book, "The Changing Chinese": "The experience of the Chinese with the opium habit shatters the comfortable doctrine that organized society need not concern itself with bad private habits. The hand of the government was withheld for a long time in China, and if any salutary principle of self-limitation lurked in the opium vice, it ought to have declared itself long ago. If it were in the nature of opium-smoking to confine its ravages to fools and weaklings, if out of each generation it killed off the two or three percent of least foresight or feeblest self-control, it might be looked upon as the winnower of chaff; and society might safely concede a man the right to go to the devil his own way and at his own pace. But the vice is not so discriminating. Like a gangrene it ate deeper and deeper into the social body, spreading from weak tissue to sound till the very future of the Chinese race was at stake. Now liquor is to us what opium is to the yellow man. If our public opinion and laws had been so long inert with respect to alcohol as China has been with respect to opium, we might have suffered quite as severely as have the Chinese. The lesson from the Orient is that when society realizes a destructive private habit is eating into its vitals, the question to consider is not *whether* to attack the habit, but *how!*"

## A MINISTRY WITH A UNIVERSAL APPEAL

IT is possible to find people who do no humanitarian work but it would be almost impossible to find anyone opposed to such work. We read in the newspaper the other day a story of a "meanest man" who was opposed to charity because it made the recipient think worse of himself than he ought to think and the donor better of himself than he deserved. This was, however, the captious observation of a clever fiction writer. All of us believe in feeding orphan children and in making old age peaceful and comfortable. This is the mark by which we know that we are civilized.

The National Benevolent Association has no theological issues to interfere with its work. The old-timer finds it in the Book that the early church devoted much of its energies to work not essentially different from the activities of our effective society. The up-to-the-minute radical finds it a beautiful and significant thing to care for little children and place them in homes where they will grow up under the care of loving foster parents.

Though this organization is relatively new among us, it has come rapidly into prominence. The growth of income and the corresponding growth of institutions has been a most gratifying one. It has taken some years to get the people of the Disciples movement thoroughly acquainted with our benevolent work, but there is every reason to believe that a great democratic brotherhood like ours will soon respond with great generosity to the call of the sick and the aged and the little children.

The churches which still hold to special days for offerings for the various causes will do well to provide for a generous treatment of this splendid work on Easter Sunday. This is the one day in all the year which is utilized as an anniversary of our benevolent work.

## MORMONS WORKING IN ENGLAND

SINCE the beginning of the war it is said that there is a great increase of Mormon activity in England. There are, of course, a large number of women bereaved by the war, and the men in most households are away from home.

The most active opponent of Mormonism in the United Kingdom is Winifred Graham (Mrs. Theodore Cory), the novelist, who has written a number of books in which she sets forth the nature of the Mormon menace. Her novel, "Ezra, the Mormon," has been translated into twelve languages, and she has a more recent story, "Judas of Salt Lake."

Mrs. Cory has also written a considerable tractarian literature. In one of her tracts she quotes from a Mormon work, their "Book of Ready Reference," where they say: "The prohibition of polygamy is not only a prohibition of what nature permits in the fullest manner, but what she requires for the reparation of states exhausted by war."

That the Mormon propaganda has been successful in some measure in recent months is shown by the statistics for April and May of last year, in which there were ninety-three people submitting to the Mormon baptism as reported by the Anti-Mormon Society of Liverpool.

This foreign propaganda of the Mormon church has been skillfully carried on by means of moving pictures and every kind of modern device. They have a zeal which is worthy of a better cause.

As a body of doctrines, we can afford to be as tolerant toward Mormons as toward other groups of people who believe strange things. It is the moral and social phases of Mormonism which require that it shall be given no quarter by the progressive civilization of the world until it gives up the abhorrent tolerance of polygamy. When this is given up, one of the big reasons for the growth of the movement will have passed away.

## THE MINISTER AND THE COMMUNITY

THE diary of a busy minister would be a revelation to many people. They picture him getting up leisurely and sitting down after a late breakfast to work on his sermons for the following Sunday. They have no vision of his carrying on a larger correspondence than many of his business friends have.

The minister has been called the trouble clerk of the parish. Domestic difficulties between husband and wife are often arbitrated by him. Religious workers who do not understand one another come to him for counsel and advice.

The mails have come to be a great avenue for religious work. It is not only used for purposes of religious publicity, but it is also a means by which the minister, through letters well written, may direct activities and carry consolation to sick souls. There comes to him through the mails many requests for help for worthy causes. People seeking employment give the minister as a reference. So it happens that large churches in these days employ stenographers and keep them busy all day long.

The minister is expected to go to many meetings outside his own parish. If he does not do this, he is cata-

logued as lacking in community spirit. Tonight he goes to the tuberculosis society and tomorrow he addresses a woman's club. There are many ministers who make more addresses outside their churches than they do in them. Thus the modern community makes a great draft upon the minister's time.

Years have established the custom that the minister visit the sick of his congregation. This is often a real opportunity to do religious work, especially with men who seem to have no other leisure time. Charles M. Sheldon reports that one winter he visited every family in the parish calling on sick people. The expenditure of time in this kind of work is considerable.

All of this is said to help any unsophisticated person to think through the problem of "what a minister does with his time." There are ministers who neglect these things, but they do not stay long in their parishes. The minister's community service is only one kind of demand upon his energies.

## SOME STATISTICAL INTERPRETATION

G. A. HOFFMAN did a good piece of work in a recent issue of the Christian Standard in interpreting the statistics of the year book with reference to the growth of the Disciples in cities. Mr. Hoffman does us the service of showing that the year book recently published by the American Christian Missionary Society is misleading in suggesting that the Disciples are predominantly a rural people. It is true that 82 per cent of the churches are in rural districts, which means in the open country or in villages of less than 2,500 population. However, a majority of our members live in cities even at the present time.

The most significant feature in Mr. Hoffman's study is the grouping of statistics to show in what direction we are moving. Are the Disciples growing more urban in character or less so? In twenty-five years the growth of the Disciples in the whole country has been 85 per cent, while in forty leading cities they have grown in the same period 290 per cent. There can be no doubt that we are headed toward the cities and the battle of our future is to be fought out there.

It is interesting to note that among the large cities of the country few cities have proved so fertile a field as has Chicago. In this city central to the Disciples' strength the percentage of gain has exceeded that in New York, Philadelphia, Pittsburgh, Washington, Baltimore, Cleveland, Cincinnati, New Orleans, and San Francisco. Los Angeles, Kansas City and Des Moines have excelled Chicago in the rate of growth, though these have hardly been rated as typical metropolitan situations.

We must dissent from Mr. Hoffmann in his conclusions as to the matter with our rural churches, which have confessedly been going backwards. The remedy is not a fresh supply of poorly trained men. It is a type of organization that will support highly trained men in the country. The farmers are now in many cases college men. We can no longer present the gospel to them through the uneducated exhorter.

## USING BIG WORDS

THE negro's frequent inappropriate use of big words has given the vaudeville actor his chance. It is a wonder that this same theatrical performer has never seen the opportunity of presenting the sophomoric preacher upon the stage. The Chicago Daily News prints the protest of a foreigner who went to church one day in Chicago. Here it is:

> I am a foreigner. Last Sunday I attended services in charge of a person who, I am told, is a "popular" pastor or lecturer. The opening sentences were from Emerson, and I anticipated that the address would be a treat. However, I was soon disenchanted. The lecturer seemed to make a studied effort to avoid every homely English word of one or two syllables if it were possible to use words of three, four and five syllables. Will some one kindly explain the meaning of the following expressions: "The cosmic sense," "a more determinant oscillation," "a vocabulary dipped in the nectar of God's eternal justice," "the simplicity of the inner laboratory of man's consciousness"?

If the purpose of the sermon is to convince the hearers of the learning of the pastor, then a vocabulary like that above is useful—with certain kinds of hearers. If, however, the purpose of the preacher is to make religion plain instead of obscure, then the kind of preaching the foreigner listened to is useless.

We would not advocate the Billy Sunday preaching as a model by any means, but it does have the virtue of simplicity. No one is ever in any doubt as to what the preacher means. Not many people care to confess that the preacher "preached over their heads this morning," but how often it has happened is known only to the faithful.

The preaching of Jesus Christ is a model of simplicity and power. Its figures are those of common life and are not taken from the stilted and artificial models of the schools. He had the art of expounding the most sublime truths in terms understandable to the "lost sheep of the house of Israel" who were unfamiliar with religious terminology. It was for this reason that "the common people heard him gladly."

Some one asked Lincoln why it was that he could make himself understood by the least educated people as well as the educated. He replied that as a boy he had made it a rule, after he had heard a speech delivered, to go over it in his mind again and again trying to put it into language that his neighbors could understand. This story has a lesson for the minister.

## FAITH IN OUR BROTHER MAN

LLOYD GEORGE, the premier of Great Britain, in discussing the Irish question recently, declared that it was complicated because of the Irish suspicion of England and the English suspicion of Ireland, and, worst of all, the suspicion of some Irishmen for other Irishmen. In this striking assessment of the Irish question, the premier struck the tap-root of many of our human difficulties. Behind the great armaments of the world is suspicion. Lack of faith and friendliness lurks in households and neighborhoods and in every kind of human association.

One might say that next to the great creed, "I believe in God, the Father Almighty, maker of heaven and earth," is the more modern creed, "I believe in my fellow men." This creed lies at the base of our modern civilized life.

Faith in our brother man is necessary in the world of learning. None of us may any longer hope to cope with the increasing wealth of learning. No man could ever read his way through the library of a great university, for there would not be years enough to his life. The preacher must trust the doctor in medicine and the lawyer must trust the traveler and geographer in science. Most of the things we say we "know," we

know on the reliable testimony of those of our fellow men whom we call "authorities."

In the commercial world, faith is called credit. The honest man of small resources gets a loan at the bank, where the dishonest man of large resources would fail in securing a loan at the same place. Credit is based on honesty as well as on assets.

Faith inside the home circle would save many a domestic tragedy. A suspicious wife often imputes to a husband deeds of which he is innocent. The modern Othello fails in his domestic life because he has not faith in his life companion.

It is better to be victimized sometimes than to live a life of chronic suspicion. The great-hearted man learns to say with ever-increasing warmth, "I believe in my fellow men."

# Why I Am a Disciple

**Second Article**

## THE PROVIDENCE OF BIRTH

WHEN I sat down to write this chapter of my reasons for being a Disciple I had in mind to write under the heading, "The *Accident* of Birth," but I cannot get my consent to admit that a matter of so great significance to one's life as the environment into which one is born is a mere accident. As a Christian, one of the constant disciplines of all my thinking is to keep myself aware of the divine activity in all those great events and facts of life which lie beyond my own decision and control. I have a strong vein of practical Calvinism in me which makes me feel that inevitable things, things that just come to you, things with whose origin your will has nothing at all to do, the *given* elements of our experience—those basic conditions of life, like the time and environment of one's birth, many of the causes of sorrow and gladness, perhaps even some forms of sin, and certainly death—that these are all determined in the providential purposes of the divine Father who knows what He is about, and whose will is best served by our recognition of his constant and gracious part in our existence and in the making of our character.

This being so, I cannot think of my Disciple heritage as an accident without meaning, but as a fact of divine election at the core of which I should be able to find some grateful revelation of God's goodness, and also some clues for the discovery of my duty.

* * *

In holding thus concerning the providential character of my Disciple heritage, I do not assume a superiority attaching to that heritage as contrasted with other heritages. My pride in being born of Disciple parentage and to a Disciple environment is not the pride of supercilious aristocracy. I do not congratulate myself that I was not born a Presbyterian or an Episcopalian or a Dunkard. That would be the essence of pharisaism. The instinct that holds me with the people amongst whom I believe my lot was providentially cast does not in any sense clash with the instincts of those whose heritage is Presbyterian, Episcopalian or Dunkard. On the contrary, I would insist that the same providence I find in my own case operates in their cases also. It is no special dispensation of providence that I claim for one born amongst the Disciples. It is rather only a way of looking at one's life, a way which I think is the Christian way for each soul which has come to know itself as a child of God. Our lives from the beginning, and before the beginning, and throughout all our years, are in the keeping and guidance of the Father.

I believe in the *particularity* of all good things; that is to say, things are not good or ill in general, or in comparison with the goods or ills of others, but solely in their relation to a particular life, yours or mine. And our highest good, therefore, is not found by seeking goals that lie outside of our own concrete experience and lot, but by accepting our experience and lot for what they are in fact, and with God's help making the most out of life from within the midst of them. I, therefore, would not only concede to the Dunkard, the Episcopalian or the Presbyterian the privilege of regarding his religious heritage as a gift of God, but I would exhort him to do so, and to work out from within his ancestral group whatever ideals are vouchsafed to him as an individual.

I am not now preaching a doctrine of smug conformity to a social type. I am not implying that existent groups and types are to be regarded as fixed structures in the social order. On the contrary, I am convinced that many of these types and groups will gradually disappear and ought to disappear. Nor do I think the kind of loyalty to one's group heritage that I am here approving will tend to make more permanent in society the present sectarian structure of religion. On the contrary, if the sectarian structure is to be broken down it must be broken down from *within* the various units by souls whose vision of the better day of unity is matched by this instinctive loyalty to the associations and ideals of the groups in which such souls find themselves placed.

* * *

And finally, what I have said is not to be taken as closing the door of exit against the protestant, the come-outer. The principle of loyalty to one's own is not an absolute principle. "My country, right or wrong," taken pragmatically, is a valid enough motto because it silently assumes that the righteous considerations that bind me to my country are incomparably more important than the particular difference which happens at the moment to make a strain between my country's course and my conscience. Therefore, loyalty holds me to her in spite of what I may deem her present error. But the motto is heinously unethical if it is taken in an absolute sense. If with the fundamental purposes and policies of my country I find my conscience at variance, my higher loyalties command me to oppose my country and do what I can to frustrate her designs. So with respect to any social group, and clearly with respect to one's religious heritage. If one finds oneself at variance with the root purposes and tendencies of one's religious group so that practical co-operation is

impossible or heartless, then it is one's obvious duty to protest and to come out and find new fellowships where co-operation is unembarrassed and the soul not stifled.

* * *

For example, if I had been born a Dunkard and had come to feel as I do now feel about life and religion I am sure that my duty would be to find another fellowship. My present views and feelings are too much at variance with the dominant views and feelings of the Dunkards to afford me the personal satisfactions or the kind of fruitage which I would deem worthy of the investment of my life in their community. So, if they did not turn me out—as they would more than likely do before I had a chance to decide for myself—I should voluntarily choose my fellowship elsewhere.

The principle of loyalty is altogether a matter of the individual case and the individual conscience. There is no rule that one can lay down for another. My purpose in dwelling on the point at all in this connection is to emphasize the fact that in one's spiritual heritage and environment one finds—in the normal order of things—a body of assets, a working capital, so to speak, with which more can be accomplished than by going at life bare-handed. I am sure that the experience of many men who have been lured from their earlier religious fellowship (assuming, of course, that they had a really vital participation in it) to another by considerations that were not vital to conscience would support me in this view. There is something, some part of themselves, which they have not been able to transplant to their new environment, and they are drawn toward their older loyalty as the heart of the wanderer is drawn toward home.

* * *

To me, therefore, the fact that I was born a Disciple is not a mere accident, but a strong reason for my continuing to be one. My mother and my maternal grandmother were staunch Disciples. My maternal grandfather was a Baptist minister with strong tendencies toward the Disciples, which would naturally have prevailed to make him altogether a Disciple had not his life been cut off prematurely. My father was a Disciple preacher for thirty-five years. He was educated at Bethany College. I was baptized at his hands when I was ten years old. I began to preach in Disciples' pulpits when I was sixteen and was pastor of a church when I was seventeen. In my youth I conducted the singing in evangelistic meetings for some of the best known evangelists among our people, among them George F. Hall and James Small. I was a student in Drake University five years and was graduated. Dr. A. I. Hobbs was my first teacher. Dr. Robert T. Matthews was the teacher who in my undergraduate days most deeply influenced my thinking. Dr. H. O. Breeden, whose assistant pastor I was in the great Central Church of Des Moines, was the preacher who set me my earlier models of the Christian ministry, after those my good father gave me. It was through the mediation of Dr. I. N. McCash that I came to my Chicago pastorate nineteen years ago. My classmates of college days are, ninety per cent of them, Disciples. Many of them are Disciple ministers.

I mention these things, not because to the reader such personal details have any value in themselves, but as a means of concretely suggesting the way my life has been interwoven with Disciples' lives. What my relations with the Disciples have been in later years the readers of The Christian Century already know.

* * *

Yet I cannot be quite fully frank, as I promised at the outset to be, if I should omit to make a reference in this connection to the situation created by the ugly personalisms that have strained our Disciples' fellowship in the past two decades. The attempt made—now at last shown to be abortive and futile—to organize the prejudices of a sensitive brotherhood like ours against men of the liberal school has been met with a quality of loyalty that excites my deepest admiration. Liberal men in our ranks faced conditions that often tried their souls. College positions were often shut in their faces, pulpits closed, convention programs arranged so as to make conspicuous discrimination against them. Their names were pilloried in the press with wanton disregard of truth. Secretaries of missionary societies were cowed by the threatenings of an impudent journalism and by the demands of a man or two who had great sums of money to give to our philanthropies.

I am thinking now of certain churches whose gifts to missions place them in the front rank of the churches, but whose pastors are never asked to speak at conventions simply because it is alleged by the program makers that their presence on the program would alienate certain monies expected by large givers.

I am thinking, to be more specific, of such instances as the ironical little drama enacted at the Toronto convention in 1913, when Professor Willett who had just returned from the most significant missionary journey that had been up to that time undertaken by a representative of our people, was presented to the convention and allowed to bow! But even this degree of recognition (?) brought to President McLean from Mr. R. A. Long, reputed to be the richest man in our brotherhood, an indignant protest with a threatened imperilling of the Men and Millions Movement which was at that moment in the incipient stages of being organized. Things like these have been too numerous and too flagrant to need recalling here in any multiplication of instances.

* * *

It is no wonder that under the pressure and discomfiture of similar incidents a considerable number of our liberal ministers and teachers left the Disciples. Yet the remarkable thing about it is the fact that the great majority of them have remained, many of them in the face of most alluring calls elsewhere, choosing to suffer whatever embarrassment came to them rather than sever their connections with a movement in whose fellowship they felt the stirrings of the deepest loyalty, and for whose high ideals they cherished unperturbable conviction.

Time and a goodly Providence have wrought their gracious work, and the air has at last been cleared of much misunderstanding. Prejudices have loosened up, and liberal men are now not only accorded tolerance at the hands of their brethren, but, according to their ability, are looked to increasingly for actual leadership in the forward going of our movement.

Yet the change in the situation ought not allow us to overlook the strength of character manifested by those men of culture who maintained their loyalty in patience and quietness in the face of a never more ruthless opposition. I, for one, am proud of every liberal

man who has endured the persecutions of the past twenty years and kept his heart simple and uncynical. And I believe the future will more than justify this kind of loyalty, if it is not even already justified in the present hour.

* * *

In my humble way I have had my part in the tensions of these trying years. Never for one moment have I ceased to thank God that I was born a Disciple. And I gladly testify that my sense of complete identification with the Disciples is so deep and firm that I hold no resentment against those whose unbrotherly actions underlay and fomented the conditions from which, happily, we are now emerging.

No doubt to Mr. Russell Errett, publisher of The Christian Standard, more than to any other man, history will trace the discredit of having fomented the sinister activities which have come nearer making shipwreck of our brotherhood's holy enterprise than the uninformed imagine. Yet toward him personally I feel an interest that approaches affection. His great father's name is a family treasure with us. What Isaac Errett said has always seemed to me to be somehow inspired. And that instinctive social feeling that I have for any person or name connected with the making of our people's history makes me wish for a genuine brotherly fellowship with Mr. Russell Errett. In spite of our differences of opinion about theological or ecclesiastical matters, as fellow-craftsmen in the conduct of Disciples' journalism, there ought to be easy access between us based on personal confidence and common loyalty to the same great cause.

I am more intensely interested in Mr. Errett than I could be in, let us say, Dr. Washington Gladden. I am more interested in Mr. R. A. Long, and will continue to be until the end of the day, than in, let us say, Mr. John D. Rockefeller. I simply cannot help it! I was born within their communion and my heart's first allegiance is toward those with whose lives the providence of birth knit my life.

* * *

In what environment could I find so great a body of social stimuli as has been thus accumulated for me in the fellowship of the Disciples? It is a motive ever present with me to fill up that which may be lacking in these lives that have so intimately touched mine, just as Paul was determined to fill up that which was lacking even in the passion of his Lord. Most vividly of all do I think of my father. I think of the incompleteness of his great though modest life. I think of the undisturbable confidence with which he preached the things commonly believed among us. I recall the sacrifices he endured that he might round out the contribution of his whole life to the high ends our people had set up. And I cannot consent to a course for my own life that will not positively, albeit humbly, carry his uncompleted effort forward toward realization.

Even if I held views so fundamentally divergent from the views my father held as to be irreconcilable with them on the deeper levels of practice and moral purpose, it would be almost impossible to tear the fabric of affection and establish fellowship elsewhere.

I thank God that I am not compelled as many men have been—as Luther was, as Thomas Campbell was, as (to use an illustration that has been recently revived) R. C. Cave was—to test my convictions over against my loyalties. I do not think the stuff of which reformers are made is in me. I am grateful that the convictions that have grown up in my heart seem to lie so comfortably alongside the loyalties that God has determined for me.

That is why I call my birth as a Disciple a providence.

And I candidly set down one of the reasons why I am a Disciple, the simple fact that I was born one.

CHARLES CLAYTON MORRISON.

# Our Faith in the Bible

**Thirteenth Article of the Series on the Bible**

**By Herbert L. Willett**

THERE is both truth and error in Chillingworth's affirmation that "the Bible and the Bible alone is the religion of Protestantism." The truth lies in the fact that Christianity, as interpreted by Protestant testimony, is revealed in a book and its fortunes are indissolubly joined with those of that book; the error consists in the identification of our holy faith with one of its instruments although that instrument is the one most honored of all. There is little danger, however, that the Bible will usurp undue dignity. Christianity and the Scriptures go ever hand in hand. Even the prophet of Islam, whose followers have become notable for their devotion to the Koran, spoke usually of the Christians as the "People of the Book," expressing thus his knowledge of their fidelity to the Scriptures.

The Bible exhibits the striking paradox of a product greater than its producer. Historically it is the creation of the church. The Old Testament was wrought out by the Hebrew people and is the record of their religious progress from the days when, to use Tennyson's apt phrase, "beasts were slaying men" to the nobler age when men began to slay the beasts. Yet the Old Testament is greater than the Hebrew people, for it is the product of the Spirit of God, working through choice and elect souls in that history, and is the record of an experience which was itself, in some true sense, the manifestation of the life of God.

Viewed as a literary product the New Testament was given form and fashion by the early church. The church existed before the Book, and in a sense might be conceived as independent of it. Though the Bible had perished in early Christian persecutions, the church would have remained and its testimony to its Master would have been carried to the ruin of the world. Yet the New Testament is greater than the apostolic church, for it records not only the lives and words of those forceful personalities who first interpreted the gospel, but it reveals in all his glorious perfection him who was made of the seed of David according to the flesh,

but was declared to be the Son of God with power by the resurrection from the dead. It is the product of the Spirit of God working in the noblest souls of that apostolic church to bring forth a record which should be the trustworthy narrative of apostolic ministries and the authoritative literature of the Christian faith.

The Holy Scriptures are the supreme instrument by which Christ is revealed to men and his work directed throughout the world. Successive generations of children, readers and students advance through the experience revealed in the book, and going on from strength to strength, appear at last before God, in Zion. Missionaries, inspired by the messages of the Bible, count not their lives dear, that they may finish their course with joy and the testimony which they have received of the Lord. And these words of life, once more incarnate in flesh and blood, are by them re-translated into the strange speech of distant peoples, through whom the power of God is yet to be revealed.

The perils through which the Bible has come, and out of which it has emerged with undiminished luster and augmented power, point to the divine nature of the book and the providential forces which have wrought for its preservation. The persecutions of imperial power, which threatened to sweep the church out of existence, and with it the Scriptures; the repressive measures of ecclesiastical power, which withheld the Bible from popular possession, and restricted its use to monastic seclusion; the derisive laughter of brilliant and scoffing apostles of materialism, preaching unbelief and predicting the downfall of Christian faith; and the employment of the instruments of the coldest and most remorseless criticism, whether trained and scientific, or only fantastic and reckless, have alike revealed the imperishable nature of these documents and their ability to rise phoenix-like from the ashes of every immolation and to dispel with their glow the shadows of every night.

### MANY VERDICTS ON THE BIBLE

Not less wonderful is the variety of verdicts which have been rendered regarding the origin and nature of the Holy Scriptures, verdicts which still consist with deepening faith in their divine character and inspiration. No book has ever enjoyed, suffered and survived so many definitions as the Bible. The earliest generation of Christians received the Old Testament as a sacred heritage, safeguarded as with walls of fire by the Jewish people; the books of the New Testament were as yet regarded rather as the writings of the friends of the Lord than as Holy Scripture. The third century saw the development of canonical theory, and the elevation of the completed Bible to the seat of authority. The middle ages regarded the book as the very Word of God, and yet subjected it to such fantastic and mystical interpretations as left it but scanty fragments of reality. The reformers discovered it afresh, searched it with the passion of seekers after hidden treasure, and fearlessly pronounced upon the relative value of its different parts. The post-reformation divines, confronted with the claim of an infallible church, fell back for defense upon the dogma of an infallible Book, and unhappily in many instances, carried that dogma to extreme and untenable lengths. The critical movement has reasserted the position of the reformers as to the right of free inquiry, and has revealed the groundlessness of the fears formerly expressed regarding the disastrous results of such investigation. Yet in all these periods and by all these varying interpreters the Bible has held its place as the Word of God in the unique and authoritative sense in which the claim can be made for no other book. And today, within the ranks of evangelical Christianity several attitudes of mind are maintained toward the Scriptures, from the definite and precise claims of complete historical and scientific inerrancy and verbal inspiration on the one hand, to the less easily defined but no less reverent acceptance of the Scriptures as the record of divine revelation to the world, a complex of documents with evident signs of human workmanship and imperfection, but marked by such spiritual unity and such divine passion as to be worthy of no lesser title than the Word of God. Men of all types within these rather wide limits find in the Scriptures ample attestation to their sufficiency as the instrument of revelation, and ample proof of the impregnable nature of the truths which they disclose.

### THE GROUND OF OUR FAITH IN THE SCRIPTURES

Our faith in the Holy Scriptures rests upon their inspiration. That claim they make for themselves. Yet our belief in their inspiration rests less upon their claim than upon the appeal which they make to conscience and life. Most sacred books claim inspiration; the Bible manifests it. Of this spiritual and compelling quality resident in these documents it is not easy to summon words to form an adequate definition. Some there are who encounter no difficulty in the effort. Others stand hesitant where definition is so constantly outrun by fact. The marvelous vitality of the Scripture renders obsolete the statement of yesterday and compels the reverent to stand with uncovered head in the presence of a living power.

It is fitting that a message of such character and urgency should have an adequate embodiment. The Bible makes no claim to literary primacy among the writings of the ages, and yet its charm is imperishable.

But our faith in the Holy Scriptures does not depend upon their literary excellence, though that yields never-ceasing satisfaction. It is the deeper fountains that refresh the thirsty world. Further down lie the cool waters, beyond the reach of even the masters of literature. They have not always the instruments to draw with; and the well is deep. The living water has been lifted from the depths by the hands of the prophets and apostles who speak through this Book. Into every land its streams have gone. Its ethical and spiritual influence upon the race has been beyond conception great. In every land it has been the inspiration of effort toward justice, freedom, knowledge, progress, uprightness, purity, and the fear and love of God.

Such and a hundred other proofs confirm our faith in the Holy Scriptures. Our most imperative task is not their defense but their study. They are less in need of apologetic than of appropriation. The greatest peril which the Bible faces today is neither persecution, suppression, ridicule or criticism. It is neglect.

### "THE SUPREME AND COMPELLING VOICE"

Our faith in the Holy Scriptures is in the last issue the result of our faith in Him of whom they speak. He is their central and commanding figure; his their supreme and compelling voice. Many teachers speak through these pages, but he excels them all. Many men have part in the drama of redemption; one alone is the Son of Man. Many have wrought as servants of

God; only one as the Strong Son of God. In this book there are mingled voices of triumph and defeat, but above them all sounds one clear word, "Fear not, I have overcome." Beyond all other conquests is his victory over sin and death through which his followers are already more than conquerors. Beyond all love is his that seeks and yearns and wins at last through sheer insistence. Beyond all comfort his that tarries all the night until the day be cool and the shadows flee away.

Many reasons there are why the Holy Scriptures should have chief place in the reverence, affection and confidence of men, but the chief is that they testify of Him. The Father of whom he spoke is disclosed in perfection only in Him. And something of that eternity, that timeless life, which he had with the Father before the world was, abides in the Book. It rends the heavens to reveal the endless life. It sets a ladder from earth to heaven. It speaks of life with God as of a treasure on which the hand of death can never fall.

For centuries the Bible has stood as the revelation of the life and will of God. For centuries and milleniums yet to come it will endure, as the priceless possession of the race, the inspiration of all holy living, the imperishable record of the human life of God, and the divine possibilities of man. From generation to generation it is destined to guide the church and inspire the nations. In every age new light will break out from its pages. Searching study will only reveal deeper levels of truth and richer treasures of knowledge. "Age cannot wither it, nor custom stale its infinite variety." "All flesh is grass and all the goodliness thereof is as the flower of the field. The grass withers, and the flower fades. But the Word of our God shall abide forever."

# "Behold the Lamb of God"

**Five Poems by Thomas Curtis Clark**

## Judas

ALLOWED to sit at His dear feet
And know His look of love,
To walk with Him in pastures sweet,
And then a traitor prove!
To know the glory of His light
And then to choose the rayless night!

O tragedy past tongue to tell,
That ever mortal should,
By compact with the tribes of hell,
Pour out his Savior's blood!
And that for just a bit of gold
The fleshly hand of man could hold!

## The Tragedy

HE gave the world, in darkness pent,
The boon of His surpassing light;
The world found healing in its beams,
But turned Him out into the night.

He gave the world His heart of hearts,
And bore the burden of its woe;
The world gave Him the knotted scourge,
The cruel rod's remorseless blow.

He gave the world the hope of heav'n,
And to its gates the wand'rers led;
The thankless world could not find room
Where He might lay His weary head.

He gave the world the crown of life,
His life accounting but as dross;
The world received the matchless gift,
And gave to Him—the martyr's cross!

## Universal Guilt

I SAW One greeted with a kiss;
A son of night performed the deed;
And then they led away my Lord
To be despised, to suffer, bleed;
And I stood by, nor said a word;
Nor was I by His mute grief stirred.

I saw One wear a crown of thorns;
They placed it rudely on His brow,
And pressed it down; and as He bowed
They cried, "Messiah—see him now!"
And I stood by, nor moved a limb
To save my Lord, or comfort Him.

I saw One hanging on a cross;
As in each hand they drove the nail,
He groaned and cried, "O God, forgive!"
They laughed and shouted, "King, all hail!"
And I with them was standing there
As He breathed out His dying prayer.

## Resurrection

CHRIST is risen! Sing, all voices!
Earth with heaven now rejoices.
Over winter's night of sadness
Rises springtime's sun of gladness.
Fields new-clothed with living glory
Now proclaim the matchless story:
Christ is risen! All men, sing ye;
To Him love's fair tribute bring ye!
Christ is risen, who once was dead.
See, the night of doubt is fled!
Lo! the grave is empty now.
Christ is risen! On His brow
Rests the crown of victory,
Sign of immortality.
Sing ye, heaven and earth, rejoice!
Praise ye Him, each mortal voice!
Sing, ye angels, in yon heaven!
Sing in rapture, Christ is risen!

## The Dawn of Faith

HOPE fled from earth, vanquished by human sin,
When from the cross Christ heard those cries of scorn;
Faith, with her angels, straightway entered in
When from the tomb He walked, that April morn.

# The Breath of Eternal Life

**By Frederick F. Shannon**

IN WHAT is familiarly known as Ezekiel's vision of dry bones, we read, "Thus saith the Lord God unto these bones."

It is not a prepossessing audience, this congregation of bones that God addressed. But bones are no obstacle to the bonemaker. Having originally organized carbonate, phosphate and gelatine into bones, may not even fleshless bones hear the word of the Lord? For Ezekiel is saying that within and behind all desolation is the living God. And is not this what we want to know, what we must know, if we are to keep our souls alive? Let a man be perfectly sure of God, and he can release his hold upon everything else without being utterly confounded; on the other hand, let him grasp everything else very tenaciously, with no certain grip upon God, and he is the victim of terrible confusion.

### THE IDEALISM OF GOD

In one aspect, the prophet paints a picture of starkest realism. In his mind's eye, Israel represents desolation incarnate, despair in cerements, death uncoffined. Search as you may, you will find no gleam, no softening hues, only jagged, ragged patches of gray waste. For, mark you, he does not reveal a graveyard, with its orderly graves and quiet walks and decently buried bones. He shows us, if I may so express it, a graveyard turned upside down, the disjointed bones scattered everywhere. In this black valley of death the bones are many and very dry. Scavengers have done their work—sinews are gone, flesh is gone, skin is gone. This, then, is Ezekiel's picture—not mine nor any other man's; but it is not the whole picture.

### "THE BREATH IN THE WINDS"

Strangely enough, we encounter a blending of realism and idealism in this desert of doom. Yes; idealism is there—only it is not of the altogether human stamp. At the risk of being paradoxical, contradictory, even unphilosophic, I will say it is divine idealism, the idealism of God, the pure white truth of things shining behind all outward appearances. "And he said unto me, Son of man, can these bones live?" Who says that? Who asks this question thrilling with life in the heart of gloom and doom and death? It is the everlasting God, the Lord, the Creator of the ends of the earth, who fainteth not, neither is weary.

Ah! when men say that the universe is composed of matter, energy, and ether, and nothing else—it is then that the breath in the winds breathes from behind this mental sterility, this spiritual degradation, saying: "Oh, sons of men, sons of the living God, your dry bones shall live!" Or when men declare that the bottom has dropped out of the heavens and the earth, the breath in the winds says: "Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters; which bringeth forth the chariot and horse, the army and the power; they lie down together, they shall not rise; they are extinct, they are quenched as flax. Remember ye not the former things, neither consider the things of old. Behold I will do a new thing; now shall it spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beasts of the field shall honor me, the jackals and the ostriches; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen; the people which I have formed for myself, that they might set forth my praise."

> *"Come from the four winds, O Breath, and breathe upon these slain, that they may live."*—EZEKIEL XXXVII: 9.

### OUR VALLEY OF DRY BONES

Then what shall we say of our present international valley of dry bones? Desolation stalks abroad so dread and terrible that the nations seem to be in the grip of a kind of planetary nightmare. Is there any hope to be shed upon this vast valley of despair? Many are ominously shaking their heads. "Civilization is doomed," they say. "Statesmanship is bankrupt. The young men, the flower and hope of the race, are being appallingly decimated. Millions have been slain, more millions will die, other millions will go broken in spirit and body to the grave." Verily, it is horrible, unspeakable, overwhelming.

The breath in the winds asserts a third truth: That within death there is life. "The breath came into them, and they lived, and stood upon their feet, an exceeding great army." The movement of God is from desolation through order to conquest. He begins with an inverted graveyard, welds the disunities into harmony, out of defeat brings victory. "I came that they may have life, and have it abundantly." Life—that is the reality we have been searching for. Life—that is synonymous with the Gospel, the secret of the evangel, the Good News of Eternity flashed into the fields of time. What have we to testify concerning this Life, which we have seen with our spiritual eyes, which we have handled with our spiritual hands? Speaking in general, we know that it looks death out of countenance, that it transforms a valley of dry bones into a Garden of God. But let us be more specific.

### LIFE'S ENORMOUS RESERVOIR

We know that this life is abundant, inexhaustible, incapable of giving out. Men regard with awe the enormous reservoirs of physical life. Innumerable discoveries have been made, but no man has yet discovered a fraction of space where life is not. Overhead, under foot, within, around, life is so busy that death has small chance of slipping in. About the best that death can do in the physical realm is to get life to change its form. Life is so amazingly prolific and purposeful that it refuses to be outwitted. Apparently out-maneuvered, life invariably returns for another and more convincing word with death. Out there rolls the sea today, but there the forest once grew; and here where Broadway pounds and roars was once the sea. Even the hills, as Tennyson said, are but shadows that flow from form to form. Yet both hills and shadows flowingly are because life abidingly is. Now nothing less than this plentitude of physical life adequately suggests the abundance of spiritual life disclosed in Christ. The Gospels are packed full of it, the Epistles are alive with it. They are what they are because of what He was and is.

### WHOSOEVER WILL MAY LIVE

The modern mind makes much of the power of under-statement. As one studies the New Testament he wonders if this so-called power was known to so deep and perceiving soul as Paul. But if we are somewhat superstitious concerning the potencies of the physical, Paul enjoyed what is at once a sober and an intoxicating faith in the abundant life giver. "For I am persuaded," he says, "that neither death, nor life nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able

to separate us from the love of God which is in Christ Jesus our Lord."

We know, furthermore, that this Life is available. There are so many good things that cannot be had by multitudes. For example, health, wealth, learning, comfort, travel, position. These, as well as other blessings, are good, yet they are not universally available. But the best thing in the universe is available. It is nothing less than life, eternal life. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." Everybody may have what everybody must have if everybody will have it.

Watching various vessels gliding to and fro on the bay, I said to a man: "It looks to me as if they would wear the water out. This constant going and coming of all kinds of hulls—surely the water must get weary and tired of it." Smiling the smile of an old seaman, and gazing at "the clucking, sucking of the sea about the rusty hulls," he replied: "The more there are, the faster they go and come, the better the sea seems to like it." Ah! the boats wear out, but the sea wears on. There have been many different styles of vessels since man began to sail the deep; there will be many more; boat fashions will change and shore lines will change; civilizations will wax and wane, but the sea, unworn and unwearying, will go patiently on shaping itself to all kinds of vessels, always yearning to have its face wrinkled by innumerable plunging prows. Is it not even so of the Water of Life? It is available to all, it satisfies the thirst of all, it longs to be appropriated by all. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

### GOD'S ALL-REACHING LOVE

We know that this Life is the measure of finality. Nothing can be added to it, nothing can be subtracted from it. It is full, perfect, unaging, absolute. "Why have we only one Christ?" Principal Fairbairn used to ask. There have been philosophers many, poets many, soldiers many, statesmen many, but not a single one has merited the palm of solitary and unapproachable excellence. Christ, and Christ alone, stands without compeer, and that in the highest department, the religious, among all the sons of men.

"Our question," concludes Fairbairn, "is, Why? Why has the Creator of men created only one Christ, while He has created myriads of all other kinds of men? That Creator is infinitely benevolent; He loves His creatures, He seeks their highest well-being. That well-being Christ has promoted not only more than any other man, but more than all other men that have ever lived. If one Christ has been so mighty for good, what would a multitude have accomplished? Yet God has given to our poor humanity only one, and if we persist in asking, Why? can we find a better answer than the answer that stands written in the history of the Word made flesh? God in giving one gave His all; "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." Here is finality—not the finality of power, not the finality of will, not the finality of mind, but the finality of power and will and mind all fused in heart—the broken, bleeding, brooding heart of redemptive passion and rescue.

### REDEMPTIVE PASSION

Do you not remember Norman Macleod's story of the Highland Mother? She was a widow; she had only one child; she was unable to pay her rent; she was threatened with eviction. Taking her babe, she started to walk across the mountains, some ten miles, to the home of a relative. When she started, the weather was warm and sweet and mild, a lovely day in May. But a terrible snowstorm suddenly fell upon the hills, and little by little the mother's strength failed. But in her failing strength there seemed to be a growing love, even as she made her grave in the snow; for next day, when men found her body, it was almost stripped of clothing. Her chilled and dying hands had wrapped her own clothing about the child, which was found in a sheltering nook, safe and sound.

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## Easter Day

*Words cannot utter*
*Christ His returning:*
*Mankind, keep jubilee,*
*Strip off your mourning,*
*Crown you with garlands,*
*Set your lamps burning.*

*Speech is left speechless;*
*Set you to singing,*
*Fling your hearts open wide,*
*Set your bells ringing:*
*Christ, the Chief Reaper,*
*Comes, His sheaf bringing.*

*Earth wakes her song-birds,*
*Puts on her flowers,*
*Leads out her lambkins,*
*Builds up her bowers:*
*This is man's spousal day,*
*Christ's day and ours.*

—*Christina Rossetti.*

### THE STORY THAT WINS THE HEART

Years afterward, said Macleod, the son of the minister who had conducted the mother's funeral went to Glasgow to preach a preparatory sermon. It was a stormy night, the audience was small, and somehow he was reminded of the story he had often heard his father tell. Instead of preaching the sermon he had prepared, he simply told the story of the Highland mother's love. A few days later he was summoned to the bed of a dying man. "You do not know me," said the man, whom the minister had never seen. "But I know you, and I knew your father before you. Although I lived in Glasgow many years, I have never attended a church. The other day I happened to pass your door as the snow came down. I heard the singing and slipped into a back seat. There I heard the story of the widow and her son." The man paused, his voice was choking, his eyes were filling. "I am that son," he sobbed at last. "Never did I forget my mother's love, but I never saw the love of God in giving Himself for me until now. It was God made you tell that story. My mother did not die in vain. Her prayer is answered."

### THE ONE HOPE OF THE WORLD

All that I have been trying to say, my brethren, is this: Where everything else ends, God begins, because God was in the beginning and God will still be God when the endings have all ended. That is the message of religion; it is especially the message of the Christian religion; it is the one hope of the world, and beside it there is no hope. For the voice in the winds is a just voice, a true voice, an honest voice. It says: "Go round about your valley of dry bones; see how the bosom of destruction has swept the world; look the facts in the face, if you are struck blind while you look. But do not fear—desolation cannot harm you. Do not be overwhelmed—chaos is big with order. Do not despair—death cannot kill you. Do not be imposed upon by a whole world of dry bones—before there was any world or any bones, 'in the beginning was the Word, and the Word was with God, and the Word was God.'"

Therefore, come from the four winds, O Breath, come from behind matter and energy and ether and sin and death and hell, and breathe upon our slain hopes, our slain wills, our slain minds, our slain ideals, and cause them to stand upon their feet and live, an exceeding great army, that we may go forth conquering and to conquer in the name of Him who loved us and gave Himself for us.

# Can We Believe in Immortality?

**By John R. Ewers**

IT REQUIRES some courage to face this question. Men today are agitated over this problem. Six million men have been killed in battle and their relatives want to know what has become of them. Sir Oliver Lodge thinks that he has received messages, held conversations with his departed son, Raymond. All of us, as we face death in our family circles, seek to renew our assurances that the beloved dead live on. I know an elder of one of our churches who frankly does not believe in immortality. He is a brave, clean, high-minded gentleman. He believes that his good work will be handed on to his children and he will add his voice to the "Choir Invisible." I know another elder who used to say to me as we returned from a funeral: "I never look into an open grave but what I doubt immortality."

### SCIENCE AND IMMORTALITY

But this is not the most serious situation. An American scientist has recently sent out a questionnaire to one thousand other American scientists, among them the most of the leading names and many of the lesser lights. Summing up that inquiry he finds that fifty percent of these men unconditionally do not accept immortality. The percentage is higher for disbelief among the bigger men. This is indeed a blow to our faith. Moreover, we find many men who believe in annihilation and many who accept conditional immortality. These latter assert that God will use only the valuable material in the construction of his progressive universe, and that therefore the bad must be eliminated—only the good persisting.

I am a member of a club composed of professional men—ministers, physicians, attorneys, editors and university professors. At our last meeting a gentleman read a scholarly paper on the persistence of personality after death. With sympathetic mind he considered the results of psychical research—very little of which he accepted, although he sought to maintain the open mind—and felt with Sir Oliver Lodge in his assertions about his son. He made a strong case from science. Himself trained in the Sheffield Scientific School at Yale, he was master of the evolutionary facts. These he marshaled in convincing array, causing us to see the upward sweep of life, until it seemed necessary to believe that life continued on and on. In his conclusion, however, he admitted that for him the resurrection hope of Jesus was the foundation of his faith in immortality. The discussion which followed came to the same conclusion.

### "EYE HATH NOT SEEN"

That is the best we can do. Immortality cannot be mathematically demonstrated. Absolute proofs are lacking. Spiritual things must be spiritually discerned. "Eye hath not seen," because natural, fleshly eyes will never see—there will be no natural eyes in heaven! "Ear hath not heard," because natural, fleshly ears will be left behind in eternity; there will be no natural ears to hear then. "The problem of heaven is how to be happy without a body!" If all our happiness here consists in eating, drinking, smoking, resting, seeing, feeling—then heaven will be a blank for us.

Alas for the materialist in heaven! You cannot feed an ox upon a lecture on Browning! To enjoy heaven mind and soul, sympathy and thought, joys of the spirit must be cultivated here. That is the reason why it seems that some must go into heaven high-up and others low-down. Said George Whitfield, "I do not expect to see John Wesley in heaven; he will be so near the throne and I so far from it."

### THE ONE GREAT FACT

The universe holds but one demonstration of immortality—Jesus. He died and lives again. He lives now, making intercession for me. That is the Easter hope. One great fact stands clearly out in my thinking—all other questions aside—all hard doubts obliterated—Jesus lives now. He knows me; I know him. This is the truest mysticism. To the Greeks this is foolishness, indeed, but such foolishness as overcomes the world. Yes, with all my soul I not only believe that Jesus is my Saviour, but that he is my Living Lord. Here I take my stand—God help me.

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NOTE: This article is based upon the International uniform lesson for Easter, "Jesus Raises Lazarus From the Dead." Scripture, John 2: 17-44.

# The Glories of War

**By John Galsworthy**

COURAGE, devotion, endurance, contempt of death! These are glories that the unmartial may not deride. Even the humblest of brave soldiers is a hero, for all that his heroism coins the misery of others; but what does the soldier know, see, feel of the real "glories of war"? That knowledge is confined to the readers of newspapers and books! The pressman, the romancer, the historian can with glowing pen call up in the reader a feeling that war is glorious; that there is something in itself desirable and to be admired in that licensed murder, arson, robbery that we call war. Glorious war! Every penny thrill of each reader of the newspaper, every spasm of each one who sees armed men passing or hears the fifes and drums, is manufactured out of blood and groans, wrung out of the torments of the human heart and the torture of human flesh.

When I read in the paper of some glorious charge and the great slaughter of the enemy, I feel a thrill through every fibre. It is grand, it is splendid. That there should be lying, with their faces haggard to the stars, hundreds, thousands of men like myself, better men than myself! Hundreds, thousands, who loved life as much as I; whose women loved them as much as mine loved me! Grand, splendid! That the blood should be oozing from them into the grass that once smelled as sweet to them as it does to me! That their eyes, which delighted in sunlight and beauty as much as mine, should be glazing fast with death; that their mouths, which mothers and wives and children are aching to kiss again, should be twisted into gaps of horror! Grand, splendid! That other men, no more savage than myself, should have strewn them there! Grand, splendid! That in thousands of far-off homes women, children, and old men will soon be quivering with anguished memories of those lying there dead.

Pressmen, romancers, historians—you have given me a noble thrill in recounting these glories of war!

# Social Interpretations

By ALVA W. TAYLOR

### War Scare Heads and Intolerance

War is at best a sensational business; it challenges all our love of adventure and is a prolific source of sensational news. The newspapers of each of the warring powers are printing the most incredible things about their enemies and about the exploits of their armies. Even the English theaters are featuring the Roman arena type of thing now and must give the populace sensational, bloody and melodramatic stuff to interest them. The writer is reading a supposed story of General von Bissing's life in an English paper of repute that shows a quality of imagination worthy a Poe in his most terrible type of detective-criminal story. The American papers have been for the past fortnight telling us of the great numbers of Germans who were crossing into Mexico. In the evening papers of one day was a report that a German army was being mobilized in Mexico, made up largely of reservists from this side of the border! In the next morning's papers was the report of the immigration department at Washington that in the past month only seventy-eight Germans had crossed the Rio Grande and that thirty-four of them had recrossed to the American side.

The same sort of thing caused no little feeling at the time of Ambassador Gerard's reported detention in Berlin. The German papers were reporting that Count von Bernstorff was being detained in this country. Now both ambassadors report to their respective peoples that they were each treated with the utmost courtesy and that the reports of detention were the fabrications of sensation mongers and the printing of suspicions as if they were facts. When autocracies make war they frequently deliberately fabricate sensational and false news to inflame the minds of their people and make them putty in their hands; in democracies the fabrication is not as deliberate nor directed with the same diabolical genius but the same state of mind that enables the sensation monger to foist it on the public.

### Tin Pan Patriots

Just now the land is full of tin-pan patriots. Great demonstrations are being held in the larger cities and many a brave man is fighting Germany with his mouth up and down the street in broad daylight. A few evenings ago a great demonstration was staged in Kansas City; not less than 17,000 persons are reported to have gathered in convention hall, and noise and shouting and flag waving held sway. Eloquent men discoursed upon national "honor" and military necessity and at the close one of the city's most forceful preachers in the person of Dr. Burris A. Jenkins made an eloquent appeal for men who would volunteer when war actually came. Mr. Jenkins was the man for the plea because he is showing his convictions by his works and will soon go to the front for any kind of work there is to do; he pleaded bravely, rose to the climacteric occasion which the closing hour of so much patriotic enthusiasm wrought for his consummate effort—and seventy-three of the 17,000 noisy patriots volunteered!

The writer of these lines is with the President, but is compelled to recognize that the war spirit of the land is as yet mostly manufactured; war-makers have been clamorous and they have had the press on their side. But the thing for which we are to fight is remote and too much in the realms of the ideal for the average hard-working, peace-loving citizen; he believes in justice but international justice is a long way from him; and he refuses to get excited over the very un-idealistic militarist's scare-heads about Germany's invasion of our shores and all the stuff that goes with such moonshine; he recognizes the logic that goes with the President's appeal and will O. K. it, but he is not convinced that this war is any more our business than have been many others that have concerned civilization. It may be that a war spirit can be worked up or that some more untoward event may precipitate it but it looks now as if the President will have the nation's backing only in the defense of our rights on the sea and in the upholding of international law where it takes human lives to break it.

* * *

### Patriotism Not Enough

Edith Cavell, the English nurse who was martyred by the German military in Belgium, said among her last words: "Standing in the presence of eternity I begin to see that patriotism is not enough." A narrow nationalism has been the sin of every one of the nations at war. Germany erred the most through her erection of a Machiavellian doctrine of the state and through committing her rulers to an ethical theory that was little more than the old tribal morals which limited right to one's relation to fellow tribesmen and denied any moral obligation to international affairs. In his radicalism Tolsti used to declare that patriotism had become the arch crime of civilization. He was thinking, of course, of the crimes committed against humanity in the name of patriotism. Some nation must lead the way to internationalism on the basis of a mediating nationalism. Federated states are prophecies of federated nations. The German federation yielded to the persuasion of its most warlike member and by becoming Prussianized attempted to utilize its inner strength for exploitation of other nations. The United States has laid upon her the duty of leading from her federated government into a federation of civilized nations.

* * *

### St. Louis Facing the Issue

No city in America has been more clearly under duress to the influences of the liquor traffic than has St. Louis. The magnitude of the brewing interests there has kept big business and little business and politics, and even church people suborned. It is St. Louis that keeps Missouri wet. It now seems possible that the bourbonistic temper of the successful liquor element may be hoisted on its own petard. Mayor Kiel is not notorious as a temperance advocate and yet because he supported the drier of the two Republican candidates for governor in the primary and stands for woman's suffrage, the liquor element have declared war upon him in his campaign for renomination. They propose to kill him politically once and for all because he has not accepted orders from them to the last detail. Let us hope the campaign will split to the bottom the forces that are indifferent or opposed to the anti-saloon crusade.

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"The bigger your ultimate purpose, the bigger your chances for happiness."

# The Larger Christian World

**A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE** **BY ORVIS F. JORDAN**

### Sons of Bishop Killed

Twenty-one sons of bishops have now fallen in the war, and the number may be reckoned as twenty-two, if we include Lieutenant Rupert Cecil, son of the Bishop-designate of Exeter, who was killed in July, 1915. Bishops' sons have distinguished themselves by both bravery and self-sacrifice, the Bishop of Liverpool's son receiving the Victoria Cross. Mr. Legge, son of the late Bishop of Lichfield, abandoned a lucrative motor garage at Shrewsbury in order to enlist as a private. Lieutenant Hugh Robertson, youngest son of the retired Bishop of Exeter, also enlisted as a private early in the war.

### Chicago Jewish Rabbis Will Listen to Christians

The Chicago Rabbinical association will hold a conference in Chicago April 14-17. Among those who will take part are: Prof. H. M. Sheffer, Harvard university; Ralph P. Boas, author of "The Problem of American Judaism," recently published in the Atlantic Monthly; Prof. George B. Foster, University of Chicago; Prof. Mordecai M. Kaplan, department of homiletics, Jewish Theological Seminary of America; Dr. Henry Berkowitz, chancellor of the Jewish Chautauqua, and Prof. David Neumark, Hebrew Union college.

### Chicago Suburb Works at Religious Education

The Sunday schools of Austin, a suburb of Chicago, have a very compact organization in religious education. A recent Sunday was observed as decision day in all the schools. The annual convention was held the following week in the Disciples' church and special methods applicable to the suburb were discussed.

### Christian Endeavor Prepares for Big Convention

The Christian Endeavor society has adopted for its emblem for the international convention to be held in New York, July 4-9 a reproduction of the statue of "Liberty Enlightening the World" and the motto "Let Your Light So Shine." The Illinois Christian Endeavor societies increased their gifts to missions last year $15,000. The United Society of Christian Endeavor will begin soon the erection of a national headquarters in Boston. The movement to own its building began twelve years ago.

### Presbyterians Will Meet in Modern Building

The City Temple, Dallas, Texas, where the general assembly of the Presbyterian church will meet next May, has a roof garden, where summer meetings will be held, and a gymnasium in the basement with bowling alley. There are two other floors occupied with the church auditorium and Sunday school rooms. The building has just been completed.

### War Heroes Become Protestants

There are a number of Belgian military men in prison camps in Germany who have been reading the New Testament while they have been in enforced idleness. It would be interesting to know if they have had some of the volumes sent out by the Sunday School movement. General Leman, the heroic defender of Liege, who was able to stem the German invasion and give the French and English defense time, has joined a Protestant communion through a Protestant chaplain who is doing duty in the camp. It is stated that eighteen other Belgian officers and a number of French officers have also sought Protestant affiliations. One may well believe that the uncertain and vacillating course of the Vatican has been an offense to many honest Catholics in these troublesome times.

### Methodists Have Good News From Petrograd

In these troublesome times, people who have friends in Russia have been concerned for their safety. The Methodists have a prominent mission work in Petrograd. The Board of Foreign Missions has received the following cable, dated Petrograd, March 19, from Dr. George A. Simons, superintendent of the Russia Mission: "Church property intact. All well."

### Prominent Methodist Under Fire

Dr. Edgar Blake is the head of the Sunday school department of the Methodist Episcopal church and a prominent member of the Unification committee meeting with southern Methodists. He has proposed that the colored members of the Methodist Episcopal church voluntarily retire. These members have already offered to become a separate conference, but Dr. Blake's proposals seem to them too much. Many prominent Methodists have signed resolutions censuring Dr. Blake for his position.

### Minister of Healing Preaches on War

On the Third Sunday in Lent, the Rev. Dr. Elwood Worcester, rector of Emmanuel Church, Boston, preached a sermon on "Going up to Jerusalem." Speaking of our Lord's decision to go up to Jerusalem at the time of His last Passover, Dr. Worcester said: "If entrance into war be revealed to us as our Jerusalem, rest assured we shall go up to it. If the cause God has entrusted to us, the destiny for which He raised us up, can be served and fulfilled only by dying for it, then it were better for us to die than to live and see our country dishonored, its ideals trampled under foot, and its greatness dimmed."

### Churches Unite on Americanism

The churches of Wilmette, Ill., Catholic and Protestant, came together in a great patriotic service on a recent Sunday and addresses were made in behalf of a "sane Americanism." The speakers steered their course nicely between jingoism and extreme pacifism. Two resolutions were adopted at the meeting, the first pledging adherence to the ideals for which this country stands, and expressing sympathetic loyalty to the government; the second requesting that the government make plans for the eradication of all saloons and evil resorts from the vicinity of camps or mobilization points.

### Southern Methodists Join Northern Church

A few weeks ago the Methodist Episcopal church, South, of Hamburg, Iowa, by vote of their quarterly conference, discontinued church services in Hamburg and recommended that their people find homes in other churches. Thus with the permission of their quarterly conference the pastor of the Methodist Episcopal has interviewed and received almost the entire membership into his church.

# Recent Books

AGRICULTURAL ECONOMICS, by Edwin G. Nourse of the University of Arkansas. 896 pages. $2.75. University of Chicago Press.

While this book is compiled primarily as a source book for college classes in agricultural economics and allied subjects it is a veritable mine of information for every one interested in rural and farm affairs. The author has gathered from the whole rich and variegated scholarly literature in this field of recent and profound interest. The teacher, farmer, pastor, extension worker, farm advisor and every other promoter of rural betterment, will find this volume a veritable mine of information and perhaps the most valuable single book at hand. It brings together in a classified arrangement the best that has been written in each special field of interest. There are 390 selections classified under seventeen heads, each with an introduction by the author and editor of this volume. These are not mere heterogeneous articles, but expert productions and so related in the volume as to give them homogeneity. Within them the reader will find treated almost every practical question that comes under the head of rural economics and sociology. The advantage of this method is that the reader has all the material without the bias of one mind but with the viewpoints of many, each a specialist working in this field. The interest in rural life is already beyond the sentimental stage; the future will bring many treatises on specific phases of rural living and working; this volume is the best, in fact the only, adequate source book in print. A. W. T.

* * *

THE MAN NEXT DOOR. By Emerson Hough. A story of a wealthy ranch owner who brought his family to Chicago that they might have all the advantages of the metropolis. Alas, society snubs them and the next-door neighbor builds a wall between the two houses. A thrilling love story between the daughter of one neighbor and the "hired man" of the other fixes things up and all go west to live happily ever after. (D. Appleton & Co., New York. $1.50 net.)

* * *

AN AFRICAN TRAIL. By Jean Kenyon Mackenzie. Here is an ideal book for a study of missions in Africa. It is vividly written, is keenly interesting as a book of travel entirely apart from missionary propaganda, is well written from the literary viewpoint. Some of the author's letters from Africa were published in the *Atlantic Monthly* and aroused much interest. (Central Committee of the United Study of Foreign Missions. West Medford, Mass. 50 cts. net.)

* * *

POEMS. By Hugh F. Blunt. True poetry with the touch that only the Irish genius can impart. There are many poems on religious themes, some on the land of St. Patrick, many on nature. There is a deep spiritual tone throughout. (The Rumford Press, Concord, N. H.)

* * *

WAR AND LAUGHTER. By James Oppenheim. The direct antithesis of the previous volume. The poems are characterized by love of physical existence, and reveal the influence of Whitman. Some of them are written in new verse forms. Many of them get away from the pose and portray truths of life. (Century Company, New York. $1.50.)

* * *

SOCIALISM AND THE CHRISTIAN VIEWPOINT. By Bernard Vaughn, S. J. Father Vaughn, of New York, believes that "the more we investigate the matter the more thoroughly convinced we become that Socialism in the United States needs watching lest like a sand-storm or forest fire, a cyclone or an avalanche, it may assume proportions and gather a momentum almost impossible to deal with." (Macmillan Company, New York. 50 cts.)

* * *

THE APOSTLES CREED TODAY. By Edward S. Drown. A volume "intended for the layman who wants things plainly and frankly stated." The author discusses the origin of the Creed, then makes an effort to interpret it for modern readers. (The Macmillan Company, New York. $1.)

* * *

JERRY: A NOVEL. By Arthur Stanwood Pier. Jerry is a young policeman of the best type. He has courage and humor and plenty of opportunities to show that he has both qualities. A murder trial is a prominent feature, and there is also a love story woven through the book. (Houghton Mifflin Company, Boston. $1.50 net.) T. C. C.


# No Eggs, Milk or Butter

The following recipe shows how an appetizing, wholesome cake can be made without expensive ingredients.

In many other recipes the number of eggs may be reduced one-half or more by using an additional quantity of ROYAL Baking Powder, about a teaspoon, in place of each egg omitted.

**EGGLESS, MILKLESS, BUTTERLESS CAKE**

1 cup brown sugar
1¼ cups water
1 cup seeded raisins
2 ounces citron
⅓ cup shortening
1 teaspoon nutmeg
1 teaspoon cinnamon
½ teaspoon salt
2 cups flour
5 teaspoons Royal Baking Powder

**The old method (fruit cake) called for 2 eggs**

DIRECTIONS—Put the first eight ingredients into saucepan and boil three minutes. When cool, add the flour and baking powder which have been sifted together; mix well. Bake in moderate oven in loaf pan (round tin with hole in center is best) for 35 or 40 minutes. Ice with white icing.

Booklet of recipes which economize in eggs and other expensive ingredients, mailed free. Address Royal Baking Powder Co., 135 William Street, New York.

# ROYAL
# BAKING POWDER

**Made from Cream of Tartar, derived from grapes, adds none but healthful qualities to the food.**

**No Alum** **No Phosphate**

# Disciples Table Talk

### Memorial for Drake Student

The Foreign Society reports that the students of Drake University and Bethany College are raising a fund of $1,000 to build a memorial printing press and publishing house in our African Mission. This will be built in memory of Frank Battson, a student volunteer, who was drowned in the Des Moines River last summer, while trying to save some companions who could not swim. The church at West Liberty, W. Va., where Frank Battson preached while in Bethany, is giving largely to this memorial also.

### Disciple Educator Honored in Massachusetts

That Professor Walter S. Athearn is succeeding in his experimental enterprise at Malden, Mass., is evidenced by a report of the work in the Boston Transcript. The Malden School is an effort on the part of a hundred of the leading citizens of Malden to solve the problem of the training of children in religion, and the institution is headed by Professor Athearn, who is at the head of the Religious Educational Department in Boston University. The following is clipped from the Transcript: "A delightful feature of the closing session of the Religious Education Association was the presence of the Malden Festival Chorus of 800 voices, all pupils in school and one-half small children, which filled the great platform of Symphony Hall. The audience was astonished to hear these children sing the classical music of Mendelssohn's "Elijah" and Gounod's "Messe Solennelle" with spirit, interest and accuracy. And the question arose: 'Whence comes this wonder?' The answer is. 'From the Malden School of Religious Education.'" Malden's motto is: "By co-operative effort we must build here a holy city."

### A Ten Year Pastorate in Springfield, Mo.

J. H. Jones, Secretary of the Third District, Missouri, writes in terms of high praise of Frank L. Moffett, the quiet but intensely effective leader of South Street Church, Springfield, Mo. Mr. Moffett has served in this field for over ten years. For the same period he has been the President of the Third District Mission Board, and is faithful to the uttermost as a promoter of this work. Mr. Jones' appreciation is so much deserved by Mr. Moffett that a portion of it is herewith reproduced: "Very unassuming, dignified, quiet but intensely spiritual and with great concern about the things of the Kingdom of God, Mr. Moffett has led us wisely and successfully. He has built up a great church at South Street. During those ten years he has added 1,040 to the congregation. The church has raised and expended in this time for current expenses $35,414.69; for a new building and equipment, including lot, $40,597.19; for missions and benevolences, not including all local benevolences, $10,174.67; making a total of $86,187.52 for all purposes. He is indeed a great manager of a splendid church. He attends all the meetings of the different agencies of the church and makes pastoral calls continuously. He is a great preacher of great truths. He has endeared himself to the men of the city in a splendid way. In his kind, manly businesslike methods he goes forward day by day in the work, always keeping himself in the background but exalting the church in a most delightful manner." Mr. Jones speaks also in praise of Mrs. Moffett and of the leaders in the South Street Church who give undivided support to the work of their pastor.

### Monroe Street Church, Chicago, Faces Bright Future

On last Thursday evening, March 29th, Monroe Street congregation, Chicago, celebrated the 25th anniversary of the organization of the church. The meeting was also in celebration of the payment of the second mortgage on the property. The money for this was received from the Sanders estate, and the indebtedness of the congregation is now $5,800. About 125 people were present at the meeting, and great enthusiasm prevailed. A new spirit of hopefulness has come to this church with the excellent work that has been done by J. E. Wolfe, who has served as a pastor for about a year. The program at the celebration service was an interesting one. The historical events in the church's history were recited by C. J. Morris, who was one of the first members. He stated that the Sunday school was organized first, in 1888, by the West Side church. The church was organized in 1892. The pastors were as follows, although not quite in the order named: Ingram, Edson, C. A. Young, Morrison, Ott, Lines, A. T. Campbell, E. M. Haile, R. W. Gentry and C. M. Sharpe. Some of these only supplied the pulpit for a time. This


## A Brotherhood Agency - A Brotherhood Ministry Supplying a Brotherhood Need

These thirteen institutions are maintained in St. Louis, Missouri, Cleveland, Ohio, Denver, Colorado, Atlanta, Georgia, Omaha, Nebraska, Dallas, Texas, Jacksonville, Illinois, East Aurora, New York, Walla Walla, Washington, Long Beach, California, Valparaiso, Indiana, Kansas City, Missouri.

**Through Thirteen Institutions of Mercy**

in which the Christian Churches are ministering to the widow, the orphan, the indigent aged members of the church, and the sick poor *in every section of the country*

**They Have Served 22,000 in Thirty-one Years**

SIX HUNDRED boys, girls, babies, widows, and aged, indigent brethren, wards of our churches, sent to the Association by our churches and preachers, depend absolutely upon **THE EASTER OFFERING, APRIL 8th,** for food, clothing and shelter.

**EASTER EXERCISE AND LITERATURE FREE.** The Association has a fine line of literature, coin envelopes and EASTER EXERCISES which it will furnish FREE in quantity upon application.

If we are to maintain the creditable record of the past and meet the demands of God upon us in this ministry of apostolic mercy

**We Must Have an Offering of $50,000 April 8th. Will Your School Have Part?**

FOR INFORMATION AND SUPPLIES ADDRESS

## The National Benevolent Association

**2955 Euclid Avenue, St. Louis, Mo.**

Make all checks and drafts payable to Mrs. J. K. Hansbrough. Do not confuse this appeal with others. Note the address.

statement of historical facts was given in a meeting in the church auditorium, at which also music was a feature. Later in the evening refreshments were served upstairs, and brief speeches were made by Austin Hunter, W. F. Shaw, E. S. Ames and several of the older members of the congregation. There was never a time in the history of the church when the future looked so bright at Monroe Street as today. There is absolute singleness of mind on the part of the congregation in the support of Mr. Wolfe, and there is confidence everywhere as to the prospects. Mr. Wolfe has been enabled to accomplish these unusually fine things for the church in spite of the fact that he has been taking work in the university. He will complete his course this spring and will then give his full time to the furtherance of the interests of the church.

**President Graham Frank On the Congress**

Graham Frank, of Liberty, Mo., President of the Disciples' Congress, writes as follows concerning the feast which has been prepared for Congress attendants this year at St. Louis, April 10-12: "There has been provided for this year an interesting and inviting program dealing with vital questions. It will sharpen the minds of all who attend and participate in the sessions. The Hamilton Hotel has been selected as the headquarters, and can take care of those who make reservations. The central location of the city in which the Congress meets will make it possible for many to attend. We can and should give enough time to this important meeting to make of it a more decided factor for mental and spiritual stimulation. May we not have a large and representative attendance at the St. Louis Congress?—Graham Frank, President of the Congress."

**Men and Millions Team at Transylvania**

One of the greatest experiences of the year at Transylvania and the College of the Bible community was the "set-up" meeting of the Men and Millions Team for a two weeks' campaign in central Kentucky. In addition to the faculty and student body a large company of central Kentuckians crowded into Morrison chapel. The rapid fire addresses by eighteen members of the team constituted a unique challenge to the student body and set up an inspiring program for the whole church. Twenty-three students signed volunteer cards, and a much larger number, the life commitment cards. The chapel meeting

# Program of the Disciples Congress

## At the Union Avenue Christian Church, St. Louis, Mo., April 10-12, 1917

**TUESDAY**

**7:30 P. M.**

Song Service and Prayer.

**8:00 P. M.**

Address — Robert Graham Frank, President.

**8:30 P. M.**

Address—"Latin-America, a Modern Apologetic for Missions" — Editor Charles Clayton Morrison.

**WEDNESDAY**

**9:30 A. M.**

Song Service and Prayer.

**9:45 A. M.**

Paper—"Bible Study for College Students"—Professor W. C. Gibbs.
Review—Professor Arthur Braden.
Discussion.
Business.

**2:15 P. M.**

Song Service and Prayer.
Paper—"Should the Proposed Plan of Regional Superintendents, Carrying With It the Idea of Regional Conventions, Be Adopted by the Disciples?"—Secretary H. H. Peters.
Review—Pres. F. W. Burnham.
Discussion.

**7:30 P. M.**

Song Service and Prayer.

**8:00 P. M.**

Address—Rev. Z. B. T. Phillips, D. D., Rector of St. Peter's Episcopal Church, St. Louis.
Review—John L. Brandt.

**THURSDAY**

**9:30 A. M.**

Song Service and Prayer.

**9:45 A. M.**

Paper — "Is Bernard Shaw a Christian?"—H. D. C. Maclachlan.
Book Review—"Mr. Britling Sees it Through"—Professor W. J. Lhamon.
Discussion.

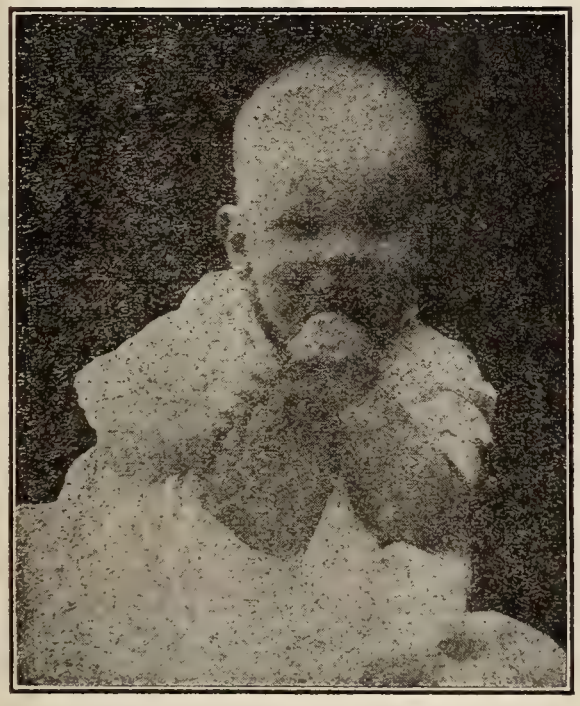
**2:15 P. M.**

Song Service and Prayer.

**2:30 P. M.**

Paper—"Should the Principle of Tithing Be Advocated by the Disciples of Christ?"—Secretary Bert Wilson.
Review—Professor H. M. Garn.
Discussion.


# What If We Should Forget Easter, April Eighth?



You answered my cry for milk last Easter. I am still here and there are 500 with me that depend upon your Easter offering for our bread and milk.

**FOUR HUNDRED BOYS AND GIRLS,** now the comfortable, happy wards of the Church in the six Homes of the Association would be left without food, without shelter, without love, or compelled to find refuge in some Catholic institution.

**MORE THAN ONE HUNDRED BABIES, MOTHERLESS,** that now find tender, loving protection in the heart of the Church of Christ would be left to the cold charity of the Christless world. Next to a mother's love is Christian love. Shall the babies have it?

**ONE HUNDRED THREE AGED, INDIGENT DISCIPLES OF CHRIST,** many of them choice souls, would suffer the pain of hunger, cold and nakedness, or the keener pain of public charity. To send them to the poorhouse is to send Christ to the poorhouse.

**SCORES OF WIDOWS** unaided in the burden of their widowhood would break and go down to dishonor and ruin.

**THE CHURCH WOULD SUFFER** by our failure to provide generously for her wards. The lodge and the Roman Catholic Church would gain, and the world would condemn.

The Children call, the Aged call, the Christ calls to us for a great Easter Offering, April 8th.

Send it to

## THE NATIONAL BENEVOLENT ASSOCIATION

**2955 Euclid Avenue** (Established in 1886) **St. Louis Missouri**

**Please do not confuse this Association with any other institution. Please note street address. Make checks and drafts payable to Mrs. J. K. Hansbrough.**

was followed by a luncheon at the Phoenix hotel which was attended by 250. The team brought to this body also a series of great messages.

**Northern Illinois Disciple Ministers to Meet**

The thirty-fifth Northern Illinois Ministerial Institute will convene at Clinton, April 24, 25. This is, and has ever been, a strong lectureship. The program this year is a good one. It will appear soon. Clinton is easily accessible, has a strong church and a wideawake pastor in R. V. Callaway, and all signs are good for this year's sessions. B. H. Cleaver, of Canton, Ill., is the Secretary of the Association. Every minister of the brotherhood located in Northern Illinois should plan to attend this meeting.

**Hyde Park, Chicago, Will Be Host to Dr. Maclachlan**

Tuesday, April 17, will be the day on which H. D. C. Machlachlan, of Richmond, Va., will give his first lecture before the Disciples' Divinity House of the University of Chicago, and on the evening of this date the Hyde Park Church will give a dinner for the Disciples of the University, at which dinner Dr. Maclachlan will be a special guest of honor. An effort will be made at this season to have a full meeting of the Trustees of the Divinity House, including Peter Ainslie, E. L. Powell and others. The dinner at Hyde Park Church will be at 6:30.

**John W. Allen in Chicago**

A large congregation gathered at Jackson Boulevard Church, Chicago, Sunday morning, March 25, to hear John W. Allen, who for thirteen years was minister of that church. The auditorium was filled with people from all parts of the city who were connected with the work when Mr. Allen was here twenty years ago. He has a host of friends in Chicago who love him. Austin Hunter, pastor at Jackson Boulevard, writes of the interesting affair: "It was a rare treat to hear a message again from this earnest man of God. We are in these days reaping the harvest of his splendid sowing years ago. He did a fine constructive work on the West Side. A reception was given to him at the home of Mr. and Mrs. S. J. Clarke on Friday night, March 30th, and it was attended by several of the older members and by the ministers who were in the city when Mr. Allen was here before, Brethren Kindred, Willett and Ames. Mr. Allen was well pleased with the growth the church is making now. It is of interest to know that a few weeks ago a reception was tendered Mr. Allen in Los Angeles attended by over forty former members of the Jackson Boulevard church."

**University of Chicago Preachers for April and May**

Chicago readers of THE CHRISTIAN CENTURY will be interested in the list of preachers at the University for the next few weeks. This is a rare opportunity for Chicagoans. The list includes: Rev. John Kelmen, of Edinburgh, Scotland, April 8; Prof. Edward C. Moore, of Harvard Divinity School, April 15 and 22; Dr. Harry Emerson Fosdick, of Union Theological Seminary, April 29; Rev. Carl S. Patton, of Columbus, O., May 6; Dr. James A. McDonald, of the Toronto Globe, May 13; Rev. James E. Freeman, of Minneapolis, Minn., May 20; Rev. W. C. Bitting, of St. Louis, May 27; Prof. G. A. Johnston-Ross, of Union Theological Seminary, June 3. Bishop Charles P. Anderson, of Chicago, will deliver the address on Convocation Sunday, June 10.


# *The Composition of Coca-Cola and its Relation to Tea*

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

***Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.***

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

| | |
|---|---|
| *Black tea (hot)—1 cupful (5 fl. oz.)* | *1.54* |
| *Green tea (cold)—1 glassful (8 fl. oz. exclusive of ice)* | *2.02* |
| *Coca-Cola (fountain)—1 drink, 8 fl. oz. (prepared with 1 fl. oz. Syrup)* | *1.21* |
| *Coca-Cola (bottlers')—1 drink, 8 fl. oz. (prepared with 1 fl. oz. Syrup)* | *1.12* |

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

**The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.**

J2


**Herbert L. Willett, Jr., Married at Princeton, N. J.**

The following clipping from the New York Herald of March 28 will be noted with interest by readers of The Christian Century:

"Princeton, N. J.—Miss Clara Bradley Hoskins, now living here after having passed a long period in Syria in missionary and educational work, was married today in the First Presbyterian Church to Mr. Herbert Lockwood Willett, Jr., son of Dr. Herbert L. Willett, of the University of Chicago. The fathers of the bride and bridegroom and the Rev. Sylvester Beach, pastor of the church, performed the ceremony. The Rev. Mr. Hoskins, his daughter and her fiance were in Syria last summer during the massacres. They escaped overland to Constantinople and after many delays returned to America by way of Copenhagen. Most of their personal belongings were lost. The bride's only attendant today was her sister, Miss Jeannette I. Hoskins. Mr. Robert Willett, brother of the bridegroom, was best man. The ushers were Messrs. Harold B. Hoskins, brother of the bride, and William A. Eddy, both of whom are seniors at Princeton; Norman Buck, a graduate student at Yale, and Kenneth Oliver, a sophomore at Haverford. Mr. Ellis Hudson, a student at the medical college of the University of Pennsylvania, was the organist. After passing

TELEGRAM FROM F. E. LUMLEY

*The Disciples Congress headquarters at St. Louis will be at the Hamilton Hotel. Moderate in price. Clean and wholesome. Near Union Avenue Church. For accommodations, write in advance. Remember the dates, April 10-12. Address me, F. E. Lumley, % college of Missions, Indianapolis, Indiana.*

some time in the South Mr. Willett and his bride will go to Chicago, where he will resume his postgraduate studies for the degree of Ph. D."

### Forward Moves at Mexico, Mo.

The Sunday School at Mexico, Mo., is in a campaign for new members. The first Sunday was called "Get Ready Sunday," the second "Every Member Sunday." On this day there was an attendance of 595, with 25 visitors. The third day of the campaign was "Bring Another Sunday," and on this day the entire community was reached, there being an attendance of 801. In the Twentieth Century Class of mothers there were 199 present, and 158 attended the men's class. A fourth Sunday was observed as "Come Again Sunday." On this day began a week of preaching services by the pastor, Henry Pearce Atkins, this being Decision week. The Ladies' Aid Society recently met and sewed over a hundred dresses, besides other small garments, for the St. Louis Orphans' Home. This congregation has recently purchased 350 copies of Hymns of the United Church, and the report comes that visitors at the services remark upon the beauty and deep spirituality of the hymns contained in this collection.

### Christian University Changes Name

The trustees of Christian University, Canton, Mo., announce that it has at last been found practical to change the name of this school to "Culver-Stockton College." Thus the word "Christian" as being denominational is eliminated from the name, and also honor is given to two leading benefactors of the institution, Mrs. Mary E. Culver and Mr. R. H. Stockton. The name has now been legally changed, and the new title will obtain after June 16th of this year. The trustees believe that the word "university" less fitly describes the institution than the term "college."

* * *

—Edward Scribner Ames, of Hyde Park Church, Chicago, gave an address at last Monday's session of the Disciples Ministers meeting, held at the Y. M. C. A. Hotel. His topic was "The Significance for Religion of the Modern Mystical Movement." The Wednesday evening "Conversations on Religion," which have been a feature at the Wednesday evening meetings at the Hyde Park Church, have met with great success. This congregation is setting out to raise $2,000 for missions as its contribution this year.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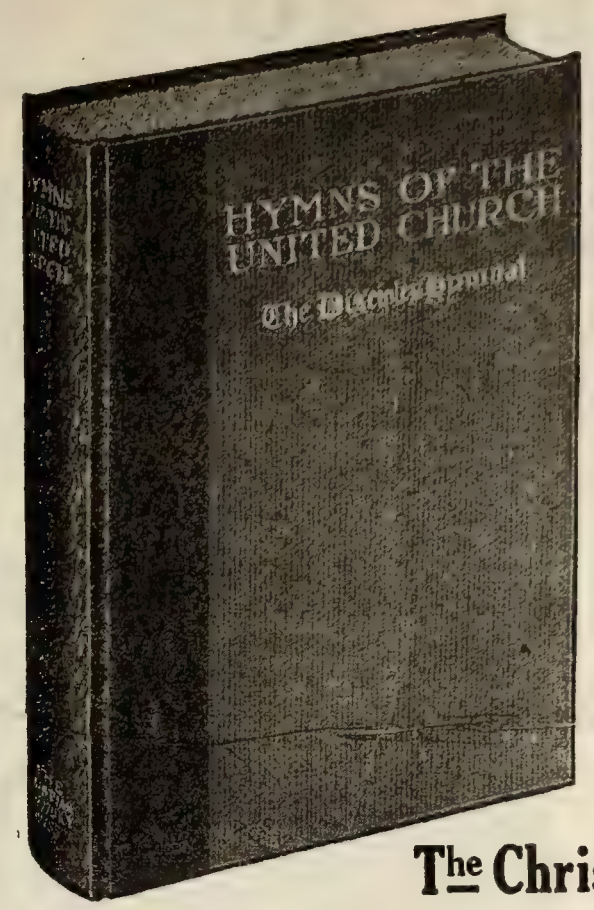


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—Two hundred churches of Cleveland, O., united for ten noon-day meetings, from March 26 to April 6, the services being held at a local opera house. On Friday, April 6th, W. F. Rothenburger, of Franklin Circle church, spoke on the topic, "Fellowship With Christ in His Sufferings."

—The men of Jackson Boulevard Church, Chicago, on last Saturday evening, surprised their pastor, Austin Hunter in celebration of his birthday. On last Sunday the Siloam chapter of the Eastern Star met at the Jackson Boulevard Church and the pastor spoke on "Esther"—one of the "points" of the "Star." There was a large attendance and an attentive hearing was given Mr. Hunter. The congregation at Jackson Boulevard will have another "Joash Chest" this year, the money raised to be used for the decoration of the church auditorium.

—A. B. Houze, pastor at Central Church, Lima, O., reports the close of a five weeks' meeting, led by O. E. Hamilton, Mrs. O. E. Hamilton and Mr. and Mrs. V. P. Brock. Mr. Houze writes in praise of each of the members of the team as to ability and devotion to their work. As one result of the meetings 202 members were added to the congregation, thus making the church one of the strongest of the city. At the reception at the close of the meetings about $1,000 was raised for the current expense and benevolent funds of the church.


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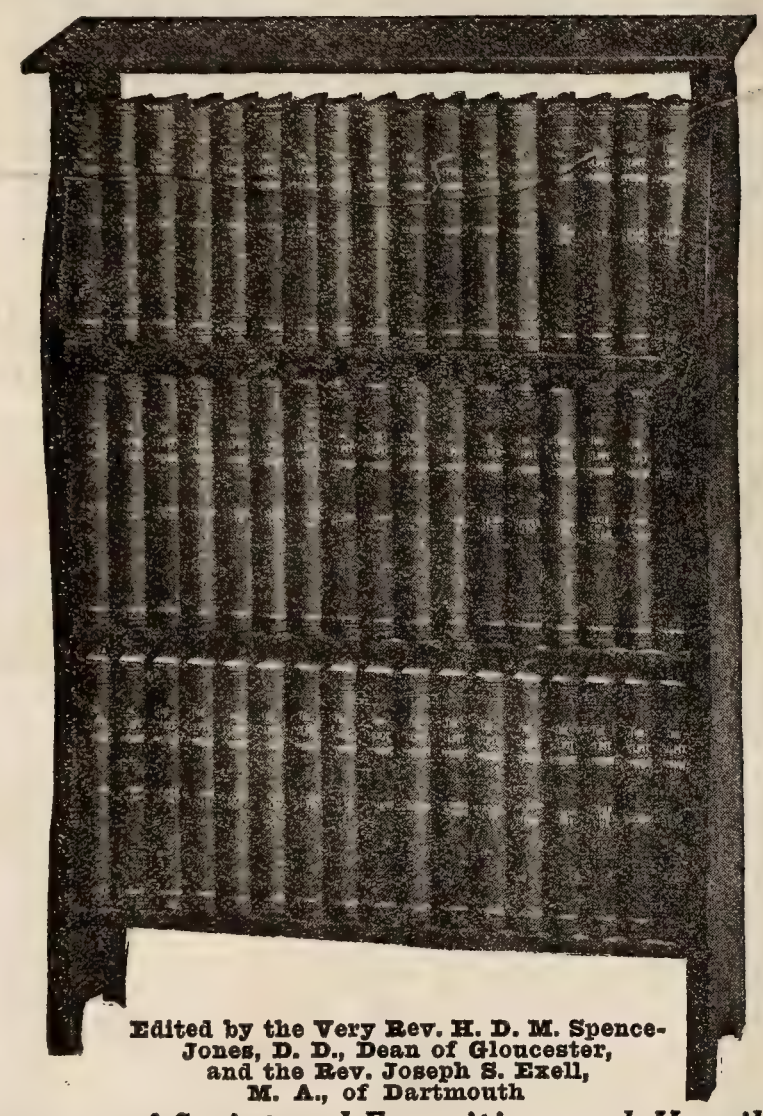

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# THE CHRISTIAN CENTURY

Vol. XXXIV April 12, 1917 Number 15

## The Inspiration of the Bible

By Herbert L. Willett

## The Eternal Sacrifice

By Joseph Fort Newton

## Things That Cannot Be Shaken

By B. A. Abbott

CHICAGO

# Can April Beat March?

**The answer rests with our minister readers. We are asking them to make special efforts this month to secure three new subscriptions apiece to The Christian Century from among their parishioners or elsewhere. April is normally not a big month in our subscription department, but if our ministers join in this specific concerted effort, April will "fool" all the big months that have gone before. March beat February. February beat January. January beat December, and December set a new record in receipts for new subscriptions and renewals to The Christian Century. Suppose we all give April a helping hand in its ambition to "fool" its sister months!**

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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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# An Adequate Church Program

## First Church of Christ

L. N. D. WELLS, PASTOR

*Akron, Ohio,* March 27, 1917.

Dear Brother:

In accordance with your wishes we secured a photograph last Sunday of the morning offering. The picture shows not only the baskets containing the offering of March 25th but also a comparison of the empty envelopes of March 18, in my left hand, with the average number of envelopes previous to our first Every Member Canvass one year ago last December, in my right hand.

During the year previous to the canvass the total number of contributors was less than one-half the total number of last year, and the actual amount of cash received on pledges in 1916 showed an increase of 48% in the current expense fund and 70% in the Missions and Benevolence Fund.

One hundred and sixty men made the first canvass and two hundred men the second canvass. The average pledge this year shows an increase of 25% in amount.

When the books were closed for the year 1916 between eight and nine hundred of our members had paid their pledges in full.

The church that neglects to take the Every Member Canvass every year is failing to perform its full duty in developing the lives and usefulness of its people.

Cordially yours,

Ross Elliott

RE:WZ3 Financial Secretary.

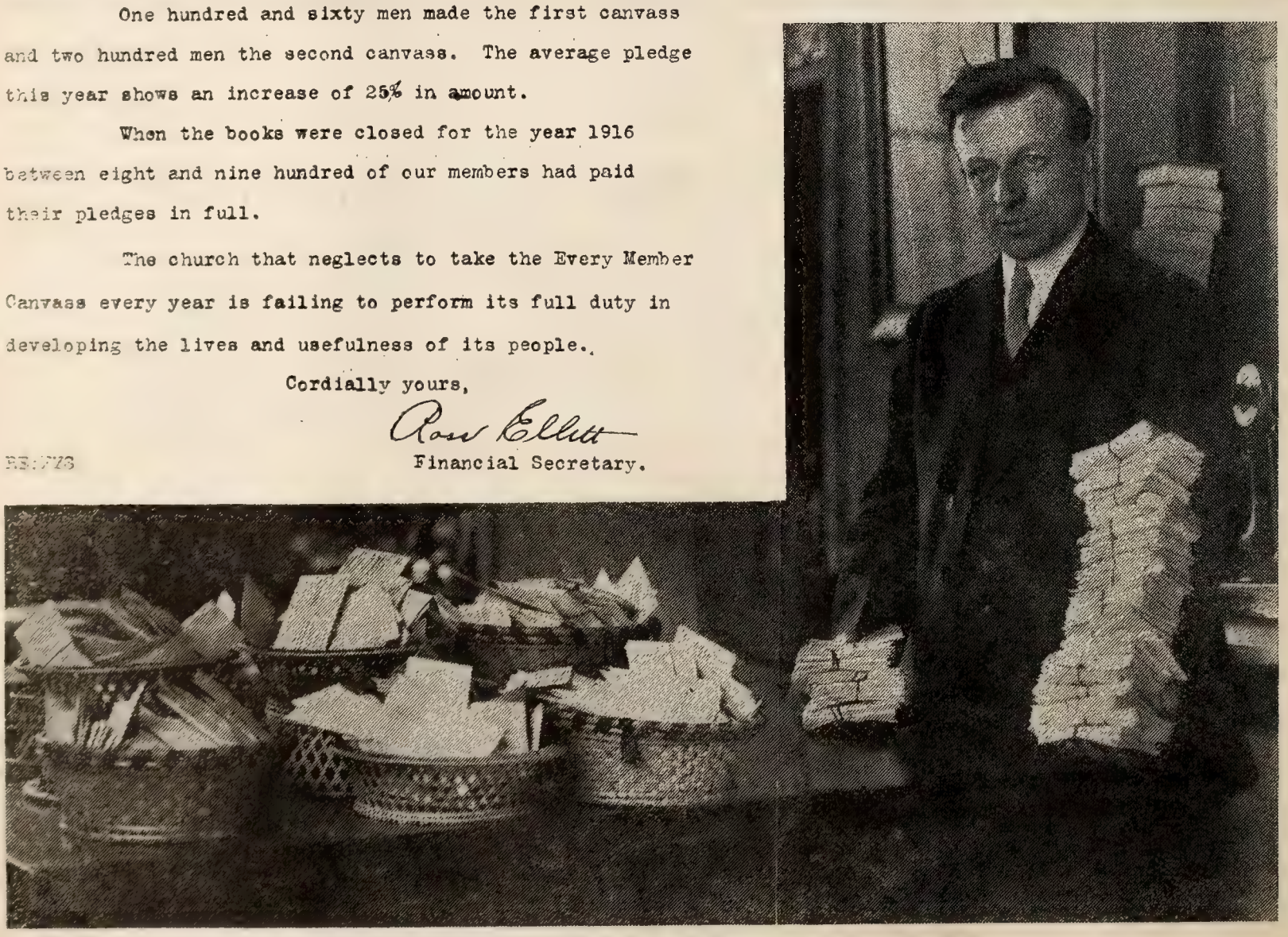
IN visiting a thousand of the best churches of the brotherhood we have not found one that has an adequate program either for its local work or for the Kingdom at large. A few have adequate buildings. A very few have well organized Bible schools. Many have able and devoted ministers. Every one of the thousand is accomplishing some good; most of them much. But not one is applying its full strength to its admitted task in its own parish or to its scriptural obligation and twentieth century opportunity in the world at large.

The best method which has yet been found for improving the situation is the Every Member Canvass. (Hundreds of congregations can repeat the testimony of Akron.) It was considered of such great importance that its introduction into every church was made one of the three great aims of the Men and Millions Movement. What would it profit to enlarge the work of God by $6,300,000 and then fail in its support? What advantage to enlist 1,000 new missionaries and then lack the means for their permanent employment?

In every church visited by the team a meeting is held with the official board, to impart the net results of other churches' experience and to offer suggestions for revolutionary betterment. The object is not only to get the work of God done, but especially to save the people of God to the joy and power ordained for them.

## Men and Millions Movement

**222 W. Fourth St., Cincinnati, Ohio**



**Overflowing Baskets After the Every-Member Canvass**

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV APRIL 12, 1917 Number 15

# A Christian's Duty in War-Time

WAR DOES NOT TAKE AWAY OUR OBLIGATION TO BE CHRISTIAN.

The witness of Christian conscience has been particularly strong against war in recent years. Now that we find ourselves involved in the greatest military struggle of Christian history, we ask ourselves in some perplexity what our duty is.

A man said the other day with regard to a personal altercation, "I would like to leave the church for thirty minutes and settle this thing in the old-fashioned way!" This was not a well-advised remark for a Christian to make. We shall be tempted in this war to put aside for a while our Christian idealism and revert to the more primitive attitudes of the war-time. This would mean that after the war the world would be poor morally and spiritually as well as financially.

On the other hand, there will be those who will insist that a Christian's duty in time of war is the same as in time of peace. Some will weaken the hand of the government by ill-advised utterances which will be intended to help on the cause of peace, but which by reason of their disloyalty will make the pacifist cause ridiculous in the eyes of patriots. If during the coming days of struggle, we shall see the sacred cause of universal peace become identified with "copperheads" and cowards, who use so-called "conscientious objections" as a cover for their lack of courage, it will be a great misfortune to the world. War brings men duties.

World peace cannot be practiced by one nation only. This involves a national suicide that defeats its own ends. America has not wanted war. We have deliberated while those who have become our allies have been fighting our battles. At last the most peace-loving President of America's history has been driven to declare for war. He is a Christian man. He has believed, as most of us believe, that though war is a mighty evil, there are some evils even worse.

★ ★

A great temptation is now to be faced. It may seem to some that the dream of universal peace has been completely discredited. It is our duty to hold to our hope of universal peace, even in the midst of war. Perhaps this war is one step nearer the goal of a permanent peace. With the democracies of the world ranged in alliance against the outstanding exponent of militarism, we may even now be taking the first step in the program of a League to Enforce Peace. This program implies that the whole world will join in punishing the aggressor, this disturber of the peace. We must continue to hope, however, that beyond the stage of development when we must maintain peace by an international police force, we shall at last realize a peace that rests entirely upon moral feeling. To have war take away from us this fine faith would be to suffer an irreparable loss.

We shall be tempted in war-time to indulge in bitter and unreasonable hate. There are nicknames current in Europe now, such as "boche" and "hun." We heard a man say only yesterday, "Germans are like Indians; the only good German is a dead German." Such statements leave scars in our souls. The President has set us all a good example in discriminating between the German government and the German people. For the latter, he expresses his respect and good-will, especially to those who are living in our own country. Civilization is deeply in the debt of the German people; it has many a score against the present German government.

★ ★

The war-time involves great sacrifices. It is a deep plunge we are about to take. Yesterday men were standing six deep around the box office of the theaters and around the agencies of the popular automobiles. Well-to-do people have had more money to spend than ever before in their history. From our greatest affluence, we shall drop quickly to economies such as we have never known, at least in this generation. Our government will call upon us to sacrifice. We shall be hedged in with restrictions of various kinds. In all the war-stricken countries, there are cheats who evade the rules that war makes necessary. It will be a shame for any Christian to refuse to give up comfort for the sake of the nation.

War will make its demands for a more vigorous honesty. Already there are echoes of the horrible scandals that accompanied the outbreak of the Spanish-American war. Dishonest citizens undertake to secure contracts at unreasonable prices and furnish inferior goods to their government. The church can contribute to our moral preparedness by preaching insistently the old-fashioned virtues of honesty and patriotic duty.

When the habits of millions of our people are overturned, there will be new moral hazards. Around the training camps will flock the harpies and the parasites of society. The church will have a new challenge to her missionary conscience. War has made moral wrecks of many men in the past. In Europe during this present war the Young Men's Christian Association and other agencies have used the occasion as a time for aggressive evangelism, so that many men will come back from the trenches Christians for the first time. We shall need our strongest men for preachers. No poor, untrained missioner can interpret Christ to the rugged young men who answer their country's call.

Is it not time to quicken our faith in God? Not in a millennarian sense, we declare that the end of the age is at hand. Our earth will go on, but we are about to enter a new epoch in human history. It is in hours of crisis and reconstruction that we seem to need God most. From this day forward we should go to our tasks with a new consciousness of the presence of God. We shall need religious faith to endure the loss of loved ones. Some of us go forward to our own untimely death. We are concerned that in the midst of these personal sacrifices, the will of God shall be done at last in our beloved America.

# EDITORIAL

## WHAT DOES YOUR TOWN THINK OF THE DISCIPLES?

THERE are many foolish and hurtful ideas abroad as to what the Disciples believe and teach. This misunderstanding of our essential ideas goes with our newness and is also partly the result of the improper presentation of our message by a certain type of public teacher.

One of the good ways for you to help your town to think more fairly of the Disciples would be to make your best church paper accessible to the people. In the reading room of the library are to be found the leading journals of most of the great religious denominations. We have not always appreciated what an opportunity this is to bring our essential message to the public.

You would not want to bring certain kinds of interpretation of Disciple teaching to your town. A reactionary journal in your library seen to be engaged in bitter personal controversy would prove to be damaging. A journal that has no horizon beyond the confines of Disciple activity will not do. But the use of a weekly periodical which sets Disciple life and thought in relationship to the whole Christian world is of great significance.

Direct evangelism is highly necessary but we have all too often lost sight of the processes that must go on before direct evangelism can do its work. A community must be prepared for the preaching of a religious message. Prejudices are to be broken down and right ideas built up. In such a service we believe THE CHRISTIAN CENTURY can be of real help. It should be placed in the libraries all over the country that it may aid in building up right opinion about our people.

## A DEFINITION OF THE CHURCH

WE are impatient with theory in religion, but it not infrequently happens that we need definitions in order to proceed with practical tasks. This is nowhere better illustrated than in the efforts that are being made in the direction of the Christian union. The various brotherhoods seem to have a number of widely differing conceptions of the nature and constitution of the church.

The Catholic conception involves a fellowship with the Pope to make a group of Christians a church. Assuming some kind of authority to have been handed down by the apostles, with regard to which both history and revelation are silent, they say that only the consecrating hands of those who are in this succession of authority can confer membership in the church.

The believer in episcopacy says, "Where the bishop is, there is the church." It requires the orders of the ministry to make a group of Christians into a church.

The various kinds of congregationalists say, "Where three Christians are, there is the church." These view the church entirely from a local standpoint. There is not a church; there are only churches.

Calvinism gave still another definition of the church. It distinguished between the church visible and the church invisible. Only the latter was composed of the elect and it included the dead as well as the living.

Disciples have vacillated between Presbyterian and Congregational conceptions of the church. We are organized locally in the Presbyterian way. We have dared to speak of the church and not always of the churches. Yet, in fact, we have provided no very adequate way to express the fellowship which is involved in speaking of the church.

Because the church has been a growth through the centuries, each of these different ideas of the church has some support from a given section of church history. Is there, then, no fundamental thing belonging to the constitution of the church? Jesus said he would build the church. It grew up around the preaching of the gospel of the Living Christ. Do we not find the church by this mark, a faith in Jesus Christ?

## CHURCHES WILL HELP RED CROSS

THE Red Cross organization performs a valuable service both in times of peace and war. With the uncertain state of our international relationships, it has been thought wise to increase greatly the membership of the Red Cross organization. The churches have been appealed to for a million new members of the Red Cross and the Commission on the Church and Social Service of the Federal Council is making an active campaign in behalf of this interest.

In many large cities there are now large units preparing for Red Cross first-aid work. The training given is of use to a woman all her life, so the movement finds justification no matter what our national needs may be.

The membership of the Red Cross is very democratic and for a dollar a year one may be an annual member. The subscribing members pay two dollars a year and have the privilege of receiving the magazine of the organization. There are also memberships of various kinds providing opportunity of helping in a larger way.

The Red Cross movement is comparatively recent in the world's history. A young doctor, wandering over a battlefield one day where men were dying by the hundreds for want of medical aid, conceived the formation of such a society. It has been recognized by the American government as the only agency permitted on the battlefields in time of war. The organization is international in scope and the wounded men of an enemy country are given the same care as are men of the country to which the Red Cross worker may happen to belong.

The Red Cross movement is a bright spot in the midst of the horrors of war. It is the most Christian thing to be found in the war-ridden countries. There should be no differences between the most extreme of the militarists and pacifists as to the advisability of co-operating in this splendid humanitarian service.

## CRITICISING RADICALS

IT WILL be a happy day for religious scholarship when it will be possible for a man to state a hypothesis at variance with accepted views and have it criticized on its merits. The method that has prevailed too often in the past has been for the unfortunate scholar to have his views heralded to the world on the pages of a secular paper by a cub reporter who had but little knowledge of what the whole thing was about.

It was in this way that men at the University of Chicago have come to be associated in the popular mind

with heresies that they have never dreamed of holding. In that school some measure of control is now exercised over student reporters and the scandals of previous years have somewhat abated.

Only a little while ago we noted a criticism of such a scholar as Professor Benjamin W. Bacon of Yale University in one of our national church weeklies. Because he stated a matter of fact, that the story of the Virgin Birth was not found in the Aramaic version of the gospel of Matthew, he must be damned in the same breath with another man who takes an admittedly extreme view in Old Testament criticism. Certainly Professor Bacon does not say that the omission of the Virgin Birth story from the document he mentions determines the question at issue.

We should imagine that a surer basis for the conservative view of the New Testament to rest upon would be the basis of evidence. With reference to many of the critical problems, we believe that the more conservative positions may be maintained. If these discussions are at all in place in religious weeklies, they should be treated in such a way and with such fairness as not to awaken more doubts than they relieve. More than one rather radical-minded young man in our fellowship first learned of the higher criticism in our conservative papers and was prejudiced in its favor by the methods employed to meet it.

## THE "DRYS" SCORE MORE VICTORIES

WHILE the "wet" forces have succeeded in killing a bill which would submit the prohibition of the liquor traffic to a vote in Illinois, they have suffered some defeats that must be very disturbing. Two of their strongholds escaped from them on April 3. These were the state capitals of Illinois and Wisconsin. In the Illinois town over two hundred saloons are put out of business. When woman's suffrage first came in Illinois the Springfield women voted wet, but this year they evidently exercise the feminine prerogative of changing their minds. The city has coal mines and is full of politicians at certain times of the year; these facts have made it a difficult place to reach.

In Madison, Wisconsin, there was the motive of providing a clean place for the young people of the state to attend school. The great university in that city has long been sensitive to the moral and religious environment of the students, and churches have been encouraged to improve their facilities for looking after the students. It was difficult for the churches to do their work when so much of it was being undone by the numerous saloons of the city.

Once the dry movement was looked upon as a rural affair. It was supposed that a big city could not operate under prohibition. So many big cities are finding improvement under the dry regime that the other kind will soon be hopelessly outclassed.

The national victory for the great reform draws near. The church has been fighting this battle for a long time. When the victory comes, it will be a victory for Christian idealism and social vision. There are other battles to fight in behalf of the kingdom, so we feel the need of bringing this task to a finish that other great reforms may be undertaken. It requires now only the long pull, the strong pull together, to finish the task and give John Barleycorn his *coup de grace*.

## CHICAGO AS A CENTER OF THOUGHT

MR. FRED B. SMITH told a group of ministers the other day that "Chicago is the most important religious center in America." He was not thinking of Chicago as typifying any brand of theology, for we have them all here, but was thinking of the influence the city exerts in setting models of thought and method in church life.

It is deeply significant that the city is located at the very center of the thickly populated middle west, near the center of population of the United States. Its daily papers go by rural delivery to farm houses and by city delivery to good-sized cities all over the Mississippi valley. Within its borders live poets and writers of repute. There is an art colony here. Two great universities draw ten thousand students to the city every year and scores of smaller professional and trades schools bring many more. How large a number of the educated people of the middle west have gone to school in Chicago is generally known. The number will be far larger in another generation; for our universities are to put into operations still larger programs for the expansion of their institutions.

The location of Chicago makes it the most important single influence in the life of the Disciples of the future. Shall this great city as a thought center be the place where countless young people leave our movement and either go out of the religious life or else find other religious fellowship? Will this city be a center from which non-Christian influences go, but from which the cause of Christ speaks but feebly?

The policy of our home missionary society shows but little awareness of how vital this whole problem is to our people. They have been misled by certain reactionary influences to take a superficial view of the importance of this great city. In neglecting Chicago, they have forfeited the sympathy of hundreds of ministers who have been trained here and are now in good churches in other sections. They have failed to kindle the imagination of thousands of business men who come here every year. When will better counsels prevail in our Cincinnati office?

## AN ACT TO PROTECT UNFORTUNATE CHILDREN

THERE has been introduced into the legislature of Illinois an act to give a better status to the child born out of wedlock. The law proposed is not so radical as that which was recently passed by Norway, but it is in many ways adapted to the conditions which prevail in this state. It is endorsed by the Illinois Committee on Social Legislation of which Dr. James H. Tufts is president, and in which Miss Jane Addams serves on the board of trustees.

The bill proceeds on the theory that every child should be given its chance and that it is not fair to punish a child for the sins of its parents. With this idea in view, the new law would provide for the child a legal status similar to that of an adopted child, and upon both parents would fall the obligation to provide for its support according to their means.

It is proposed that the offensive word "bastard" shall be taken out of the law entirely, so that the child shall not be damned by a name. The child shall be allowed to inherit from its father unless it is specifically disinherited. The court may direct that the child be given its father's or its mother's name. Either the father or the mother

may have the custody of the child at the discretion of the court. The new law would provide funds for the mother to prosecute her case. At the same time provision is made to prevent the blackmailing that goes on under the present law.

The first reaction of an uninformed person to this legislation may be to say that any tampering with the ancient laws dealing with such cases will lower the standards of morality. Probably the contrary is true. When the young man faces the certainty that he must bear his share of the burden of parenthood, he will probably be less flippant in his attitude than now.

At any rate, there is no justice in putting a stigma upon an innocent child. One is compelled to admit the justice of a law which will confer upon every child born into the world an honorable status.

## THE MESSAGE OF TAGORE TO THE WEST

THE current issues of the magazines contain numerous articles of Rabindranath Tagore, the famous master of India, who has given us "Sadhana" and numerous other books. The Hindu sage has departed for his own country after delivering a number of lectures for the benefit of the educational institutions with which he is connected.

His message to us was typically eastern. He has urged upon us the supremacy of spiritual things. Not bread and butter, but soul is the supreme problem of life. He did not come to us to argue about God for he cannot think of his world without God.

There is one way in which Tagore is not an easterner but a westerner and that is in his social interests. He has an intelligent appreciation of the inner significance of the woman movement. Some of his poems are full of the democratic spirit. That the truth-teller is the true Brahman, is the doctrine of one of these. This is, of course, a most revolutionary doctrine among his compatriots.

Tagore has been brutally frank with us about the failure of our boasted western civilization. Our science, our wealth, our unrest are all equally delusive in his eyes. The war especially proves to him that our western life is failing for lack of the very thing which gives the east its quality.

Our famous guest has not always seen the inner meaning of our western life or appreciated its aspirations to the full, but his preachments to us at this time have been full of wholesome doctrine. Few of us would want to go all the way with him, but his influence in our lives will abide and be powerful for good.

## LABOR AND BOOZE

PROGRESS has been made in labor circles in breaking the connection between the liquor business and organized labor. The unions do not now so commonly meet in saloons. In many cases organized labor has frowned on the business.

The situation is complicated, however, by the fact that the brewery workers are a part of organized labor and they are demanding the loyal support of the other trades as a part of union ethics.

There has been a persistent effort on the part of the liquor interests to indoctrinate labor with the idea of impending disaster in case prohibition becomes truly effective. Pictures are drawn of the men in the liquor trades going over to other trades and flooding the labor market.

For the purpose of combatting this iniquitous tendency, the Rev. Charles Stelzle is going to insert in the various trades union papers display advertising which will set forth the facts about the relation of the saloon to labor. This advertising will show how small a percentage of the money received for liquor goes into labor, and how large a percentage is profits for brewery magnates.

The advertising will also indicate the troubles which have come to European countries, in their attempts to organize national defense effectively, on account of liquor. Lloyd George has said: "We are fighting Germany, Austria and Drink; and, so far as I can see, the greatest of the three deadly foes is Drink." Preparedness in America must first take the form of removing the causes of lowered manhood.

This movement in labor circles is only another of the evidences that the nation is rising against its ancient enemy. It is hard for even the liquor men to be optimistic in the face of the new enemies to their business that spring up every day. The country is sounding forth continually the slogan, "The saloon must go."

## THE SPRING GARDEN

THERE is something primitive even in the city dweller which calls him back to the soil in the spring of the year. It is a long time since man began to control nature's processes instead of simply taking the food that came to him. For many thousands of years the mothers of the race cultivated the garden, until the men, disappointed in the chase, enlarged the gardens into fields.

Many cities this year have encouraged a definite revival of the gardening habit for economic reasons. The shortage of food supply makes necessary more widely extended farming operations. The schools have provided garden plots for the sake of their educational influence in the lives of the children. In some communities the churches are being asked to help further the movement back to the soil.

A garden does a good deal more than provide food. It is for this reason that the new movement is sure to meet with success. Tolstoi believed that the working day should be divided into three parts, one-third of the time to be given to the use of the large muscles. Although many of us would not be willing to carry this physical burden—for our conceptions of democracy in industry are not those of Tolstoi—yet most of us would be far better off physically if we should work out of doors under the open sky and in the fresh environment of green things.

The garden, too, is full of scientific interest. The city dweller has a fatuous idea that anybody can farm. His bungling efforts to make a tomato vine bear fruit soon convinces him that there is a kind of knowledge necessary to successful agriculture as well as to successful bookkeeping and similar pursuits.

## "WHY I AM A DISCIPLE"

EDITOR MORRISON'S third article on this theme had not arrived when THE CHRISTIAN CENTURY press day arrived. Mr. Morrison is in the distant South, and between his many preaching engagements and a possible miscalculation of the mails, it is not difficult to account for our failure to receive his manuscript.—OFFICE EDITOR.

# The Inspiration of the Bible

**Fourteenth Article of the Series on the Bible**

**By Herbert L. Willett**

IN the Jahvist narrative of creation there is the statement that the Lord formed man out of the dust of the ground, and breathed into his nostrils the breath of life, so that he became a living soul. It is this impressive figure of speech which has become familiar in the effort to characterize men or writings, works of genius or products of art, which make unusual appeal to the race. There seems no better method of describing them than to say that they are inspired. And the picture which forms in the mind is that of a divine inbreathing, which conveys to some an unique quality of excellence, urgency or power.

The word as applied to the Scriptures, or at least to certain parts of them, has a warrant in the books themselves. And yet it is so variously employed that it lacks clearness in popular thinking, and connotes many different things to different people. When one speaks of the inspiration of Dante or Shakespeare, of Raphael or Fra Angelico, of Handel or Beethoven, the meaning is obvious. It is the unusual gifts of the men, or the significant nature of their literary or artistic creations which is suggested by the term. But when the inspiration of the Bible is the subject of reflection, it is less easy to propose a definition that will abide the test. Perhaps it is a misfortune that the same word should have been employed to describe qualities so diverse. Certainly no description that serves to set forth the unique elements of poetry, drama, sculpture, painting or architecture is quite adequate to characterize the qualities in virtue of which the Bible is called inspired.

Reference has been made more than once in this series of studies to the fact that most of the holy books of the various faiths claim some sort of inspiration and authority. This is true of the Vedic Hymns, the Laws of Hammurabi, the Avesta, the Pitikas, the Granth and the Koran. In each of the great religions there has been in the thought of the worshipers the conviction that the literature produced in the atmosphere of the deity or leader they revere is divine. Nor should there be any doubt of this fact on the part of any discerning and reverent soul. God speaks to man by divers portions and in various ways, through many teachers and in many writings. None of the sacred books that have lifted any part of the race to new altitudes of thinking and conduct has lacked something of the Spirit of God. But such phrases as one may with complete assurance apply to these literatures fall short of a proper and satisfying characterization of the Bible.

### ARGUMENTS FOR INSPIRATION

What is meant, then, by this term as it is used of the Old Testament and the New? And what are the arguments advanced to assert and defend the claim? In the attempt to answer these questions it is necessary to present the arguments before attempting the definition.

The most common reasons presented for the inspiration of the Bible are the following:

1. We of the Christian nations have inherited our belief in its inspiration. Our ancestors have accepted this view without questioning, and to us it has come with the sanction of their lives.

2. The church has through all its history affirmed the inspired character of the Scriptures. To those who accept the authority of the church, of whatever order, this is a sufficient guarantee.

3. The Bible claims its own inspiration. The words of II Timothy 3:16 are classic: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." In the closing book of the New Testament are found these solemn words: "I testify unto every man that heareth the words of the prophecy of this book: If any man shall add unto them, God shall add unto him the plagues which are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city." (Rev. 22:18, 19).

4. There is a certain self-attesting quality in the books themselves. When the Bible, rightly understood, makes its appeal to mind and heart, it requires no further validation. Its message comes with a sense of urgency possessed by no other literature known to the race.

These are the most important arguments presented in defense of the doctrine of inspiration. There are others that might be mentioned, but they are all in some manner related to these or included in them. Perhaps they should be scrutinized somewhat to determine if possible whether they are really valid. Probably they will make differing appeals to different minds.

### THEIR STRENGTH AND WEAKNESS

The argument from the faith of our fathers has the right to most serious consideration. It is a truth past all doubting that much of the heroism, steadfastness and virtue of the Christian generations behind us was due to the faith the fathers had in the Bible and its inspiration as the Word of God. Lacking that confidence, life would have seemed little worth to them. Our age has learned to revise many of their opinions and discredit many of their beliefs. The world in which we live is a wider, freer world. Many of the little systems of the past—political, social, religious—have had their day and ceased to be. But there was something majestic and enduring about the Christian faith and character of those grand men of the past that we may well covet. Is this not sufficient to validate their view of the Scriptures? Some will think it is, but in the changing order of our time a more certain ground is needed. Men must have better grounds of assurance than the faith of other men, even such men as we have known and revered.

Still less satisfactory is the argument from church authority. To the Roman Catholic or the adherent of the Greek Orthodox Church it might be sufficient. Even to a Protestant it is not without deep significance that the religious body to which he belongs has through the years maintained a stout and unwavering faith in the inspiration of the Bible. But it must not be forgotten that the Roman Church which made the first formal and offi-

cial declaration of the inspired and canonical nature of the Scriptures was the very organization that did most to keep the Bible out of the hands of the people. After due allowance has been made for Protestant overstatement on this theme, it must be conceded that the Roman Church has never been favorable to popular use of the Bible, and that it is only today repairing the mistake it made in other centuries, by giving a version of the Scriptures to its people. Why should the book have been so long withheld if it was inspired of God?

At first glance the argument from the statements of the Bible itself seems convincing. What more could one wish than the reference of an apostolic writer, whether Paul or another, to "all Scriptures given by inspiration of God"? But a moment's study of the text shows that the writer could have had in mind at best only the Old Testament, the only Scriptures the early Christians knew; unless, as seems not improbable, the term as used in his day included also the apocryphal books. And as to the strong words of the writer of Revelation, no one would assert that they refer to more than that single document; for in his day there could have been no collection of New Testament books. So far therefore as validation for the Bible is to be sought in its own words, the argument lacks the essential element of application to the books in which the unique quality of inspiration is most in evidence—the great messages of the New Testament. Moreover, if the inspiration of a work is to rest upon its claims for itself, then the Koran should far outrank the Bible. It is apparent that elsewhere must one look for the real grounds of certainty.

The last of the arguments above named goes much further toward an adequate statement than any of the others. It may seem at first that it is the least definite of the four reasons urged. Probably this is true. Certain it is that the inspiration of the Bible eludes exact definition precisely because it differs from any quality that bears that name in any other literature or product of human genius. But it is not without reason that one may urge the force of the appeal which the Scriptures make on their own behalf to those who give them the attention which they demand. They make real and urgent claim to reverence and obedience. They bring near to the human soul the sanctions of the divine life and the realities of spiritual experience. They are self-attesting, because their demonstration of their uniqueness is more convincing than any arguments the theologian can frame in their behalf.

### WHAT WE SHOULD LIKE

If it were left to human choice to prescribe the character of a book that should serve as the supreme religious literature of the race, the fullest embodiment in literary form of the divine ideal, what would such a book be, and what would it be proper to expect of it? At first thought it seems very easy to prescribe its qualities. For example, it should be written by the hand of God, or by some group of men particularly prepared for their task by divine selection and supernatural endowments. The book thus produced should be a clear and unvarying statment of the divine mind, with no suggestion of mistake in matters of fact, forms of conduct, or forms of expression. Further than this, its transmission to the present time, both in copy and translation, should be faithful and inerrent, for there would be little value in an originally perfect document that was spoiled in the process of delivery to the world of today. Such, one would suppose, would be the nature of a satisfactory Bible, to which one might with assurance attach the title of the Word of God.

Yet nothing is clearer than the fact that we have no such book as that. Furthermore, no such book has ever been known. The claims the Jews made for the five books of Moses amounted almost to that, and the same is true of the Mohammedan assertions regarding the Koran, and of certain other religious groups in behalf of their particular scriptures. But no such claim can be maintained for a moment in the presence of the obvious facts. The Bible makes no demand to be considered a superhuman, oracular volume. It possesses the characteristics of its various writers. Each speaks in his own manner. It would be impossible to attribute a sermon of Isaiah's to Jeremiah, or a Pauline epistle to Luke.

This is one of the chief reasons why the doctrine of verbal inspiration has been discarded as incapable of proof and incompatible with the evident facts. If the divine mind dictated to the writers of the Scriptures the substance and form of the writings, there could not be the individuality that characterizes these documents. There is a striking unity of purpose disclosed in these books, but their style, vocabulary and point of view are as various as their names. Each speaks out of his own experience, and uses his own particular equipment of knowledge and skill. Whatever definition of inspiration is constructed must include these facts.

Nor were the writers of the Bible safeguarded supernaturally or in any other manner from the usual historical and scientific errors to which the men of their age were liable. The Bible is not a text-book on either of these subjects. They spoke of events of the past as they understood them. They referred to the facts of nature as they were known in their day. But the themes with which they were concerned were not in these regions. They used them merely as illustrations of God's purposes for the race, and the truth they were interested to affirm was of vastly greater import than any illustration by which they sought to enforce it.

In the opening chapters of the Book of Genesis there are two separate and varying narratives of creation. They do not agree with each other, nor do either of them agree with what scientists would now regard as a satisfactory description of the origin of things. Yet both teach the truth that at the beginning, whenever and whatever it was, God was the Creator, and man was the climax of the process. The men who put these two varying accounts into the same book were not unaware of their differences, but they found in them moral and religious values which made their divergences negligible. The Old Testament and the New exhibit many such phenomena. Whatever doctrine of inspiration be framed, it must be hospitable to facts like these.

The Bible is not a book whose ethical teachings are all of the same type or value. It discloses the depths to which human nature can at times descend, and out of which it must be lifted. The moral levels of each generation, as set down in the Old Testament, were subject to the criticism and correction of a later age. A law is not final, a custom is not praiseworthy, merely because it is found in the Bible. It may be cited for correction, or as an illustration of crude and discarded usage. Such facts must be included in the definition of inspiration.

The Bible is not a book whose main purpose is the chronicling either of miracle or fulfilled prediction. Miracle there is, and prophecy of a majestic and compelling sort. But these are not the fundamental elements of the book.

In fact every miracle and every prophecy could be eliminated from the Scripture, and its supreme values would not be disturbed. Something would be lost, it is true, and we prefer the books as they are, when rightly interpreted. But their purpose lies on higher levels than these phases, however interesting they may be. And any definition of inspiration we may adopt must meet this test.

### QUALITIES OF THE BIBLE

The Bible disclosed certain features in virtue of which we have a right to call it inspired. It is a collection of books produced by men living in the current of the greatest religious movement known to history. It was a movement with small beginnings, but with gradually expanding force. It began in the tribal experiences of a small group of people living in "the least of all lands," and culminated in the supreme Life of the ages, and the most vital and pervasive religious institution ever known.

The Bible is a competent record of that movement, and it presents graphic and convincing portraits of some of those forceful personages who contributed to the unique religious education thus organized. In the lives of those men and in the history which they helped to make, God was present as in no other experiences of the past. That was the singular quality in Israel's life. It was no wilful and capricious selection of a favored race. It was the employment of the best available instrument for a great purpose. And that purpose manifests itself in the documents which record that experience, and this quality in the documents, for want of a better term, we name inspiration.

The Bible is the collection of books in which more evidently than in any other literature there is discovered the profoundest truths of religion. There are pictured the lives of men like Abraham and Moses, who made sure of the reality of God; men like Amos and Isaiah who discovered and declared God's world-ruling sovereignty; men who like Hosea and Jeremiah penetrated the secret of the love of God even for the most unworthy; and One there was who knew the possibility and preciousness of communion with God, and set the world in the way to a transfiguration of life by the discovery.

In this book are found the personalities most worthy of reverence. In loyalty to ideals, in the possession of broadening faith and deeper insight, in the appreciation of the supreme religious values, such men as Samuel, David, Micah, Ezekiel, John the Baptist, Paul and Peter take rank as the pioneers in the vanguard of the world's progress toward the life of the spirit.

The Bible reveals to us, in glowing hope and partial realization, that kingdom of God, that community of redeemed souls and redemptive forces, of which Jesus was always speaking. By its help we are able to find our way to God. By its direction we discern his will for us as the most worthful program of life. By the suggestions it offers and the sources of power it reveals we discover that we can actually do his will, and fulfill his purposes. By the study of this book redemption, atonement, the life of trust, the glory of rewarding service, and the certainty of the life eternal are brought within the circle of personal possession. Such values as these are not to be found in like degree in any other literature. And the quality of exhibiting them in such telling manner we may call inspiration.

When the demand is made for a more definite and compact description of this strange quality, one has to respond that it is not to be compressed into any neat and convenient form. It would be easy to define the sort of inspiration the Jewish rabbis affirmed of their torah, but that is too formal and mechanical to satisfy. It would be equally simple a process to apply the usual categories of literary and artistic passion to the books before us. But this is too pale a figure to meet the need. The most competent statement that can be made is that the inspiration of the Bible is the total spirit and power it reveals. In the last issue one means by its inspiration exactly those marks of uniqueness and urgency which it exhibits, and which make it incomparably greater than any other book in the world.

The wonder is that the Bible shares with other books so many of their marks of human workmanship and limitation, and yet possesses a spirit that sets it in a place apart from all the rest. It is this which baffles definition, and yet is so unescapable a quality of the Scripture. The proof that the book is inspired is its power to inspire.

*These articles by Dr. Willett, including those of the series yet to appear in subsequent issues of The Christian Century, were primarily conceived by the author as chapters in a volume entitled "Our Bible." The book is now being prepared for the press and will be published in May, 1917. Orders may be sent at any time. Price $1.35.*—The Christian Century Press.

# To Love, at Last, the Victory

THERE was a man who saw God face to face,
His countenance and vestments evermore
Glowed with a light that never shone before,
Saving from him who saw God face to face.
And men, anear him for a little space,
Were sorely vexed at the unwonted light.
Those whom the light did blind rose angrily;
They bore his body to a mountain height
And nailed it to a tree; then went their way;
And he resisted not nor said them nay,
Because that he had seen God face to face.

* * *

There was a man who saw Life face to face,
And ever as he walked from day to day,
The deathless mystery of being lay
Plain as the path he trod in loneliness;
And each deep-hid inscription could he trace;
How men have fought and loved and fought again;
How in lone darkness souls cried out for pain;
How each green foot of sod from sea to sea
Was red with blood of men slain wantonly;
How tears of pity warm as summer rain
Again and ever washed the stains away,
Leaving to Love, at last, the victory.
Above the strife and hate and fever pain,
The squalid talk and walk of sordid men,
He saw the vision changeless as the stars
That shone through temple gates or prison bars,
Or to the body nailed upon the tree,
Through each mean action of the life that is,
The marvel of the Life that yet shall be.

—David Starr Jordan.

# The Eternal Sacrifice

**By Joseph Fort Newton**

> *"The Lamb slain from the foundation of the world." Rev. 13:8.*

SUCH words as these are enough to strike one dumb. Set amid the strange and solemn visions of the Apocalypse, in which unutterable things are unfolded, they cast over me the hush of a great awe. They seem, indeed, to sum up, not only the whole of the Bible, but the whole of life itself, if not the history of the universe so far as we can know it. No other single line drops a plummet of light so far down into that "old dark backward and abysm of time," revealing the meaning of the world and the red law of life through death that runs through all things. It gives a hint, if nothing more, of an awful urge, a deep Divine necessity which makes the life of God an eternal sacrifice—that profound and ineffable truth of which the cross is the symbol.

### THE DEEPEST TRUTH OF LIFE

Let us walk reverently, for we are in the midst of a mystery no mortal may fathom, but of which man has somehow been dimly aware from the first. When man climbed up out of the primeval night, he had a cross in his hand. Where he got it, what he meant by it, he did not know. Nor do we, save as we may divine that he grasped, at the bidding of instinct, the deepest truth of life. At any rate, the cross is the oldest emblem of humanity, as it is the most universal. Older than Christianity, it is coeval with the beginning of history, and has its roots in pre-historic times.

Justin Martyr pointed out that the sign of the cross is stamped on all nature, and forms a part of man himself—as if nature were trying to tell us her deepest secret and ours. Origen taught that the true posture of prayer is to stand with outstretched arms, which is the form of the cross. This we know: the cross has its roots in the deep heart of life, and the cross of Christ is no isolated fact but a part of a vast, unending sacrifice.

### VICARIOUS SUFFERING

Those who inveigh against the law of vicarious suffering as unjust seem not to see that it is the one redeeming and revealing force in the world. Suppose this law were removed, what then? Then, to be sure, great souls would not be "toiling up new Calvaries ever with the cross that turns not back." Then the mother-heart would no longer ache for a wayward boy, nor every night exhaust itself to sleep in the weariness of grief. Then the old father would not go to the house-top at eventide, with white hair and tottering steps, to catch the first glimpse of the returning prodigal. No sister like Charlotte Bronte would weep her eyes sore over a drunken brother, nor would a patriot like Lincoln feel his heart ache for the evil and woe of his country. They would be happier, no doubt, if hard and unfeeling hearts can be happy, but something high and fine would fade from the earth.

Better is it to have a humanity interwoven by silken ties, the hurt of one bringing injury to all, than a humanity made up of detached souls each working out its unhelped and lonely destiny; each an island in an "unplumbed, salt, estranging sea."

### "THE RED LAW"

Jeremy Taylor pointed out, in a golden passage, how this red law runs all through the Bible from end to end, like the scarlet thread in the ropes and cables of the British navy. The tragedy of the cross of Christ, he said, so far from being a single and sudden event, is really the key to the whole record of revelation, the clue to its unity, its passion, and its purpose; the motif of its marching music.

He was slain in Abel, went out of his own country with Abraham, was betrayed with Joseph, wandered with Moses in the wilderness, and was cast into the dungeon with Jeremiah; as, later, He was stoned in Stephen, burnt in Polycarp, and frozen in the lake where stood the forty martyrs of Cappadocia. He is in the Psalms like a haunting undertone; He walks the dreamy ways of prophecy, a suffering servant in the vision of Isaiah, a love yearning to forgive in Hosea; He stands in the fiery furnace with those who dare death for the faith. The sacrament of His cross, said St. Hilary, is not accomplished but by suffering all the sorrows of humanity.

### THE SHADOW OF THE CROSS

When we open the New Testament there lies the dark shadow of the cross falling over His youth, and following His foot-steps through those swift and gentle years—like a Divine destiny. All His days were ordered with reference to it. Ever,

> "A vision rose before His eyes,
> The cross, the waiting tomb,
> The people's rage, the darkened skies,
> His unavoided doom";

and He turned neither to the right nor to the left till His hour had come. One of the noblest sermons in our language is that by Alexander MacLaren, the Lord Tennyson of our pulpit, entitled "Christ Hastening to the Cross." Its majestic lines move to the rhythm of the same high fatalism by which, at last, He was "a nerve o'er which do creep the else unfelt oppressions of the earth,"—the "desperate tides of the whole great world's anguish forced through the channels of a single heart." Ages of sorrowful and prophetic history found focus in the scene of the cross, as in the drama of "The Terrible Meek," the centurion said to the mother in her anguish:

> "I tell you, Woman, this dead Son of yours, disfigured, shamed, spat upon, has built a kingdom this day that can never die. The living glory of Him rules it. The earth is His and He made it. He and His brothers have been molding and making it through the long ages; they are the only ones who ever did really possess it; not the proud; not the idle; not the vaunting empires of the world. Something has happened this day to shake all our kingdoms of blood and fear to the dust. The earth is His, the earth is theirs, and they made it. The meek, the terrible meek, the fierce agonizing meek, are about to enter into their inheritance."

### LIFE FED BY DEATH IN NATURE

As in the Bible, so through the book of nature whose leaves are spread out before us in earth and sea and sky, there runs the same crimson law of sacrifice. Evermore, in nature, life is fed by death. At first this fact may fill us with horror, as it did Tennyson, who saw all nature red with tooth and claw, bound by a scarlet law. But the deeper insight of St. Paul read the age-long tragedy of the natural order in the light of the cross, and found its meaning as sacrificial. Read in that light, the pain of nature, its struggle, its groan and travail cries, became a revelation of "the Lamb slain from the foundation of the world," and prophetic of the final redemption of nature itself.

History, in the great conception of it, falls under the same sacrificial law, finding its epitome in the Cross of Christ. Blurred with blood, blistered with tears, its records tell how, in every era, the purest and loftiest souls have died for their fellow men, for the truth, for a future they could not see.

### TRUTH EVER CALLED TO JUDGMENT

In every age, in every land, the truth has been called to judgment, as in the days of Pilate, and with a like verdict, as if doomed always to submit to the same crucifixion and show itself divine by the same power.

"Wherever through the ages rise
The altars of self-sacrifice,
Where Love its arms has opened wide,
And man for man has calmly died,
We see the same white wings outspread
That hovered o'er the Master's head.
And in all lands beneath the sun,
The heart affirmeth Love is one.
Up from undated time they come,
The martyr-souls of heathendom,
And to His Cross and passion bring
Their fellowship of suffering."

Truly, it is a fellowship suffering, in which all the world has a share whether it will or no. Today, as in all the dark past, the war among the peoples is the conflict of the very forces which met and grappled at the Cross. Surely this dying of the bravest and most chivalrous, so pitiful on many a far-flung field, is linked with the dying of the Lamb, and these days of pain, of loss, of bitter sorrow are days prophetic of a world redeemed.

"And all through life I see a Cross
Where sons of men yield up their breath.
There is no gain except by loss,
There is no life except by death."

### AN ETERNAL MYSTERY

Why it should be so it is not given us to know. What it is in the heart of God that makes sacrifice an eternal necessity, if not an everlasting joy, is beyond our ken—unless we have a hint of it in the wild joy that is ours when we give ourselves unto the uttermost, and reck not the cost. Life reaches its summit in such a crowned and glorious hour, and he who makes the adventure knows a secret no words may tell.

Who can measure the meaning of the words, "Ought not Christ to have suffered these things?" They make my heart stand still. Here is a sense of obligation of a kind we neither know nor can hardly imagine, a oneness with His fellows which felt their wrong as His own, a kinship and sympathy that outruns our slow heart. Socrates died with a wistful wonder, and a sober jest on his lips. Jesus went to His Cross, as a Lamb to the slaughter, "smitten of God and afflicted," and we wear the emblem of His shame as a jewel on our hearts. And somehow, we know not how, there was a fathomless joy in His sorrow, and a power in His death which touches us to this day, subduing our minds, softening our hearts, and saving us from the sin that defiles. It is a revealed mystery, not a mystery revealed!

### THERE IS NO ESCAPE

Think not to say in your hearts that the Cross is a thing far off and long ago. Soon or late every man, every woman, comes face to face with it. There is no escape. Our sin, or the sin of another, will nail us to it. Life is not all sad and sombre, not all pain and strife and perplexity. There are years of unbroken peace, days of joy and gain, hours altogether lovely and dross-drained. God be thanked that it is so. Yet it has its other side when its pattern is torn and the stitches all awry. Death visits us, leaving our hearts aching and our arms empty. Disaster falls upon us, blighting our joy, crushing our hopes. Disease seizes us, or some one we love, working its hideous will with no hand to stay it. In some form or another we find ourselves at the Cross.

What then? How shall we meet it and bear it? He who wrote these words had found the way:

"The listening soul makes Sinai still,
Wherever we may be,
And in the vow, Thy will be done,
Lies all Gethsemane."

### THE CROSS THAT LIFTS

There was never a truer word. Until you make that hard vow there is no peace, no rest of heart, no clear and sure insight, no prevailing prayer. It is not the making of that vow, but the failure to make it, that breaks the heart—or, worse still, hardens it. If we turn away from our cross, it is to wander in a night that has no star, a maze that has no plan. Face it and you find, not the worst, but the best truth life has to reveal. What happens, if we may judge by the testimony of those who have dared, is that instead of bearing the Cross, it bears us, lifts us up, saves from the self-will that is hell and the fear that is weakness.

Matheson had his cross of blindness. It was bitter, sad, and hard to bear. He tried to flee from it, but it followed where he went. He flung faith to the winds, as many a man has done, but that did not end it. At last, weary of heart, he bowed low to bear his cross, and found that Love that will not let us go, the Light that followeth all our way, and the Joy that seekest us through pain. It was thus that he wrote:

"O Cross that liftest up my head,
I dare not ask to fly from thee,
I lay in dust, life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

# Things That Cannot Be Shaken

**By B. A. Abbott**

EVERY age is one of transition. The old is ever going, the new ever coming. Sometimes the change is made without noise or strife—the temple of the new humanity grows heavenward without the sound of hammer. Sometimes it can only come with the wrangle and estrangements of debate and contest. And sometimes, as in the terrible present, by cataclysm and the fall of civilizations.

It seems to many today that everything is falling. The world is on fire. The human race is trying to commit suicide. An awful nightmare plagues the nations.

### ETERNAL FOUNDATIONS

But in the midst of it all we are able to discover the eternal foundations.

There are things that cannot be shaken.

> *"Yet once more will I make to tremble not earth only, but also the heaven. And this word once more signifieth the removing of those things that are shaken as of things which have been made, that those things which are not shaken may remain."—Hebrews 12:26, 27.*

One of them is the cosmic order. Man cannot change that, and the cosmic forces—called blind, dumb, inevitable, red of tooth and claw, are, as far as we can discover, on the side of good. Nature is an optimist and will heal the scars and seams cut in the earth by army and cannon, and where today the scream of shell is heard tomorrow the song of the bird will wake above the field and the long road where man goes forward in pursuit of his ends.

There is a moral order which cannot be shaken. "The Ten Commandments will not budge." Neither will the Golden Rule. They are the expression of the eternal, and, though they may seem to be abolished and forgotten, the period will be but brief. The violation brings such pain and suffering that man must stop and think. The thorn on the rose warns man that if he would enjoy it he must not grasp it carelessly or too rudely. The way of the transgressor becomes too hard to be endured. When sin has found a man out it often whips him back into obedience to the moral order and things go well with him again.

### "THE ANVIL OF GOD'S WORD"

The Bible, which is the revelation of this moral order, cannot be shaken.

Its friends have always welcomed every testing and its enemies have assailed it in vain. It has survived the deep neglect of its best friends, the false use of it by fanatics, misunderstanding of it by sects and sectarians, and the fiercest attacks of atheist and infidel have come to naught.

"And so the Bible, anvil of God's word,
For ages skeptic blows have beat upon;
And though the noise of Paine, Voltaire, was heard,
The anvil is unworn, the hammer's gone."

The church cannot be shaken. The church is brotherhood at its best. When the first shock of the great war came it was loudly declared that the church had fallen. One wrote in a tone rather triumphant:

"After eighteen hundred years it is as easy for men to thrust bayonets into one another as it was in the heathen world. Is it not apparent that the church has collapsed?"

No; for the voice of the church was unheeded. We do not rail at the medicine we refuse to take as failing to cure us. The people were beguiled away from the church to militarism and that overthrew civilization. But the church stands.

### THE YEARS BELONG TO LOVE

It may assume many forms, but its essential life of fellowship between man and man, and its communion with God can never pass away unless the soul of man becomes vastly different from what it is now. Men need one another as badly as they need bread, and not for long will they endure the pangs of heart-hunger. Wherever men truly find one another and help one another in the comradeship of God, there is the church, and that will never pass away. Hatred is for an hour, but the eternal years of God belong to love. The church, the real church, is organized love.

Jesus Christ cannot be shaken. Each year he becomes more to more people. His character cannot be destroyed, his words cannot be denied, and his presence is the daily experience of millions of people. His name is called in many tongues, and to all he means the same. Jesus Christ not only answers the artist's craving for perfect beauty, and the saint's longing for the perfect ideal, but he does what in some ways is far more—he answers the sinner's cry for a Savior and shows the lost the way home to the father. This world will not be Caesarized. It will be Christianized. After Nietzsche and Treitschke have had their fling of poisoned selfishness and danced their carnival of blood and death humanity will turn to Christ and cry in love, "Thou hast conquered, O Galilean!"

### GOD IS NOT FAR

Faith in God cannot be shaken. A few persons may be lost in the arid gloom of unbelief, but the mass of mankind will find this faith indestructible. Faith is natural to the human heart and God is not far away. The hours of eclipse will be short and fitful. In frivolous hours we may forget God and our hearts be smothered by too much of the material. The trivial task may not seem to call for God, but in the great things we must have him. There may come bad days when we lapse into cynicism, and in the delirium of the lotus-life we may not care. But that cannot last, and man will not long consent to live in the time-shadows bereft of the vision of God, which at once cleanses, consoles, inspires and gives courage.

In times like these when many hearts are filled with fear and foreboding, we must turn again to these eternal verities and values. They alone are steadfast, immovable. There is peculiar danger that we may give way to fatalism or be stampeded by the evil dreams of the hour. If all other houses are on fire we cannot save our own by setting fire to it also. With the everlasting arms beneath it is the time for calm confidence and courageous, if cautious, tread.

### THE ONLY REALITY

We are called back to fundamental things. The spiritual again emerges as the only reality. We should be done with trying to make our heaven out of wealth, art, ease, luxury—mere humanism. Let us turn again and build our lives on the things that cannot be shaken—law, right, truth, love, forgiveness, faith, God. And like the eagle on the adamant cliff far beyond the arrows of the archer, we shall not fear the bolts of death.

St. Louis, Mo.

# The Bible on the Battlefield

**By Robert B. Haines**

FIFTEEN millions of copies of the Scriptures, chiefly Testaments and Gospels, and in some cases smaller portions of the Word of God, seem to be an almost incredible quantity, and yet it approximates the number of copies which have been circulated by the Scripture Gift Mission since the European War began.

The mission is not a new organization, but was founded thirty years ago with the aim of placing the Word of God in an attractively illustrated form in the hands of men of all nations. The illustrations used are all pictures of Palestine life, and no representations of our blessed Lord. They are now issued in ninety different languages, and the method adopted by the society is to make free grants to missions of all denominations, so that they have gratuitously the Bread of Life for the hungry multitudes, which they give to those who desire them.

Since the war broke out, the society has largely confined its efforts to the belligerent nations, and wonderful open doors have been presented to the society.

### WONDERFUL OPENING OF DOORS

Do the men desire the Scriptures, and do they read them? A lad in Gallipoli had a Testament given to him by the Scripture Gift Mission on leaving for the front. It was the only copy in his trench, and he was constantly being asked for the loan of his book, so much so that it was rarely in his possession. He asked his comrades whether they really wanted to read God's Word, because if so he would cut the book up in pieces, so that they could exchange the pages among themselves. This was done, and the soldier writing home of the incident asked for sufficient Testaments so that he might supply all his comrades with a copy.

How impossible it would be to send enough Christian workers out to the front; yet the word itself does the work. See yonder officer going his round amongst the trenches; he comes across a young soldier reading a Gospel of John.

The officer said: "You don't believe in that Book, do you?"

"Yes," replied the soldier, "I do believe in that Book; firstly, because it has been the means of saving my soul; secondly, because it has taken away all fear of death, and thirdly, sir, when I read this blessed Book, the Lord graciously encourages me and feeds my soul with the heavenly manna found in it."

The officer had no reply to make and passed on. Hardly had he taken two steps when a shell burst near, and turning round he saw the young soldier fall. It was such a shock to him that he went over to where the quiver-

ing body lay, picked up the Gospel and took it into his "dug-out" and began reading it. He was through it so convinced of his need of a Savior that he there and then yielded himself to Christ. He wrote home to his wife, told her of his conversion in simple language and, through God's grace, she, too, was saved, and their three grown-up daughters as well. "My word shall not return unto me void."

### "SINGING JIM"

A young lady, anxious to get a parcel off to her sweetheart at the front, went to a shop in the North of London, England, to buy some comforts. The grocer suggested that he might be able to pack the parcel better than she could. She consented to his doing so, and he slipped inside a little portion of Scripture entitled "The Soldiers' and Sailors' Armor in Peace and War." It is a booklet of some ninety-six pages, entirely in the words of Holy Scripture, with about a dozen hymns at the end. The parcel reached its destination. The soldier writing to his fiancee thanked her for it, making special mention of the little booklet inclosed. The young lady, rather indignant, went to the grocer to find out what it was he had placed inside, and on seeing a copy was satisfied.

The sequel is touching: the soldier, who was one of the worst characters of the regiment, was truly converted to God by reading this booklet, and into his life came the radical change. He could not keep the good news to himself, but was constantly speaking to others of his newly found Savior and singing the hymns included in the book. His comrades nicknamed him "Singing Jim." Later there was an engagement between the two lines of trenches, and a lad was wounded. Volunteers were asked to bring the poor fellow in, and "Singing Jim" offered. He had reached the wounded lad when a star shell burst overhead revealing their position. A sniper shot, and the bullet went through "Singing Jim's" brain. Someone else went over to get the wounded lad and also the dead body. In "Singing Jim's" pocket was found a long letter written to his sweetheart, telling her how the little book had been the means of his conversion.

### LAID DOWN HIS LIFE

Said the wounded soldier, "Please let me have that letter, and if I should get better I will take it to the young lady and tell her how 'Singing Jim' laid down his life for me."

He was true to his word, and found the lady and gave her the letter. It was a touching interview. Before leaving, his comrades had asked him, when he returned, to bring with him enough books so that each might have a copy of the book that had made such a change in "Singing Jim's" life.

Many lads do not care to go into the trenches without a copy of God's Word on their person. They look upon it with a kind of superstition, but even this God uses for His own glory, for often in idle moments the men take out the little Testaments from their pockets in the trenches and dug-outs and read them. It is the only book they desire, and all the armies show the same desire for the Scriptures. Scores and scores of Testaments and Gospels have actually been the means of saving life, and when the men have seen their books shot through or partially through by a bullet, have read them with an increased interest. God has spoken to them in this strange way, and they have yielded themselves to Him.

### "THE BOOK OF PEACE"

When we think of the millions upon millions of the best manhood of Europe being pitted against each other in deadly conflict, surely the best book to provide for "the man of war" is "The Book of Peace."

How willingly the soldiers of Russia, Belgium, France and Germany are to receive the word! In a British hospital, a soldier who was wounded after having bayonetted a German soldier, told how the German pulled out a copy of the Gospel of John from his pocket, and handing it to him said: "Take this, eat, drink and live forever."

"Please tell me more of the Lord Jesus," wrote a French soldier to whom a comrade had given a Gospel in French. "I do want more guidance unto the way of Life."

# On the Brink

**Three Poems by Thomas Curtis Clark**

## America's Men

*WE are America's men,*
*Strong, forceful and free.*
*We are America's men,*
*Children of liberty:*
*Ready to march at the trumpet's call,*
*Ready to fight, ready to fall—*
*And ready to herald, "Peace for all!"*
*We are America's men.*

*We are America's men,*
*Brave, dauntless and true.*
*We are America's men,*
*Ready to dare and do:*
*Ready to wield the sword with might,*
*Ready the tyrant's brow to smite,—*
*And ready to sheathe the sword—for Right!*
*We are America's men.*

*We are America's men,*
*Loathing the despot's rod.*
*We are America's men,*
*Under the rule of God:*
*Ready to battle giants grim,*
*Ready to fight till day grows dim,*
*But ready to sheathe the sword—for Him!*
*We are America's men.*

*Chicago, April, 1917.*

## The New Patriotism

*FLY the flag at half-mast*
*For the life that has been spilt,*
*For the wealth that has been built*
*On the bones of men;*
*Fly the flag at half-mast*
*Till the day breaks again.*

*Fly the flag at half-mast*
*For the greed that would not die,*
*For the hate that scorched the sky*
*With envenomed fire;*
*Fly the flag at half-mast*
*For the deeds of men's ire.*

*Fly the flag at half-mast*
*For the love that has been slain,*
*For the conflict's bloody stain*
*On the hopes of men;*
*Fly the flag at half-mast*
*Till the day breaks again.*

## The Day of Peace

*WHEN will peace come?*
*When the lips of "patriots" are dumb*
*Throughout the world;*
*When the pure white flag of humankind*
*Shall be unfurled.*

*When will war die?*
*When from every land beneath the sky*
*"Laws" shall have passed,*
*And the higher, truer Law of Love*
*Shall bind men fast.*

# Social Interpretations

By ALVA W. TAYLOR

## For What Do We Fight?

### To Uphold International Law

President Wilson's war address is admitted by all to be one of the great state papers of American history. It is great in its grasp of essentials, in its statesman-like qualities of breadth and unselfish appeal for justice, in its clear, unmistakable phrasing and in its restrained judgments yet impassioned demands for human rights.

Primarily he calls the nation to uphold international law, "that minimum of right," which, "by painful stage after stage, has * * * been built up with meager enough results, * * * after all was accomplished that could be accomplished, but always with a clear view, at least, what the heart and conscience of mankind demanded." It is because "the German government has swept aside" this "minimum of right" that we must now recognize that this has become "a war against all nations," for not only have "American ships been sunk and American lives been taken, * * * but the ships and people of other neutral and friendly nations have been sunk * * * in the same way. There has been no discrimination. The challenge is to all mankind." We do not go to war merely to defend American commerce or any academic right to travel in dangerous areas, but because "no nation has right of dominion" on the sea "where lay the free highway of the world" and the only place international law can be made effective. Thus "our motive will not be revenge or the victorious assertion of the physical might of a nation, but only the vindication of right, of human right." England, too, has strained the canons of international law in relation to property right and commerce has suffered, and our protests have been made, but "property can be paid for; the lives of innocent people cannot be. The present German submarine warfare against commerce is a warfare against mankind."

### We Fight Against Autocracy and Its Menace to the Future of Peace

"A steadfast concert for peace can never be maintained except by a partnership of democratic nations. No autocratic government could be trusted to keep faith within it or observe its covenants. It must be a league of honor, a partnership of opinion. Intrigue would eat its vitals away; the plottings of inner circles, who could plan what they would and render account to no one, would be a corruption seated at its very heart. Only free peoples can hold their purpose and their honor steady to a common end and prefer the interests of mankind to any narrow interest of their own.

"Cunningly contrived plans of deception, of aggression, carried it may be from generation to generation, can be worked out and kept from the light only within the privacy of courts or behind the carefully guarded confidences of a narrow privileged class. They are happily impossible where public opinion commands and insists upon full information concerning all the nations' affairs.

"The world must be made safe for democracy. Its peace must be founded upon the trusted foundations of political liberty.

"Neutrality is no longer feasible or desirable where the peace of the world is involved and the freedom of its peoples, and the menace to that peace and freedom lies in the existence of autocratic governments backed by organized force which is controlled wholly by their will, not by the will of their people. We have seen the last of neutrality in such circumstances."

* * *

### We Will Fight With the Allies But Not For Them

We cannot fight without fighting with the Allies, but we will make no alliances with them. "We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensations for the sacrifice we shall freely make?" We can have nothing to do with the territorial demands of the Allies nor their determination to keep German colonies and collect indemnities. We must manifest the same difference of temper and aim we manifested toward China in the settlement of the Boxer trouble when we refused indemnity and asked that our losses be paid by China in sending her brightest youth to share our free education while the Allies and Germany both collected enormous tribute. Nor will we share their rancor and hate if we follow the President. "Just because we fight without rancor and without selfish objects, seeking nothing for ourselves but what we shall wish to share as free peoples, we shall, I feel confident, conduct our operations as belligerents without passion and ourselves observe with proud punctiliousness the principles of right and of fair play we profess to be fighting for." "We shall be satisfied when those rights have been made as secure as the faith and the freedom of the nations can make them." We have no more interest in restoring territories to France or Italy that have been subjects of conquest by them as well as their enemies in times past, nor in Britain adding to her vast colonial domain the colonies of Germany than we have in restoring to Bulgaria the provinces wrested from her by the other Balkan states. We share no traditional European animosity nor have aught at stake in their balance-of-power game of politics and trade. "We are at the beginning of an age in which it will be insisted that the same standards of conduct and of responsibility for wrongdoing shall be observed among nations and their governments that are observed among the individual citizens of civilized states."

* * *

### We Have No Quarrel With the German People

"We act without animus, not in enmity toward a people or with the desire to bring any enmity or disadvantage upon them, but only in armed opposition to an irresponsible government which has thrown aside all considerations of humanity and of right and is running amuck."

"We have no quarrel with the German people. We have no feeling towards them but one of sympathy and friendship. It was not upon their impulse that their government acted in beginning this war. It was not with their previous knowledge or approval, it was a war determined upon as wars used to be determined on in the old, unhappy days when peoples were nowhere consulted by their rulers and wars were provoked and waged in the interest of dynasties or of little groups of ambitious men who were accustomed to use their fellow men as pawns and tools."

Our battles for democracy will do more for the German people than for our own by far. Let us hope there will be no peace until German autocracy consents to abdicate and the German and Austrian peoples allowed to vote, as the Russians are to do, on the form of constitutional government they desire. The President has weighed the matter well; his patience has been equal to that of Lincoln; his uncomplaining willingness to bear criticism and to make all his mistakes on the side of caution, and the great responsibility he feels are set forth

in words that may some day rank with the Great Emancipator's Gettysburg speech:

"It is a fearful thing to lead this great peaceful country into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance, but the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free people as shall bring peace and safety to all nations and make the world itself at last free. To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have with the pride of those who know that the day has come when America has been privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured.

"God helping her, she can do no other."

* * *

### Will We Conscript Profits As Well As Men?

The President leaves us with no misgivings as to the solemn meaning of this war to us. He calls upon us to "spend the whole force of the nation" to check the power of military autocracy and bring "assured security for the democratic government of the world" and the "privilege of men everywhere to choose their way of life and of obedience." "It will involve the organization and mobilization of all the material resources of the country * * * in the most abundant and yet the most economical and efficient way possible." Our youth will, no doubt, be conscripted and a multitude called upon to face death and wounds. Will we have the initiative to conscript profits as well as men? England is taking all her able-bodied young men and Germany is drafting her last human resource; they leave their all and give their lives. Yet England is taking only sixty per cent and Germany only twenty-five per cent of the war profits. Millions give their lives and a few thousands grow rich out of their sacrifice. Is not a man of more worth than a sheep? Will we fight for humanity but not for property and yet give property immunity while compelling men to die? The President advises taxation instead of bonds to meet the demands of the war. Why should any man make a dollar out of a war that costs others their all? Is it treason to withhold one's life from duty but no treason to withhold one's money from the same duty? Is it glorious for one to die for the cause and honorable for another to coin profits out of that same cause? Let us denounce as treason the claim of any man to profit from a war that demands the sacrifice of others.

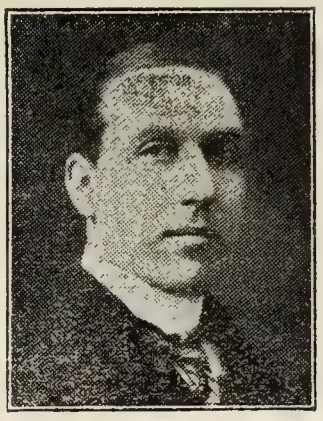
# The Sunday School

## Glorious Extravagance

**The Lesson in Today's Life***

BY JOHN R. EWERS

NOT an ounce, but a whole pound of the spikenard, very precious. I am glad Mary did not stop to figure out the cost, nor to ask herself if Jesus might not accept two and one-half ounces, and be just as well pleased. Mary went the limit and bought the whole pound — no matter what the cost, no matter how long it would take to earn enough to pay for it. The divine fling is none too frequent. Not too many people are wildly extravagant for God! This lesson is a very necessary one and the gospel writer did well to put it in the narrative. What a contrast—Mary, Judas. Mary with a heart filled with love, seeking an opportunity to prove her loyalty at any cost. Judas, with a heart of ice, seeking an opportunity to get what he could out of the movement. Judas—hero of the thirty cents!! Judas—cheap-skate. Mary, who went the limit and did all she could. Take your choice.



Here is a young fellow who is going to be married. A diamond is expensive, but his love is strong—he buys the diamond. Love is the motive—what a glorious motive! The day has come when we must take as our motto, "Not How Little, but How Much." Here is a poor, miserable church member who figures out how little he can give and yet maintain his place in the church. He can well afford to give two dollars a week. He goes to the theatre and has the best seats. He smokes constantly, he never stints himself at the restaurants, he dresses lavishly—and gives twenty-five cents a week to his church! Good Lord, deliver us! (Not even thirty cents.) Do we not need this lesson in the New Testament? And here is Mary. She is a stenographer. She is getting ten dollars a week. Her spring hat is very plain—a mere bit of straw and ribbon. She lives on the third floor. Her lunch costs fifteen cents. She walks home to save car fare. She gives one dollar a week to her church. She does what she can.

The church abounds in members of the Minimum League, the "How Little" club. They lie awake nights figuring out how few times they can attend church, how few cents they can give, how little service they can devote, how much they can cut down their creeds. They rob Jesus of his divinity as far as possible, they reduce the significance of the ordinances to the lowest terms, they go as far as possible to make Sunday a day of recreation—to eliminate from it the time of spiritual uplift, they minimize the church, humiliate the preacher, avoid the Sunday school, refuse to work in any of the church organizations, are churlish with their smiles and liberal only in their biting criticisms. They pour ice water on every enthusiastic plan. They shove ball bats in the spokes of every wheel of progress. They say, "Thousands for ourselves; not one cent for missions." These are the members of the "Contemptible Society of Side-Steppers."

* * *

But Mary, God bless her, she asks always, "How much? How much?" She attends morning, evening and mid-week services. She goes in quest of a new member. She calls upon the sick. She encourages the workers and stays awake during the sermon. She saves her money and gives it generously for all benevolences. She has faith in large enterprises. She believes that Jesus is the Royal Son of God and acts accordingly. She fills Sunday with good works. She is loyal to her own church and minister. She radiates cheer and optimism and her only criticisms are suggestions for larger things.

Judas — how little; Mary — how much. There you have it plain and flat. No wonder the Bible talks about "An abundant entrance into Heaven." Here is a wonderful lesson—divine extravagance. God could have made one star and one violet, but he sowed the skies with diamonds and He covered the meadows with flowers. A generous God teaches us generosity. This is the day to live to the limit. Hurl yourself, with the note of abandon, into the service of your Master. Do what you can—all that you can. *Be extravagant for God.*

*This article is based on the International Uniform lesson for April 22, "Jesus Anointed at Bethany." Scripture, John 12:1-11.

# The Larger Christian World

**A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE** **BY ORVIS F. JORDAN**

### Bishop Puts Limits on Peace

The annual meeting of the Church Peace Union in New York had a dramatic moment when Bishop Greer insisted that before he be re-elected president of the organization, he might tell what sort of a pacifist he was. He thought they might not want to elect him if they knew. He said: "It is my deliberate thought now that it would be better to be slain than to become the murderer of another man in self-defense. But if I saw a big brute of a man slinking up to attack my two little granddaughters, I should kill him if I could and think I had done God's service. . . . And what applies to a man in his personal responsibilities I think applies to all men of a nation. If the wards of a nation are imperiled by invasion—defenseless women and children in particular—it would be a Christian's duty to take up arms to protect them. I am a peace man only with the qualifications thus implied." A gentleman sitting near asked: "And among the wards of a strong nation, would you not be willing to include smaller nations unable to protect themselves, Dr. Greer?" The bishop promptly replied: "I should consider the case in the same light." And the Church Peace Union re-elected him on that platform.

### Catholics to Have Social Service

The American Federation of Catholic Societies has brought to the attention of Archbishop Bonzano, the papal delegate, a suggestion for a social program for the various Catholic parishes of the country. The delegate has fallen in with the plans heartily and it will not be long until a social program will be in full swing. Social service among the Catholics is still a more restricted idea than among Protestants, but there is great thoroughness in Catholic enterprises.

### Bishop Wants Alcoholic Wine

The "bone dry" laws of the various states have put certain sacramental churches to great pains to secure a supply of communion wine. The Bishop of Georgia of the Protestant Episcopal fellowship has urged upon his clergy that they unitedly oppose dry laws, which do not exclude from their operation the sacramental wine. Recent discussions in papers of the denomination show a strong sentiment that nothing but alcoholic wine is "wine" in the biblical sense.

### Church Not Satisfied With Its Growth

There is dissatisfaction in Episcopalian circles with this church's rate of gain in this country. Last year it was two and one-half per cent. This meant that a parish of one thousand members increased by only twenty-five and that a congregation of one hundred members had a net gain of less than three. An Episcopalian paper which called to our attention the novel campaign to be inaugurated in the diocese of Quincy reminds us of this small increase, and adds: It is a source of shame and humiliation to every communicant of the Church who has red blood in his veins. The practical man of today estimates the worth of a clergyman according to his ability to develop the spiritual life and numerical strength of the parish. A vestryman should not vote to call a clergyman to be rector of a parish unless he could show a net gain of more than two and one-half per cent in his previous work.

### Priest Provokes Mirth

The *Sunday Visitor* is a paper widely circulated in Roman Catholic homes and in appearance does not look much different from the *Menace,* which it rivals in subscription list. In its pages recently Rev. Thomas Coakley of Pittsburgh says, "Christ taught that all who belong to His church must receive the seven sacraments which He instituted." However, the Rev. Mr. Coakley has never received the sacrament of marriage. He says further, "Christ taught that His church must be the same all over the world." Yet the Uniat priests of the Catholic church are married, and in some countries the Catholic church grants the common people the chalice and the use of a ritual in the vernacular.

### Wants to Abolish Heaven and Hell

Dr. Charles W. Eliot is quoted as saying of the Unitarians, "We believe that mankind would get along better than they do now if it were positively known that the heaven of Revelation had been burnt and hell quenched." If Dr. Eliot said this, it is another of the shining examples of how Unitarians contrive to get themselves misunderstood. The Unitarian teacher may have some positive views on eschatology but if so, he has not mentioned them in his recently published creed.

### Speaks Before Sunday Evening Club

The Sunday Evening Club of Chicago was organized by a group of well-to-do laymen for the purpose of furnishing religious services to strangers in the city. On Sunday evening, April 1, President Henry Churchill King, of Oberlin College delivered an address on "Friends, How to Make Them, Choose Them and Keep Them." There are many evenings when the theater where the Sunday Evening Club meets is not able to accommodate the audiences.

### Minister Works for Death Penalty

It was rather an anomalous situation for a clergymen to work for the retention of the death penalty in Pennsylvania. There was a strong movement in the legislature looking to the abolition of capital punishment. Four opponents to the new idea appeared, among these being Rev. Samuel Upjohn, D. D., who upheld the death penalty as a "question of eminent sacredness," and a prerogative of the state which "rests upon sacred grounds."

### Spirit of Union in the Northwest

The spirit of fellowship between denominations is apparently growing, for in one week there were reported two cases of organic union between Methodist and Presbyterian churches. North St. Paul (Minn.) Presbyterian church has voted to federate with the local Methodist congregations, using the Methodist manse and the Presbyterian church buildings for worship. The Methodist church at Omena, N. D., has formed an organic union with the Presbyterian church.

### Six Millions for Episcopalian Pension Fund

The pension fund of the Protestant Episcopal Church has been under the direction of Bishop Lawrence this year and he has been making a big drive for five millions of dollars. He succeeded better than he had at first hoped and the total fund is now over six millions of dollars. The Carnegie Foundation made a handsome addition to the gifts.

# Recent Books

THE BOY SCOUT MOVEMENT APPLIED BY THE CHURCH, by Richardson and Loomis. 445 pages. $1.50. Published by Scribners.

Like the Sunday school, the Boy Scout movement began outside the regular channels of church activity, but it has proved so successful in its discernment of boy interests and its adaptation of organized social and athletic methods to the moral training of boys, that the church would do well to adopt the whole movement and, if necessary, make such adaptations as will fit it into its organized work. This volume gives a history of the movement, analyzes the steps in character building and the educational values of recreation and furnishes a complete handbook and guide for the conduct of Scout organizations. The work of the church on Sunday is frequently destroyed by the play of the boy during the week. The church has always had an interest in recreation, but it has usually been repressive or at least critical. Modern psychology, when applied to the ethical question, reveals the recreational interests of the youth as the chief channels for moral education. Ninety per cent of the boys connected with the Scout movement come from the churches. By adopting and adapting the entire movement, the church could, no doubt, retain its hold upon the nearly 80 per cent that escape from its influences during the adolescent period. The drill of the Scouts is not necessarily military, but the war conditions in England have shown how easy it can be conscripted by the military mind. The boy is very easily made a soldier. It is the business of the church to save the whole movement from the military passion of the times and to put into it that "moral equivalent for war," which must be engineered if war is to be supplanted.

A. W. T.

* * *

GREAT COMPANIONS. By Edith Franklin Wyatt. If you like a book of essays on human topics written in a charmingly quiet style, here is the book. Among the world personalities discussed are DeFoe, Henry James, Whitman, Shelley, Fabre and James Whitcomb Riley. Miss Wyatt has won the attention and appreciation of the dean of American literature, Wm. Dean Howells, and that surely is sufficient endorsement. (Appletons, New York, $1.50.)

THE GREAT POETS AND THEIR THEOLOGY. By Augustus H. Strong. Dr. Strong is President Emeritus of Rochester Theological Seminary, but is as deeply interested in literature as in theology. His range of knowledge is wide, and he brings it all to this interesting study of the world poets from the rather unusual viewpoint of their theological ideas. He weighs in his theological balance Homer, Virgil, Dante, Shakespeare, Milton, Goethe, Wordsworth, Browning and Tennyson, and finds some of them sorely wanting. However, he deals with all of them in a thoroughly sympathetic manner. The minister who has missed that necessary part of a modern education, a knowledge of literature, would find this an ideal book for study. (Griffith & Rowland Press, Philadelphia. $1.20 postpaid.)

AMERICAN POETS AND THEIR THEOLOGY. By Augustus H. Strong. In this volume Dr. Strong has continued his study of the poets from the theological viewpoint, and discusses the work of Bryant, Whittier, Emerson, Poe, Longfellow, Lowell, Holmes, Lanier and Whitman. He deals rather savagely with Emerson, Poe and Whitman, but it is probably a helpful exercise to get away for a while from our hero-worship point of view and search for the clay in these figures of gold. (Griffith & Rowland Press, Philadelphia. $1.00 net.)

CITIZEN BIRD. By Mabel Osgood Wright. Spring is here, and she brings with her the bird choirs. Now is the time to study the feathered citizens of our back yards and green trees. The story of the birds is here given in unusually attractive form and all ages can rejoice in the study here afforded. It is an ideal text. (Macmillan & Company, New York, $1.50.)

LYDIA OF THE PINES. By Honóre Willsie. If you have read "Still Jim" you must have this volume, in which is given a study of developing womanhood with a background of the upper Mississippi country, with the same power that revealed itself in the story of Still Jim, who grew into sturdy manhood out in the Rockies. Miss Willsie, who is a New York editor, reveals deep insight in the portrayal of the inner lives of her characters. She bids fair to become a modern George Eliot. (Frederick A. Stokes, New York. $1.40 net.)

TALES OF LABRADOR. By Wilfred T. Grenfell. Dr. Grenfell's ministry to the bleak lives of the northland forms one of the romances of these wonderful modern years. His tales are stranger than fiction, and much more elevating than most of the fictional mush of the day. Here are eleven stories of shipwreck and peril, any one of which is more thrilling than one of David W. Griffith's much-advertised films. (Houghton Mifflin Company, Boston. $1.25 net.)

WOMEN ARE PEOPLE. By Alice Duer Miller. "A collection of lively rhymes for suffrage times by the poet laureate of the suffrage cause." (Doran, New York. 75c net.)

T. C. C.

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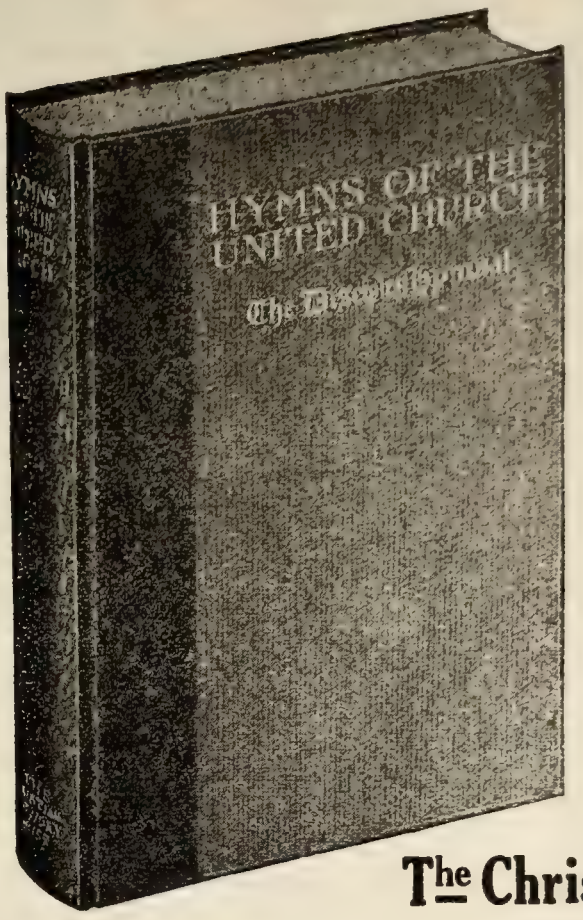


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# Disciples Table Talk

### J. H. McCartney Goes to Berkeley, Cal.

Report comes from California that the congregation at Berkeley, Cal., has unanimously chosen J. H. McCartney, of Modesto, Cal., to succeed H. J. Loken as pastor. A thorough canvass of over forty names was made before the decision was made. Mr. McCartney has accepted the work and will begin his service at Berkeley about May 1. The new leader is a Hiram man, and followed graduate courses at Western Reserve University and at the University of Chicago. He has held pastorates at Waynesboro, Pa., and Cleveland, O., and has served the Modesto congregation for four years. At the latter place Mr. McCartney found a small and divided congregation and is leaving a church with a membership of about 500 and with about 300 in the Sunday school. He will find an undivided congregation at Berkeley. There is a strong band of young people there. The organization of Christian Endeavorers has been in charge of the evening meetings since Mr. Loken left a few weeks ago. Since January 1 a debt of $1,164 has been reduced to about $650. Mr. McCartney is a man of pulpit ability, with vision and ideals, and is in thorough sympathy with the program for a united church.

### W. S. Lockhart May Serve Y. M. C. A. in Europe

Some days ago W. S. Lockhart of Houston, Texas, received a letter of invitation from George Sherwood Eddy, foreign secretary of the Y. M. C. A., to be one of seven American preachers to form an evangelistic team to do work in the British army camps of England, France and Egypt. Burris A. Jenkins, of Kansas City, has also been invited as one of this same party. Mr. Lockhart's friends will be glad to know of this invitation to greater service. He is very anxious to go and has the matter under advisement.

### Another "Flying Squadron"

A "Flying Squadron" composed of four of the officers of the County Missionary Society of Jasper county, Mo., has just completed a series of one-night rallies with eleven of the smaller churches of the county. The members of this "squadron" were C. H. Swift, Carthage; Dr. John Clark, Villa Heights; W. P. Shamhart, South Joplin, and C. C. Garrigues, Joplin, First. In visiting these churches the team covered over 490 miles by trolley and auto or an aggregate of nearly 2,000 miles. Each church visited made an offering to county work. The purpose of the visits of the team was to present the county plan of work adopted at the last convention, and to deepen the interest of all the churches in their local and general work. The enterprises represented by all the National Societies were presented and each church was urged to raise its full apportionment. Literature was distributed outlining the county plan of work, also giving a complete statistical table of membership, offerings, apportionments, etc., of all the county churches. Features that were specially stressed in these rallies were a county survey and an Assembly or Camp meeting. The survey is to be made within the next three years and will be of an economic, social and religious character. It is planned to carefully train at least 300 persons to make this Survey. The Assembly or Camp meeting will be held at Forest Mills, where there are boating and fishing facilities. A large tent will be used for the Assembly meetings; cottages and tents will be used for living purposes. The Assembly will be held from July 24 to Aug. 3. Among the features will be an Elders' & Deacons' Conference, a School of Methods, a Rural Church Institute and nightly evangelistic meetings.

### O. F. Jordan At Bethany Assembly

O. F. Jordan of Evanston, Ill., will give several lectures at Bethany Assembly this year. His subjects will be, "A Man and His Money," "The Social Spirit in Modern Literature," "Lights and Shadows in a Great City" and "The History and Achievements of the Disciples of Christ." The last two lectures will be illustrated with views which have been prepared at great expense and after many years of careful investigation. The first of these two illustrated lectures will deal with the great social problems that confront the church in a great city. The last will begin with the Disciples in Ireland and follow them over their trail in this country, closing with the great institutions that have been made possible by their labors.

### Notable Growth in St. Louis Church

When L. W. McCreary came to the work at Hamilton Avenue Church, St. Louis, Mo., in 1905, he found a struggling mission with a property of about $2,000. Mr. McCreary, a Hiram man, came to St. Louis from a successful work across the river at East St. Louis. In about a year Mr. McCreary had dedicated a $40,000 building at Hamilton avenue. Since then the church has had a remarkable development, Mr. McCreary having fitted into the needs of the work admirably. There is now an active membership of 650 with a Sunday school of about the same number. Last year this church ranked twenty-first among the churches of the Disciples in gifts to missions and benevolences. The new building cost about $40,000 and is erected especially for more efficient Sunday school and young people's work. F. D. Kershner, of the Christian-Evangelist, gave the leading address at the dedication services on March 25.

### Omaha First Church Celebrates Semi-Centennial

First church, Omaha, Neb., to which Charles E. Cobbey ministers, celebrated the fiftieth anniversary of the organization of their work last week with a four days program. Among the addresses given was one by Dean A. D. Harmon, of Cotner, on "Fifty Years' Growth of the Brotherhood." William Oeschger, of the state organization, also gave an address on "Fifty Years' Growth of the Brotherhood in Nebraska." George L. Peters, of North Side church, and John A. Albers, of South Side, also gave addresses, and the pastor spoke on "A Program for the Future." Among the pastors of First church have been D. R. Dungan, John W. Allen and D. R. Lucas. A. D. Harmon ministered to the congregation for one year, 1912-13.

### Some Year-Book Revelations as to "Unanimous Givers"

One of the Disciple pastors of Kentucky, who asks that his name be not used, has made a study of the 1917 yearbook, with special reference to the number of churches whose congregations and Sunday schools give to all causes of the brotherhood. The list of "unanimous givers" was sent to the officers of the American Society and they reported it correct. There are thirty-two churches on the list. In consideration of the fact that a distinct note of the Men and Millions Movement is "The Whole Church Under the Whole Task," this is an interesting piece of investigation. The following churches are the honor-bearers:

| State— | Church |
|---|---|
| Colorado | Clifton |
| Illinois | Virginia |
| Illinois | Marion |
| Indiana | Spencer |
| Kansas | Hiawatha |
| Kansas | Highland |
| Kansas | Cimarron |
| Kansas | Independence |
| Kansas | Nickerson |
| Kansas | Rossville |
| Kansas | Topeka (Central Park) |
| Kansas | Kansas City (Grandview) |
| Kentucky | Flemingsburg |
| Missouri | Columbia |
| Missouri | Gallatin |
| Missouri | Springfield (South) |
| Missouri | Kansas City (West Side) |
| Missouri | Lees Summit |
| Missouri | Warrensburg |
| Missouri | Pickering |
| Missouri | Slater |
| Missouri | Leonard |
| Missouri | Bethel |
| Michigan | Detroit (Central) |
| Ohio | Geneva |
| Ohio | Bellaire |
| Ohio | Alliance |
| Ohio | Massillon |
| Ohio | Girard |
| Texas | Dallas (Central) |
| Texas | San Angelo (First) |
| Virginia | Richmond (Seventh St.) |

### Alva W. Taylor Speaks at Nebraska Ministerial Institute

At the Ministerial Institute of Nebraska Disciple ministers, which is being held this week at Bethany, Alva W. Taylor is the special lecturer. His general theme is "Social Service and the Rural Church," and the following topics are being individually considered: "The Disciples of Christ and the Rural Church"; "A Constructive Program of Social Service for the Church"; "Has the Church a Prophetic Message?" Professor Taylor will also give evening lectures on the following topics: "Is the American Home Decadent?" "Is the Workingman Getting His Share?" "Preparedness Without Militarism."

### Program Northern Illinois Ministerial Institute

April 24-25 is the time set for this year's meeting of the Northern Illinois Christian Ministerial Institute, at Clinton, Ill. The general theme for discussion is "Christian Unity." Some of the addresses to be given are as follows: "The Historic Schisms of the Church," B. J. Radford, Eureka; discussed by J. R. Golden, Decatur. "Hindrances De-

laying and Factors Promoting the Consummation of Christian Unity," Eugene Davenport, Dean of the College of Agriculture, U. of I., Champaign; discussed by H. H. Peters. "Historic Efforts in Behalf of Conciliation, and the Present Status of Christian Unity," Dr. F. D. Kershner, St. Louis; discussed by Walter S. Rounds, Taylorville. "The Principles of Protestantism in the Program of Christian Unity," Prof. A. C. Gray, Eureka; discussed by Prof. C. M. Sharpe, Chicago. "The New Testament Ideals of Christian Unity and the Adequate Efficiency Possible in the Unified Church," Dean Herbert L. Willett, Chicago; discussed by M. L. Pontius, Jacksonville. There will also be general discussions of the various topics treated. B. H. Cleaver of Canton, Ill., is secretary of the Institute.

### More New Plans From Missouri

At First Church, Joplin, Mo., on April 1st an Every Member Visit was made under the auspices of the Personal Workers' Brotherhood. The men were accompanied by their wives on the canvass. There was no solicitation for money. The pre-Easter meetings of the church and the C. W. B. M. Week-of-Prayer Meetings were the special objects. Printed programs were left in each home. The Personal Workers' Brotherhood expects to conduct an every member canvass or visit every three months. Joplin expects soon to make, united, an every baby canvass on behalf of the cradle rolls of the Bible schools.

### Transylvania College and Missions

One of the high days in Transylvania and the College of the Bible at Lexington, Ky., is Living Link Day. This day has just been observed. For some twelve years the students and faculty of the college have supported a missionary on the foreign field. The committee reports that the interest in Living Link Day has never been so great as this year and the necessary amount never before so easily subscribed. The college now has thirty-three missionaries on the field and there is a very close tie between the college and the world task.

### A New Book by Professor Athearn

"The Organization and Administration of the Church School" is the title of the latest product of Prof. W. S. Athearn's pen. It is just out, from the publishing house of the Pilgrim Press. It is the fourth text in the series, "The New Standard Teacher-Training Course." The series is published in separate volumes and is syndicated by the leading denominations. The present volume is an exceedingly helpful one and should be in the hands of every pastor, superintendent, teacher and Sunday school officer. It can be secured from the Disciples' Publication Society for 30 cents.

### One Hundred Christian Endeavor Life-Liners

The number of Endeavor Societies entering the Life Line list and supporting their own evangelist in mission lands has reached almost one hundred now. The Endeavorers are taking great delight in this plan to have their own worker in mission lands at $50 a year.

* * *

—Six of the Jasper County, Mo., churches have just closed a week of pre-Easter meetings in which their pastors exchanged pulpits round, each pastor being in his own pulpit on Lord's Day. The subjects used were based upon the events of Jesus' "last week" and were: "The Triumph of Jesus," "The Authority of Jesus," "The Severity of Jesus," "The Silence of Jesus," "The Fellowship of Jesus," "The Suffering of Jesus" and "The Resurrection of Jesus." The ministers participating were C. H. Swift, D. W. Moore, Dr. John Clark, W. P. Shamhart, E. W. Couch and C. C. Garrigues.

**NEW YORK** A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—Ernest W. Elliott, pastor of the church at Glasgow, Ky., has just closed a successful meeting with the assistance of W. E. M. Hackleman, president of Bethany Assembly. Mr. Elliott came from the church at Tampa, Florida, only recently. He is an excellent preacher and is beloved by the entire church. He thoroughly appreciates the great issues that are being brought to the attention of the brotherhood in the columns of The Christian Century.

—W. E. M. Hackleman will conduct the music for the Owen County S. S. Convention, Spencer, Indiana, April 11-13. He is much in demand for convention work this season, as usual.

—The church at Albion, Ill., T. J. Clark, pastor, recently had what was called a Roll Call social. Nearly all the active members of the congregation were present.

—Roger T. Nooe, of Frankfort, Ky., First church, was called to the pastorate at First church, Birmingham, Ala., but has decided to remain with his present fruitful field.

—John L. Brandt, of First church, St. Louis, Mo., has just closed a union meeting, in which the Fourth and Second Christian churches and a North Side Congregational church participated.

—The announcement is made that a son has been born to Editor F. D. Kershner, of the Christian-Evangelist.

—C. C. Morrison will return this week from a two weeks' visit in the Southland. Mr. Morrison spent one Sunday with First church, Atlanta, where L. O. Bricker ministers, and the other at First church, Birmingham, Ala.

—W. E. M. Hackleman has been leading the singing in a meeting with E. W. Elliott, pastor, at Glasgow, Ky.

—E. P. Wise, minister at East Market Street church, Akron, Ohio, reports that 207 persons have been added to the membership there during the year, a net gain of 160. The congregation paid $3,700 on a debt and for local needs $3,578; for missions, $937.93. All organizations of the church gave to missions a total of $1,523.41.

—The Foreign Society reports that the receipts for the first six months of the current missionary year are $15,000 ahead of the corresponding time last year.

—R. A. Doan recently made a trip to Cuba to confer with the Matanzas workers regarding their work. S. G. Inman joined Mr. Doan in Cuba.

—The church at Ada, Ohio, Mart G. Smith, pastor, held a series of pre-Easter meetings; also the Amarillo, Tex., church, to which Ernest C. Mobley ministers. The Texas church has recently paid off a long-standing debt.

—G. W. Woodbury, of the Alhambra, Cal., work, writes that Bruce Brown has just closed a series of successful meetings—successful in spite of the rival attraction of open-air vaudeville shows on the public square. Eleven additions are reported.

—F. Lewis Starbuck, pastor at Howett Street church, Peoria, Ill., writes that the article recently published in The Christian Century on "My America" was written on a Sunday evening after he had returned home, weary from his day's work. This article has been praised by "Century" readers. Over 300 copies of Mr. Starbuck's little book, "Dan," have been sold since its publication.

—George W. Brown, Jubbulpore, India, has a fine class of Bible College students. One class is taking New Testament history and the other "prophecy."

—Mrs. H. C. Hobgood reports a cordial reception given them when they reached their destination, Lotumbe, Africa. A great crowd of the natives had assembled to bid them welcome.

—Miss Vera Adamson, one of our new missionaries in the Philippines, is already busy with the work. She is teaching the book of Acts to the girls in the dormitory, and also has a class of high school girls and one in the Sunday school. The girls' school will soon be located at Laoag, where large opportunities for service present themselves.

—W. H. Allen, of St. Charles Avenue church, New Orleans, La., writes that Edgar DeWitt Jones, of Bloomington, Ill., is holding a brief meeting for the New Orleans church, having begun on last Tuesday. Mr. Allen also reports that the Knight Templars of New Orleans worshipped with St. Charles Avenue congregation on Easter Sunday. A third very interesting item of news is that the officers of this congregation recently presented their leader with a $5,000 life insurance policy, prepaid for one year, and to be paid by the congregation for all the years of Mr. Allen's service in New Orleans.

—Miss Leta C. Davis, secretary to H. H. Peters, "State Man" of Illinois, reports a Christian Endeavor Institute recently held by the state organization of Christian Endeavor. The hosts of the Institute were the societies of McLean county, and the sessions were held at the

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Second Presbyterian church, Bloomington. A loving cup was offered the organization securing the largest number of advance registrations and was won by the society of the Normal First Christian church. E. P. Gates, the state leader of Illinois, presided at all sessions.

—Byron Hester, of Chickasha, Okla., reports that a very successful every-member canvass has been completed there, this being made possible by a recent visit of the Men and Millions team.

—Emory Ross, missionary to Africa, who is now with his mother at Canton, Mo., will be in Chicago university this summer for some special work.

—C. H. Hamilton, of Nanking, China, reports that the first semester's work in the University of Nanking has closed and the second semester has begun. The work is progressing. Some of the boys from the church in Luchowfu are making a fine record in the college at Nanking. They are active in religious work.

—Paulding, O., recently had two special programs which proved successful. The first was one given by the boys club for their parents. Essays, singing and cartoons were features. On March 23 the men's class invited the men of all the churches of the town to a social at the church. J. J. Tisdall, of Toledo, was the speaker, and enthusiasm prevailed at the meeting, writes C. L. Johnson, pastor.

—Interest was shown in the presentation of the new Illinois District plan by State Secretary H. H. Peters at the Quarterly meeting of Chicago Disciples recently. The Austin church had the largest delegation.

—The ministry of J. Kendrick Ballou, who has been for a short time at Payette, Idaho, where he was called to dedicate the new church building last December, and conduct a meeting, will terminate this spring or early summer and he will be available for another work.

—G. W. Muckley reports that the Church Extension Fund has grown to $1,348,190.01, and that the Board has helped to build 1,885 churches in forty-four states, in five provinces of Canada and in Hawaii and Alaska. Churches having returned their loans in full number 1,237. During March the following churches completed their buildings and received their loans: Edgemont, Ark. (Des Moines, Ia., Univ. Place Church Fd.), $300; Pocahontas, Ark. (Annuity Fd.), $3,000; Greenville, Tex., Clark St. Colored Ch. (Mr. and Mrs. C. M. Rodefer Fd.), $2,750; Limon, Colo. (Akron, Ohio, First Church Fd.), $600; Hunter, Mo. (Mr. and Mrs. C. M. Rodefer Fd.), $450; Afton, Okla. (B. S. and R. J. Chapman Meml. Fd.), $600; Crab Orchard, Ky. (Columbus, Ind., Tabernacle Church Fd.), $800; Eldon, Ia. (Annuity Fd.), $1,500; Bloomington, Ind., Indiana Ave. Ch. (Mrs. Sarah A. Holman Fd.), $2,500; Eldorado, Ill. (John Beverly Vawter Fd.), $750.

## FROM THE FOREIGN SOCIETY

Although there have been three successive stormy Sundays in March, beginning with the first Sunday, the Foreign Missionary offerings are coming in in a very encouraging way. Although the remittances were slow for the first ten days, they are speeding up now, and every indication is that the offerings will increase over those of last year.

One of the most encouraging things is the large number of people giving in an additional way on the One Day Income Plan. News concerning these gifts are coming from every part of the country, and the words concerning this plan are most encouraging.

A full dozen new Living-Link Churches have reported to the Foreign Society, in connection with the March offering, and there are a number of other churches that are planning for this and will report very soon.

Our missionaries in Cuba write that there has been a great deal of restlessness during the revolution which broke out in Cuba, some little time ago, and this has interfered with the missionary work somewhat. The people have been disturbed and it has been difficult to get them really interested in Christian work during this time of distress.

Dr. W. M. Hardy, of Batang, on the Tibetan border, states that communications out there are very difficult. During the winter two of the mail-carriers who travel between Tachienlu, in West China, and Batang were frozen to death. He sent an order for quinine, for malarial patients, and it was a little over six months before the reply came with his medicine. It is difficult for our people to realize how isolated our Tibetan missionaries are out on the plateau of Central Asia.

Our African Missionaries are isolated because of the war. The submarine campaign is making it very difficult to undertake passage across the Atlantic, and sailing both coming and going will be delayed unless the situation clears up. E. A. Johnston and wife, from Longa, Africa, and Dr. Frymire are all due at home on their furlough at this time.

Stephen J. Corey,

## "MAKE THAT DYNAMO HUM"

A dynamo does not make power. It only generates electricity, a new form of energy, from the power furnished it and distributes this energy, in usable form, to the places in need of light or heat or power.

This is precisely the function of the American Christian Missionary Society in relation to the churches, Bible schools and individual Disciples of Christ on the one hand and to the common service which these unitedly would render in North America, on the other. The society is a dynamo, not a power plant; a channel, not a reservoir; a clearing house, not a government mint. It can supply to the needy fields of worthful effort only such transmitted energy, in the form of missionaries, pastors, superintendents, social workers and experts, as the people make possible by their power conveyed through offerings to its treasury.

The power plants are the churches, the Bible schools and individual contributors. The dynamo is the society. The points utilizing the energy are the varied fields and forms of service maintained by the society.

The society has no inherent springs of wealth. It cannot manufacture dollars, nor has it any potency of magic or of ecclesiastical authority to extract them from unwilling churches or people. It is a piece of mechanism, contrived and maintained by those co-operating through its use. It can hum with useful activity only as they make it hum. When it hums the mission fields flourish and the work of the kingdom prospers; when it slows down they languish.

This dynamo hums when preachers and Bible-school superintendents faithfully present the great home mission task and lead their churches into the largest possible fellowship therewith, and when individual members respond to the appeal as to a call from their Lord. It lags and labors and its music dies when this is neglected.

The contributions of our churches and of our people to American Missions ought to be doubled immediately. We ought to put a thousand more preachers to work among our pastorless churches within the next five years. To do so would greatly augment the work of every other agency of our churches, to say nothing of the strength which would be brought to the weak and needy stations. Our Russian Mission and community center in Chicago has submitted a carefully itemized budget calling for an appropriation of $5,891.05 per year, more than double the present amount. It ought to be granted. We hold the field. The opportunity is ours. Our trained leaders are handicapped for lack of equipment and of funds. Will the churches release more power?

The convention at Des Moines recommended a contribution of one hundred thousand dollars from our churches this year for the American Society. It is not more than half enough; but it is all we dare to ask for. The churches of this great brotherhood ought to put to shame our little faith. One hundred thousand dollars would be a small amount to raise if every preacher would adequately present this great work to his people. Last year only 2,136 churches made contributions to this cause. Some of those failing to make contributions are among the strongest churches of the land. The total amount contributed by the churches, as churches, was $69,172.57, and yet this was one of our best years! We must increase that by at least 50 per cent this year. Will you not do your share?

F. W. Burnham.

## ILLINOIS NEWS NOTES

The State Secretary has been engaged to dedicate the new church at Rochester soon.

W. E. M. Hackleman has been engaged to take charge of the music at the forthcoming State Convention.

J. F. Beall, of Niantic, and John W. Augur, of Mt. Auburn, have each given one hundred dollars to form a Living-Link with our State Society for 1917. We are hopeful of finding several brethren willing to do this.

Dr. F. W. Burnham and the State Secretary are booked for a full day at Jacksonville, April 29th. The church expects to celebrate the eleventh anniversary of their dedication.

Our congregation at Fisher is planning to erect a $20,000 church this summer. This is one of our best churches and Andrew Scott ministers there.

Cecil C. Carpenter, of Princeton, is celebrating the eleventh anniversary of his connection with that church. These have been years of steady and substantial growth, culminating in the remodeling of the church last year.

The District Conventions will be held as follows:

Second—Chicago, March 25th.
Fifth—Chapin, May 2nd and 3rd.
Fourth—Leroy, May 3rd and 4th.
Third—Canton, May 8th and 9th.
First—Sterling, May 10th and 11th.
Sixth—Danville, May 15th and 16th.
Seventh—Olney, May 17th and 18th.
Eighth—Mulkeytown, May 28th and 29th.

H. H. Peters,
State Secretary.

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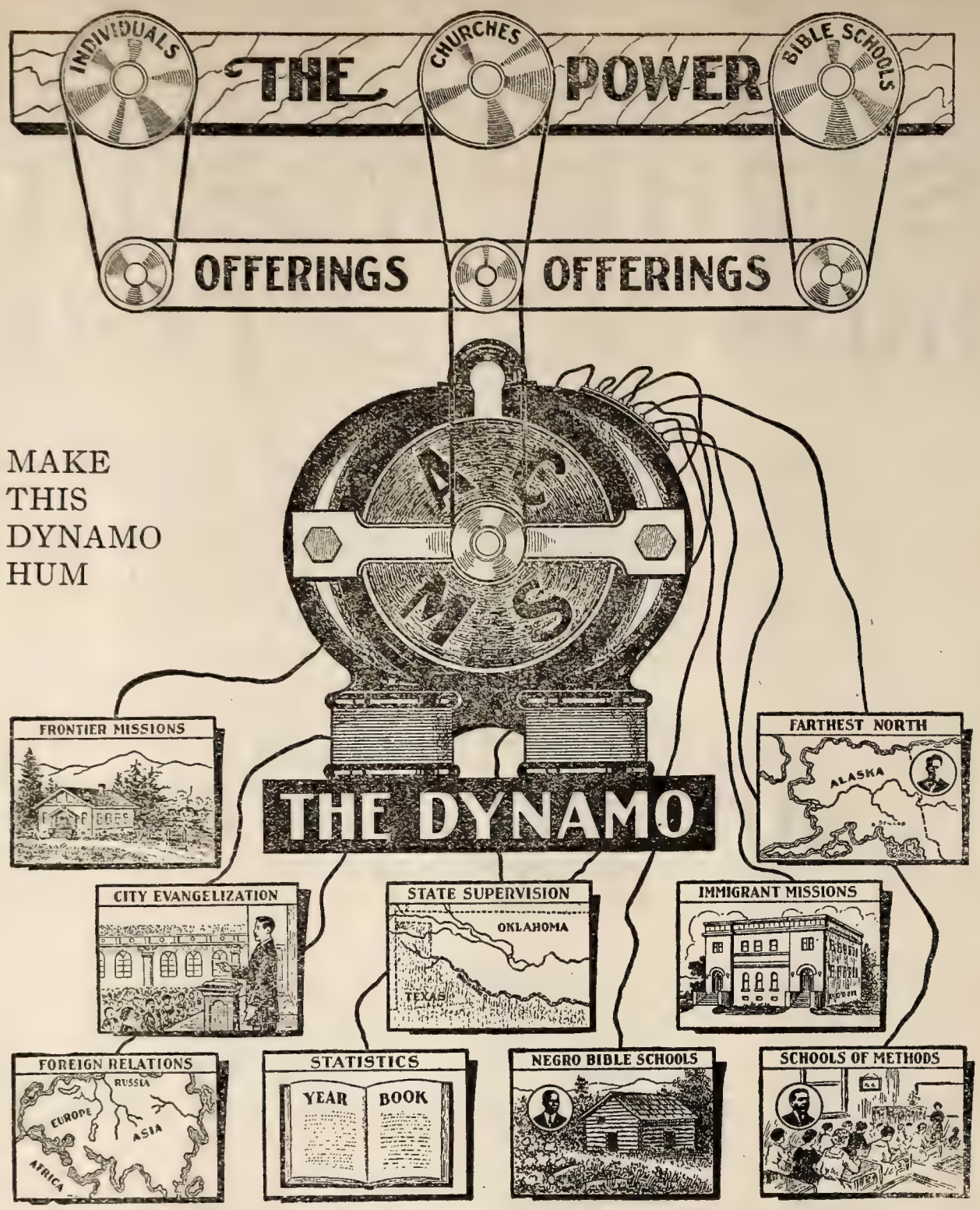


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THE CHRISTIAN CENTURY

Vol. XXXIV April 19, 1917 Number 16

# The Disciples' Creed

By Charles Clayton Morrison

# The Authority of the Bible

By Herbert L. Willett

CHICAGO

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## Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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# Unprecedented Response
## From Our Minister Readers

Close to two hundred of our minister readers have gone to the trouble to write us that they would secure three new subscribers apiece for The Christian Century during April—or break something in the attempt! This kind of co-operation is not one degree less than we expected, knowing the spirit of our readers as we do. For every man who writes us there is at least one other man who is quietly working and will write when he delivers his three subscriptions. We expect the next two weeks to be a harvest time, with our minister readers as reapers.

# Luck to You!

BATANG, DISCIPLES' HEADQUARTERS FOR TIBET

# Opening a Land of Marvel and Mystery

Two miracles were wrought when three medical missionaries led the Disciples into Tibet. The first was the opening of doors that were absolutely barred against foreign religions. No less was the enlistment in such a mission of a people who were just beginning missionary work abroad and were overwhelmed with the fields already entered.

"Except a grain of wheat fall into the ground and die it abideth alone." Petrus Rijnhart and his baby, Charles, lay in the soil of Tibet, and Dr. Susie C. Rijnhart, the wife and mother, did not plead in vain for messengers to return with her. Dr. Zenos S. Loftis was buried on the road to Lhasa, and Dr. Shelton made us see the necessity of a statesman-like plan for occupying the whole land for Christ. The physician who had died, after just one month of service, spoke through the one who was left to continue the work. We saw the white grave with its inscription, "Greater love hath no man than—," and we could not be indifferent.

But the combination of zeal and determination had many times before beaten themselves to tatters on the barriers of Tibet. This time the other miracle made the attempt effective. The life of a lama was saved by the doctor, and persecution ceased. A robber chief was healed of his wounds, and immunity of travel was secured. A fractured skull was successfully trephined, and great favor was had of all the people.

Seeing both the purpose and the success of the Disciples, other missionaries turned over to them the translations and the hopes of sixty years and bade them enter in the King's name.

We have merely entered. Fourteen other towns call us immediately. The whole round of missionary activities, schools, presses, hospitals, churches, homes, must be established and multiplied. Out of native heathenism must be hewn the men who are to do most of the actual teaching, preaching and healing. Dr. and Mrs. Shelton, Mr. and Mrs. Ogden, Dr. and Mrs. Hardy and Mr. and Mrs. Baker cannot reach 3,000,000 people scattered through 1,000,000 square miles of mountains that average 16,500 feet above sea level, with no transportation but horses and yaks, and no swifter means of communication.

The cablegram of Dr. Loftis' death was scarcely published before Dr. Hardy's telegram volunteering to fill the gap was received in Cincinnati. The challenge still stands. The four must become forty. And the forty must not be left empty handed to meet our exclusive and gigantic task in Tibet. Nor will they be, if the Men and Millions Movement succeeds.

## MEN AND MILLIONS MOVEMENT

**222 West Fourth Street, Cincinnati, Ohio**

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV APRIL 19, 1917 Number 16

# Prejudices Against the Church

SOME PEOPLE STILL SPEAK EVIL OF THE CHURCH.

It is a sad fact that after two thousand years of Christian history there should be people who misunderstand and even hate the church. When we examine the church statistics, they seem to imply that half the people in the country are not in church membership. This unevangelized half is made up partly of people who think well of the church but cannot accept its creed. The others are people in various stages of disaffection and even hatred.

There is the old-time infidel, who is rather a disappearing type. While many men sadly confess that they do not believe, the infidel is the man who boasts that he will not believe. He belongs to a tradition which goes all the way back to Lucian, who sneered at the Roman religion. The infidel has been fed by the mistakes of the theologians. Only the coming of a scientific method in theology has taken away from him the opportunity that gave him influence in the world.

Among those who have been prejudiced against the church has often been found the scientist. In a previous generation, the medical colleges formed a recruiting ground for anti-religious feeling. The scientist has not always been an infidel. Often he had a large measure of religious hypothesis in his mind. He remembered, however, that for centuries the church had hindered investigation. Galileo had been forced to recant. Bruno was burned at the stake. Even Charles Darwin was hindered for a time by religious restrictions that got in the road of his work. The older theology was unscientific in its method. It opposed its supernaturalism to law. It supposed a false opposition between revelation and knowledge. To this day there are many devotees of science who think they serve their mistress best by tearing down religious sentiment.

* *

Unquestionably the friends of social progress have often been prejudiced against the church because of a belief that the church is the foe of community uplift. A Socialist orator stood one night and, pointing to a near-by Disciple church, said: "They preach a heaven on the moon in the bye and bye; I come to preach a heaven on the earth and in the here and now." The church has been represented as being the last fortress of capitalism. The Socialist orator was not any more troubled by the facts in this matter than in some other cases. His assertion was accepted by other men equally ignorant of the fact that the churches are, in a majority of cases, made up of people in humble circumstances.

The labor union man, also, has felt at times a feeling against the church. In a certain city a beautiful church was built with a thousand more pews than the congregation needed. It was hoped that the factory men would fill these seats. The day on which the owner of the factory subscribed ten thousand dollars to help build this church, he cut the wages of all his men. For twenty years those seats have been empty. Yet, unfortunately, the men did not find another church which would suit their ideals, as they might easily have done.

There are a number of miscellaneous matters which irritate. The hostile attitude of some churches toward the fraternal orders of the country has been met with retaliation. The Roman Catholic church, by its unreasonable stand, has turned lodge halls into centers of anti-church sentiment. Sometimes Lutherans and some varieties of evangelicals have shared in this folly. The church has made itself obnoxious in one community by ill-advised methods of begging. In another, the quarrels of competing organizations have alienated right-thinking people.

The church has suffered in many minds by a divided testimony. No two churches preach salvation in the same way, though they seem to come out at much the same point. A physician once said to a minister, "When you preachers agree on religion, I will join the church." The preacher replied: "When you allopaths and homeopaths agree on medicine, I will treat my rheumatism." The retort was just, but the doctor's confusion in the clash of creeds was in some measure excusable.

* *

How shall the prejudices of the community against the church be removed? By removing the causes, first of all. A scientific method in theology will dispose of much misunderstanding. It is already noticeable that the men from the better seminaries are not despised as clergymen in the past sometimes were. The community perceives already that "the new minister" has arrived. The scientific method will make impossible the infidel. It will reconcile the man of science. It will end at last the division of testimony in Christendom, for it will furnish a platform on which all can stand.

The church's true attitude toward social questions and toward labor should be made known. If all churches knew and endorsed the "Social Creed" put out by the Social Service Commission of the Federal Council, and would live up to it, much of the antagonism of social workers to the church would end.

In the long run, the church will most effectively end misunderstanding by promoting mutual acquaintance and fellowship. Some churches have organized Sunday evening "forums" in which the audience can "talk back" at the speakers.

As the church has served more, she has been loved more. The old-time churches were needed chiefly for christenings, weddings and funerals. The modern church is needed for its Sunday school work, for its service to young people, for its social life and for many other things besides preaching.

Nor do we believe that the church, to be loved, must conceal its religious life. True religion makes no enemies among right-minded people. A quiet and unostentatious piety will bring the respect which the human heart has ever given in the presence of a devout life.

# EDITORIAL

## PUT UP THE COLORS

IT should not be possible to doubt the patriotism of the church in these trying times. A church that would weaken the nation in a time of national emergency would forfeit all respect. A church that would not help in mobilizing the moral forces of the community would lose its opportunity.

There are certain external things the church can do, such as exhibiting the flag in the place of worship, where indeed it ought always to be. But this will be mere empty show unless our institutions are utilized for the strengthening of the nation's life.

In times of great disturbance such as this, there is a tendency for weaker men to turn to drink and to various low forms of dissipation. The Young Men's Christian Association is affording men setting up exercises which will give them better physique in case they are called to the colors. The whole community needs a moral "setting up exercise" which will enable us to meet the demands of the hour.

We need moral "setting up exercises" which will reestablish the honesty of our citizens. Graft in the hastily let government contracts can filter down through the citizenship. A right public sentiment can make the army contract grafter as odious in our eyes as the low German plotter who is found trying to poison the water supplies in some of our cities.

This war calls men from their selfishness and individualism to the spirit of sacrifice of which the cross is the symbol. We are called upon to give up our luxuries and to settle down to quiet lives of efficiency and economy.

The church can serve as a recruiting ground for courage and faith. With a strong consciousness that we have stood for the things which are well-pleasing to God, with a great faith that right must prevail in the world, our people should go forward with a strength which can arise only out of a spiritual well-being that is safeguarded by the church.

## A LANDMARK REMOVED

THE going of W. F. Richardson from First Church, Kansas City, removes one of the landmarks of that community. The Board of Church Extension at a recent meeting passed commendatory resolutions, from which we are pleased to quote:

"In accepting the resignation of W. F. Richardson, which was caused by his removal to Hollywood church, Los Angeles, the Board of Church Extension desires to express its deep sense of the loss it sustains in his going. Mr. Richardson was a regular attendant at our meetings, his counsel was of the greatest value, his judgment was guided by wisdom and love and his vision reached out with sympathy for all the needs of North America."

The genial pastor of the First church was a happy combination of parish minister and man of the larger ministry. He never regarded his work as lying entirely within the boundaries of a parish, but, on the other hand, he did not neglect that parish, as his record of achievements abundantly shows. He was pastor in a down-town church situation and was compelled to face the encroachments of building enterprises in a way which severely taxed the resourcefulness of his ministry.

Most of us have known him in his larger ministry. We are happy to believe that in this ministry he will not cease to serve, save, perhaps, in the severance of his relation to the Board of Church Extension, which is regrettable. He will continue to be a good friend of the General Convention and to be useful in the councils of the Christian Board of Publication.

Mr. Richardson has, in his personal views of religion, held with the less radical of our brethren. He has, however, not desired to share in the sorry business of hounding brethren for heresy. He has claimed liberty for himself and granted it to others. He is now to dwell on the sunset slope of our country, but we cannot believe he is on the sunset slope of life. We hope he may have many years yet to serve in building up New Testament Christianity in America.

## LET US HAVE IT OUT!

ALL friends of peace among the Disciples of Christ are hoping that the commotion at Transylvania College, Lexington, Ky., will not be suppressed by compromises but settled by a clean-cut definition of the policy of that institution with reference to the three points at issue. These points, as we see them, are:

1. The question of academic freedom in general.
2. In particular the question whether or not instruction based upon such modern concepts as evolution, historical criticism, etc., is unacceptable in a college of the Disciples of Christ.
3. And, finally, the question of the competence and trustworthiness of the board of trustees to administer the affairs of the college without dictation from without.

If there ever was any doubt on these matters, now is as good a time to settle the issues as we can hope for, and this particular situation at Transylvania affords as good a test case as can be desired. So we hope nothing will be smothered, but that a full and thorough inquiry will be made by the board of trustees into the charges brought against the five members of the Bible College faculty, and that the board will make its decision without ambiguity.

Moreover, it is to be hoped that none of the professors under fire will imagine that he can serve either the college or the brotherhood by an over-cautious statement of his views and teaching. The academic instinct to withdraw from a discussion when one perceives that one's utterance has stirred up hostile prejudices must not prevail with the Lexington professors. Distasteful as it may be to them, it is their duty to court an examination of their views and teachings by their board of trustees, and they should give these views and teachings with such candor and indifference to consequences as was evidenced by President Bell of Drake University who said in a public speech recently: "Of course we teach the doctrine of evolution at Drake University. We could not be an institution of learning in this age if we did not."

The controversy at Lexington is a strange anachronism, and it is an occasion of shame that the attention, not only of a college community, but of the brotherhood itself, should be even momentarily diverted from important and vital things to consider so belated an issue. In all the sorry history of self-appointed heresy-hunters there has never been a more astonishing and pathetic spectacle than this of a graduate of Harvard Divinity School bringing

charges of "destructive criticism" against the teaching of his colleagues.

We have strong reasons to doubt the sincerity of Dean Calhoun in the stand he has taken against practically the whole faculty of Transylvania and eighty-seven per cent of the student body.

There is only one way out, and that is the way of full investigation and the adoption for the future of a clearly defined academic policy by the board of trustees.

All our colleges are involved in Transylvania's embarrassment. In settling her own problem satisfactorily Transylvania will settle similar problems for all the rest.

The question is, Are our colleges to be colleges or Phillips Bible Institutes?

The answer our Disciples' brotherhood will make to that question is so sure that it seems like an affront to ask it.

## FAITH AND EFFICIENCY

A RECENT tendency in evangelical churches has been toward the development of new methods of work. The social service idea has come, which has shown the churches how to be effective in community work. Religious education has wrought a revolution in the matter of religious instruction; this is yet in its infancy, and it will in time change for the better every Sunday school in the land. New financial methods have brought material prosperity to the church without any loss of power. The every-member canvass and the budget system have all but solved the matter of support for religious work.

But after all this is said, all is not well with the church. The rate of gain tends to slow down. In many sections of both city and country we hear of churches dying. It is hard to maintain many of the services which were once deemed essential to the well-being of a well-regulated church. The church of today has efficiency, but it lacks in motive power.

Without regretting the development of social service and religious education and new financial methods, one may fairly question whether we do not now need more of the inner things of religious experience. Just now we have an abundance of method, but not enough of deep-going religious interest.

The church is more than a club. It is well that it should be organized to do well the things it does attempt to do. However, the church began as a comradeship of the friends of Jesus. They were all men who had had a great experience together. The church started with this tremendous dynamic of a great faith.

The church of today needs a quickening of its faith in God, a new appreciation of the importance of ushering in the kingdom of God. With this fresh interest, we shall with our more efficient methods, accomplish great results.

## THE CZAR'S TWO BILLION

THE newspapers have announced the confiscation of the private fortune of the Czar of Russia following his abdication. It is said that this fortune amounts to two billions of dollars, a considerable portion of which is in American securities. Where the government of Russia had been on the verge of bankruptcy, it now finds itself in a fortunate position relatively. No one feels his moral sense outraged by this action of the provisional government, for it is recognized that the Czar did not produce this two billion of dollars and that in reality it belonged to the nation.

It looks as if military monarchies will soon be a thing of the past in the world; along with them will go the great fortunes of the monarchs. That will leave us bankers in place of autocrats. Suppose a private citizen holds two billion dollars worth of property which he has not in reality earned, but which has come through market manipulations or other speculative enterprises; the socialist says we should do with this money the same thing that has been done with the Czar's private fortune.

One of the men who shared the million dollars gained in the wheat drive in the Chicago Board of Trade last week is now advising us to have meatless days. Already men are saying, Let us save the money going to speculators before saving the meat on our tables.

The problem of the ethical questions involved in the earning and spending of money has not yet been given the study it deserves at the hand of a Christian civilization. The great Christian doctrine of stewardship is some day to be applied to the problem of property.

## A PHYSICAL JESUS IN HEAVEN

THE case for a modern understanding of Christianity is almost won. The great theological seminaries are almost without exception ranged on the side of the historical method in Bible study and of doctrinal ideas that square with modern knowledge. Outside the great schools, however, there is an insidious campaign of obscurantism going on which is not even the old orthodoxy. It is such perversion of the old orthodoxy as to be judged as heresy, even from the viewpoint of historic Christianity.

Some time ago a writer in the Sunday School Times said: "Jesus has not discarded his flesh, his earthly body. While now in glory, he is still man—the God-man—and the son of Man. He has not laid aside his body. * * * Of course many deny this, for many deceivers are gone forth in the world, even they that confess not that Jesus Christ cometh in the flesh." This is quoted with approval by the Christian Worker's Magazine of recent issue.

The scripture used here is cleverly perverted for the purpose of making it apply to the second coming of Christ. Presumably the motive for this materialism grows out of a defence of the idea of the resurrection of the physical body of Jesus.

Such a view of the future life is a choice morsel for the infidel. The whole movement of modern infidelity was made possible by such crass views of religious matters. We now know that we have many bodies in the course of a life-time. Why should the last one we have be dignified by a resurrection and a kind of physical immortality? And then, conceivably, two men might be disputing over portions of the same body in the world to come. If the dust of a Caesar may come at last to stop a beer-barrel, so by the same token two men of different generations might each possess in part at least of the same atoms of matter. Whose shall they be in the resurrection?

A physical Jesus in heaven has but few possibilities for religious faith. The eternal Christ has many.

## THE BEAST OF REVELATION

THE Beast of Revelation is interpreted by people of any particular age in the light of their prejudices. A most interesting essay might be written on the history of the interpretation of this passage in the Apocalypse. At various times the Beast has been taken to represent the Roman emperor, Mohammed, the pope of Rome and other interesting personalities. The war spirit has given us a

new interpretation. It is supported by the same kind of proof as all the rest.

Kumamoto, a Japanese astrologer, has put forth in a journal, called Industrial Japan, a theory which interprets this scripture, and purports to give a safe basis on which to figure one's investments for the coming year. The Beast of Revelation is the Kaiser! The ten crowns of the Beast refer to the ten kingdoms of the imperial government of Germany and the seven heads of the beast refer to the seven kings of that unhappy land. The Beast is to rule for forty-two months and, therefore, Kumamoto suggests that the war will close some time next autumn. In this his arithmetic is at fault, for if the prophecy is literally fulfilled, the Kaiser will continue his power until next February.

It is easy to smile at this kind of interpretation from Japan, but it is no more ludicrous than much that is being offered us in our own country. The whole millenarian school, whether found among Adventists, Millennial Dawnists, Moody Institute people or among the obscurantists of the Disciples perpetrate interpretations equally silly and impossible. One of our own publishing houses has offered a book which should stand on the same shelf with the utterances of Kumamoto. The only cure for this obscurantism is a zealous propagation of modern methods of Bible study. This alone will save the Bible from the contempt of our generation. The good book has suffered most at the hands of its professed friends.

# Why I Am a Disciple

**Third Article—Minor Reasons***

## THEIR CONFESSION OF FAITH

THE usual way of approach to the study of a religious body is to begin at its creed and that is where I mean to begin. One of my reasons, though a minor one, for being a Disciple is that I like their confession of faith and their position on the whole question of creeds. The Disciples say that the only test of fellowship in the Church of Christ should be a vital belief in Jesus Christ as divine Lord and an acceptance of him as personal Saviour. That suits me. Such a creed is both inclusive and positive.

It is positive. I feel quite sure that the basis of an efficient religious fellowship must be some positive conviction in which all the members of the fellowship share. I say "positive" conviction because I mean something more definite and concrete than a sentimental belief that goodness will at last prevail, or that love is the greatest thing in the world, or that happiness is a duty, or some such highly generalized formula of our moral life. I have personal friendships with men and women who are unable to express their faith except in platitudes of that sort, but as a *Christian* I have duties and a program which, in their state of mind, they cannot share. My duties and program as a Christian are rooted in my conviction that in Jesus Christ mankind has found a unique leader, a revealer and interpreter of the spiritual world whose claim upon us is not simply to accept his truth but to accept himself. He seems to me to deserve to stand in a unique relation to our human conscience—he is the Lord of our conscience.

There are, of course, many ways of proving this lordship of Jesus. There are those traditional arguments drawn from the prophecies, from his miracles, from a metaphysical conception of his relation to deity as a supernatural son, from certain lines of evidence testified to in the book called the Bible. These and other such methods of demonstration have appealed to me more in the past than they do now to give to Jesus the preeminent mastership of my spiritual life. It would be too much to say that I have altogether lost interest in them. Yet I confess that none of the old legalistic or philosophical proofs of Jesus' divinity bring to me any real moral conviction. I neither refer to them for reassurance in my own moods of doubt, nor do I preach them as reasons why others should accept Christ as king of their lives.

What really grips me is not any argument about Jesus, but Jesus himself. I seem unable to get away from him. He seems to command me whether I will or no. His authority does not rest on this or that reason—it appears to be prior to all reasons. I think the arguments we devise to prove the divinity of Jesus are explanatory, not causal. They rest *on* rather than *under* the fact of his divinity. The relation of Jesus to the soul is an experience that takes place in the realm of personality, not in the realm of intellectuality. He appears before us like any other person, standing in his own merit as a person, and influencing us by what he personally is known by us to be. His influence upon us does not depend upon some special theory of his person which we may hold, but upon the inherent quality of his person itself. And his power over our inner life, over our conscience, transcends that exercised by any other person we know. His unique relation to us is a matter of fact, and does not stand in need of demonstration. Whoever he is, however he may be explained, from whatever origin he came to us, he stands related to us as a moral norm, an unescapable revelation of our own highest self and of God's gracious will.

It was this point of view that Richard Watson Gilder illuminated when he declared:

> "If Jesus Christ is a man,
> And only a man, I say
> That of all mankind I will cleave to him,
> And to him will I cleave alway.
>
> "If Jesus Christ is a God,
> And the only God, I swear
> I will follow him through heaven and hell,
> The earth, the sea and the air."

Now I hold that this personal attitude toward Jesus is the essence of the evangelical faith in him. The essence of the evangelical faith is not the metaphysical or legalistic explanation of this attitude, but the attitude itself. There will be many types of theory adduced to explain how it comes that Jesus is able both to awaken such an attitude of loyalty and to sustain it. But these theories are individual, temperamental, and determined by the modes of thought characteristic of the time in which one lives. Upon the

*I have divided my various reasons for being a Disciple into two sections, (1) Minor Reasons, and (2) The Paramount Reason. The present and further articles in this series will follow this outline. By minor reasons I mean those which are not in themselves distinctive or weighty enough to be decisive in my choice of the Disciples fellowship in preference to that of some other Protestant communion, but which do, nevertheless, afford a certain basis of congeniality with the Disciples. The fact of my birth amongst the Disciples was not included in either of these sections simply because I do not know in which section it should be classified. Therefore I treated it in a chapter outside of this outline.

treaty obligations and seize a strip of territory on the ground that we are righteous and all others are scoundrels and grafters. George Washington declared in his farewell address that religion and morality, no less than good policy, bade his countrymen to observe good faith and justice toward all nations. "Who can doubt," said he, "that in the course of time and things, the fruits of such a plan would richly repay any temporary advantages which might be lost by a steady adherence to it?"

### SERVE RIGHTEOUSNESS FIRST

What a gigantic task it is to persuade men to be willing to do the right though the heavens fall! For every ninety-nine men out of a hundred Decatur's toast is true in international relations. "My Country, may it ever be right. But, right or wrong, my Country!" Religion's moral task is to educate the mind to say, "My Country, may it ever be right. But when it is wrong, I will do my bit to make it right!"

What sacrifices such a decision involves, we can appreciate in this day of war and rumors of war. The whole world is praising the heroism and devotion of the gallant men who out under the stars are facing the reality and tragedy of conflict. And they deserve honor. But I want to bear the tribute of admiration to those nameless heroes in various countries who are suffering ignominy, humiliation and imprisonment because they have chosen to serve a higher cause than the Germany or England of today, the cause of righteousness, fraternity and truth. They serve their nations best who serve righteousness first.

## III. SERVICE

Religious education should train the international mind to *serve*. In his words of golden counsel to his countrymen, Washington bade them cultivate peace and harmony with all nations. "In the execution of such a plan," he said, "nothing is more essential than that antipathies against particular nations and passionate attachments for others should be excluded; and that in place of them, just and amicable feelings toward all should be cultivated." There have been moments in the last thirty months when many Americans have seemed to ignore this advice. We honor the German in our midst for his love of the fatherland. We respect the Englishman, sojourning among us, for his loyalty to the British empire. But by the same test we demand that during this European conflict, whatever their inveterate antipathies or their passionate attachments, the citizens of this nation shall put America first. "The nation," says Washington, "which indulges towards another an habitual hatred or an habitual fondness is, in some degree, a slave. It is a slave to its animosities or its affection, either of which is sufficient to lead it astray from its duty and its interests."

### ENTERING THE WAR

To throw ourselves into an European conflict, under the impulse of antipathy or passionate attachment, would inextricably entangle our country in the politics of other nations. To lay down the principles of a world order upon which we would be willing to unite with other nations for the service of all, as President Wilson has effectively done, is, it seems to me, to serve the world. To enter upon that difficult task with clear heads and unselfish hearts is to perform what Washington calls "our duty to mankind," which is unevadable and universal. Religion declares that our life is for service. Better that we should perish than that we should continually dwell in suspicion and fear of other nations. Infinitely better that we should perish than that we should cause others to dwell continually in suspicion and fear of us.

If in the hour of peace America could bring herself to give for the rehabilitation and reconciliation of the nations now at war, the billions she has voted for battleships and armies, do you not believe that it would be the most effective and successful preparedness measure ever undertaken by man? "Millions for defense," once cried a patriot, "not a cent for tribute!" Millions for service, and you will not need a cent for defense.

If religion is to educate the international mind to *believe,* to do *righteousness* and to *serve* in the future, it must cast off at least two of its inheritances from the past.

### PRAYING TO THE GOD OF BATTLES

*We must expurgate our prayers.* A little English girl wrote a letter to her aunt in this country in which she said: "I pray every night for my dear papa at the front. I ask God to keep him safe and to kill all those wicked Germans." Little German girls are doubtless praying to God to save their dear papas, and to kill all those wicked Englishmen. And little Italian girls are praying to God to save their dear papas and to kill all those wicked Austrians. And little Austrian girls are praying to God to save their papas and to kill all those wicked Italians. And the dear God hears all the prayers of His children—the prayers to kill and maim their enemies! And even churches in solemn convention assembled have adopted prayers almost as far removed from the spirit of Him who said, "I say unto you, love your enemies and do good unto them that hate you." If we are to pray to the God of battles, to the Lord of armed hosts, let us address him by his proper name, not Our Father, but Mars or Moloch. And let us present our petitions to kill our enemies, in the name of Julius Cæsar, not Jesus Christ.

### THE EXAMPLE OF JESUS

*Our religious language needs to be expurgated of military imagery.* At least so far as it applies to all our relations to others. Must we not substitute ideals of peaceful heroism for ideals of warlike heroism? St. Paul used the illustration of the soldier for the struggle of the man for right living and made it respectable. The church made use of the soldier metaphor when the great heroes were soldiers. That time has gone. The teacher, the thinker, the explorer, the inventor, the worker, the preacher, the physician, and the nurse are all finer types of the hero and patriot than the soldiers, and yet we go on singing, "Onward, Christian Soldiers."

Jesus never used a military figure. The woman in her home, the fisherman at his hazardous trade, the merchant taking risks, the farmer in his field, the carpenter at his job, the shepherd in the hills—these furnished Jesus with the imagery of spiritual life. Let us put this imagery into the worship of One who said, "Blessed are the peacemakers."

### "KILLING FOR DUTY"

Across the fair earth have marched and countermarched throughout the centuries the merciless armies of world conquest. Nineveh and Babylon, cultured Greece and majestic Rome, the Turk, the Teuton and the Celt, the Anglo-Saxon, Slav and Japanese have each in turn drenched the world in blood. Dante pictured violence as punished in a river of boiling blood which flowed in a vast circle around hell. For glory, honor and loot the violent have encircled the world with a river of blood. In these latter days multitudes, baptized as Christians, civilized as men, have gone forth to kill for duty, to fight for justice, and to murder in defense of country. Shall we not reverse the order of the world and send men forth to serve mankind? Would that from this day we might begin to raise a goodly fellowship of men and women, strong in soul and brave—"to dare, to do, to help and to endure."

They would go forth with hands quick to find, to soothe, to bless. Year by year their numbers would increase. And then in time—in God's good time—they would reveal the secret of eternal harmony—the reconciliation of the world.

# Social Interpretations

By ALVA W. TAYLOR

### Prohibition Dependent Upon Americanization

The wet states are, with one or two exceptions, states with great foreign populations. The more purely American states are found in the dry column. The great cities are centers of congested foreign populations and are wet. The laboring folk are largely foreign or of the first generation and the majority are still wet. There are wet Americans in abundance and they are people of foreign birth and parentage who are dry, but the masses of the day voters are American and the masses of the wets are foreign or of foreign descent. The future of prohibition becomes then largely a problem of Americanization.

The Europeans are inured to drinking customs and their conscience on the thing is where ours was a half-century ago. The traveler in Europe meets liquor everywhere; it greets him on every hotel table and at all places of popular amusement; it is found in most private houses and sold wherever food is sold; clergy, physicians, social workers and all other classes use it to a degree that is abhorrent to a modern American total abstainer. Lloyd George would sink it into the depths of the sea with a millstone around its neck if he dared, but drink is too deeply immured in English custom and he has to stand by with a sigh and see its tremendous waste and its employment of a half-million needed men go on. It is not that the foreigner is a worse man but only that he is not well progressed in his moral judgments; he is where our grandfathers were and it is a question of education with him; he is worse off because of the effects of using intoxicants but he is not necessarily any less conscientious. It is less a question of conscience than of moral judgment, and that means that education is necessary. But the whole process of Americanization is one of popular education and the new temperance council of the Federal Council of Churches is a move in the right direction; it supplements the legislative work of the Anti-Saloon League with education.

* * *

### Distillers Versus Brewers

There is a tendency in some states for the brewers to dissolve their alliance with the distillers and make a last stand for self-perpetuation on the plea that brewed and vinous intoxicants are mild and harmless while distilled liquors are the source of all that is true in the indictment of the liquor traffic. Bavaria is the largest per capita beer consumer in the world and Denmark holds the record for distilled liquor; but Bavaria actually drinks more alcohol in its beer than Denmark does in its distilled liquor. This would not bear out the brewers' contention that the drinking of brewed intoxicants would necessarily reduce the harmfulness of drinking. England once tried the experiment and found that it actually so increased the consumption of beer and vinous liquors as to greatly increase the consumption of alcohol. Yet it is doubtless a great gain to have France and Switzerland prohibit such deadly distillations as absinthe, and in wine drinking lands it would help to reduce drinking to wine alone because it would remove something of the bestial from drinking customs; but it will not solve the liquor question, nor will anything else than the abolition of alcohol.

Quite apart from the question of alcoholization there is the question of the drinking place as a social institution; it gathers around it all that is bad. A hotel proprietor in New York City has removed the bar from his premises because, as he says, "it became too prosperous." He is not a teetotaler and desires to serve it to his guests, but his new manager made it earn him $10,000 last year and he awakened to the fact that his great profits depended upon making men into beasts. He says he loves money as well as any man and that it is not easy to surrender $10,000 per year, but that a saloon at its best is a dirty, immoral hole and a respectable man cannot afford to profit by it.

* * *

### A New Secret Order for Church Boys

The Rev. Francis M. Wetherill, for several years curate of Old Christ Church of Philadelphia, has been doing some effective work among boys. Out of this has grown the organization of a secret order known as "The Knights of St. John." A very interesting ritual has been prepared for the society. The society will provide instruction in the prayer-book and is distinctively Episcopalian in character.

## Pioneering in Christian Union

The American Sunday School Union is celebrating the work of a century's pioneering on the frontiers; it has been for one hundred years establishing Christian outposts and pioneering for the religious elements in civilization. In that time it has founded 120,000 Sunday schools and its work grows with the years. Last year it founded 1,413 new Sunday schools, developed sixty-nine churches out of its previously established schools and its agents visited 204,000 families, delivered 24,000 sermons, distributed 36,000 copies of the Scriptures together with 242,500 other books, tracts and maps and made 8,441 conversions. In addition more than 2,000,000 copies of Sunday school lessons were used. This Union is not only a pioneer for religion in frontier communities, and thus for civilization itself, but also for Christian union. Where the need is greatest there does Christian union become most manifest and it is most easily accomplished; in the measure that the church faces real need does it practice Christian union. The reason it does not practice it more is because it does not face and feel the real need of men and communities. The churches exist all too much for themselves. The question they face is not so much what is happening to the community as what is happening to the church; if the church shows progress we are satisfied and do not ask whether it is being built up out of the community or whether it is building up the community. The writer has met and counseled with the Sunday School Union missionaries in the West. Their work is heroic and apostolic. They go into new communities through cold and waste and found their schools and evangelize and organize small groups of Christians without reference to creed or name; they unite all the Christian elements of the frontier neighborhood. Then their greatest trial comes when sectarian intrusions break up their unified group and divide the Christian forces and weaken the evangel through attempts to build several churches where there should be only one. And the shame of it is that missionary money is often used to do this work of division.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

### Clergyman Discusses Faults of Church

The Church of England is undergoing an overhauling in the minds of many of its leaders. As a symptom of the unrest in the church, the utterances of Rev. Hubert Handley in the *Guardian* may be mentioned. He calls the recent national mission of the church a failure and then undertakes to account for the failure. Mr. Handley contends that there are still demons to be cast out of the Church: the evil spirits of caste distinctions, of love of money, of party spirit, and of what he calls "dogmatic licentiousness." As might be expected from the coiner of the phrase "fatal opulence of bishops" he takes a specially strong line on the second point. He wanted the Mission to begin with deeds, not words, and let the abuses of city livings, ecclesiastical slum property, and episcopal opulence be dealt with first. But he met with no support. He now returns to the charge, and adds to the list the scandal of the retention of office, often well-paid, by bishops, deans and clergy generally, when they are long past the age of effectiveness. Mr. Handley has a fine contempt for the theologian with his definitions, who "has driven the child-spirit out of the temple." He calls for a soul-shaking repentance; but this, he says, is impossible in the present mood of the Church, "demure, sophisticated, nibbling, suave, marked all over 'Not too far.'"

### Andrew Broadus, Pastor for Ninety-three Years

Two remarkable facts are attached to the pastorate of a Baptist church in Caroline county, Va. During the past ninety-three years the congregation has had only three pastors, each named Andrew Broadus. They were son, father and grandfather.

### Shall Christians Work on Sunday?

Church leaders of England are facing the question whether a Christian should garden on Sunday or not. All over England people are being encouraged to make garden in their spare time, and this "spare time" is usually Sunday. Some bishops have given approval on the ground of national necessity. Others have spoken against it. The nonconformists seem to be equally divided. One argument against Sunday work is found in the suggestion that after the war the practice will be established and the workers will be exploited. In some cases the church services will be arranged for an early communion and a late service Sunday evening for the convenience of the Sunday workers.

### Chaplains for Army and Navy

The statistics of the chaplains in the army as given last winter for the various denominations are as follows: Methodist, 15; Catholic, 14; Episcopalian, 10; Presbyterian, 9; Baptist, 7; Congregationalist, 4; Lutheran, 3, and one each for the following denominations, Universalists, Unitarians, Christian denomination, Reformed, United Brethren and Disciples. The figures for the navy are as follows: Methodist, 10; Catholic, 9; Episcopalian, 6; Baptist, 5; Presbyterian, 4; Disciples, 2, and one each for the Congregationalists, Christian denomination, Reformed and Lutheran. It is nowhere stated upon what basis the chaplains are assigned to the various denominations, whether by the preference of men who enlist or by the denominational strength in the country at large. It is clear that upon the latter basis the distribution of the appointments would be very unfair.

### Equipment for Army Chaplains

Bishop Lawrence, who is chairman of the Commission on the Increase of Army and Navy Chaplains, has issued this statement to the press: "Conversation with the army chaplains who have been on the Mexican border and in the Spanish war convinces me that you might as well send to camp a battery without guns as a chaplain without proper equipment for his work. The regimental chaplain of today is the postmaster, banker and purveyor of clean amusement and social center, as well as the moral and religious guide of the boys. Mobilizing camps near towns over whose commercialized vice the army officers have no control are sources of great danger. It is an open secret that in the early part of the war in Europe military efficiency was checked by vice and disease. The men, most of them, want to keep straight, but without regimental centers and amusement life is terribly dull. With a big tent, a motion picture machine, a motor truck and a few incidentals, costing about $1,500, the chaplain can make a center for the regiment."

### Christian Science and the Church

In the foreword to the second edition of his study of Christian Science (Putnam) President Powell speaks hopefully of a future entente between ideal Christianity and the followers of Mrs. Eddy. When rid of their dogmas, the Christian Scientists may be absorbed by the Christian Church. In Dr. Powell's opinion the Board of Directors who are managing the Christian Science Society are showing caution and efficiency. "Some of the bizarre and extravagant interests in Christian Science are no longer stressed. It is not the habit of Christian Scientists to disavow outgrown beliefs. They simply stop talking about them. Certain views which invited much ridicule ten years ago are rarely mentioned in these days and only by few."

### Distinguished Scottish Preacher in This Country

Rev. John Kelman of Edinburgh is in this country and spoke on Easter before the Sunday Evening club of Chicago. He is author of an interesting book on Palestine and is a noted preacher. Dr. Kelman served in the Ypres salient under the Young Men's Christian association and he spoke of what he saw in the trenches and dugouts back of the front line of battle. Dr. Kelman is pastor of the St. George's United Free church, Edinburgh. Before he took his theological course he spent three years as a sheep herder in Australia and was for nine years chaplain of the British territorial artillery.

### Dr. Boynton Exalts the Church

Dr. Nehemiah Boynton of New York was called to Springfield, Mass., recently by the Y. M. C. A. to give a series of addresses on "The Obligation of Men to the Church." The well-known preacher with suavity and punch spoke each day to elaborate his thesis that the church is the biggest thing in sight. Some men signed cards to begin the Christian way of life and the men already Christian were given a new sense of the dignity of the Christian profession.

# The Sunday School

## "Behold Your King!" *

### The Lesson in Today's Life

BY JOHN R. EWERS

BEHOLD him now where he comes!
Not the Christ of our subtle creeds,
But the lord of our hearts, of our homes,
But the lord of our hearts, of our homes,
Of our hopes, our prayers, our needs;
The brother of want and blame,
The lover of women and men,
With a love that puts to shame
All passions of human ken.

"Ah, no, thou life of the heart,
Never shalt thou depart!
Not till the leaven of God
Shall lighten each human clod;
Not till the world shall climb
To thy height serene, sublime,
Shall the Christ who enters our door
Pass to return no more."

Burris A. Jenkins, in his new book, declares that every man must have a Messiah, a deliverer, and that if he does not find him in Buddha, Mohammed or even in Jesus, he will, like John the Baptist, look for another.

Men cannot endure as Stoics. It is too hard, too severe. The philosophy has been tried and abandoned. Once in a while a Henley may bitterly cry:

"It matters not how straight the gate,
How charged with punishment the scroll:
I am the master of my fate,
I am the captain of my soul."

We may glory in that head, "Bloody, but unbowed," in that iron will and indomitable persistence—but it is too hard; we pity while we admire. Men cannot live alone. Stoicism is impossible. We need someone to come in and help us. Sorrow must be shared and, when we stop to think of it, happiness is impossible alone. To tell the truth, I work in order that I may merit and receive the approbation of those whose opinion I consider worth while! Why should we not all be honest and confess it? The kind word of a friend is like music in my ears. To be a hero in the eyes of your boys is great! And what must it be to hear Jesus say, "Well done."

I need a Master. I need to sit at his feet. I need his criticism and his approval. I will have a Master—if not Jesus, then some other; shall I say Socrates, Epictetus, Eliot of Harvard? It is good to ask that question so that Jesus may stand forth. In the lesson of today the regal Jesus rides into the holy city. In the shout of the crowd is heard this word: "BEHOLD YOUR KING." I fasten upon that idea. I hold it up for your contemplation: He is my King, I look for no other, he satisfies me.

* * *

Now there are three ways in which my king must satisfy me. First, he must satisfy my mind. I want to know. I am willing to pay the price to know. With Paul I yearn to know "That I may know Him." In our Endeavor Society our young people sing a beautiful hymn; the first verse runs something like this:

"Open my eyes that I may see
Glimpses of truth thou hast for me;
Place in my hands the wonderful key
That shall unclasp and set me free.
Silently now I wait for thee
Ready, my God, thy will to see;
Open my eyes, illumine me,
Spirit Divine."

Jesus alone of all the sages satisfies my mind as to the value and significance of my life.

Again my Master must satisfy my heart. I fail to live up to my ideals. I fall below my standards. To tell the truth, I commit sin. Only one who has the power, the love and the authority to say, "Son, thy sins be forgiven thee," can meet my needs.

Finally, my Master must conquer my will. It is a very boisterous, riotous will. It has never quailed before any man. But when Jesus looks upon me I cry:

"Thou seemest human and divine,
The highest, holiest manhood thou;
Our wills are ours, we know not how,
Our wills are ours to make them thine."

"BEHOLD YOUR KING."

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To win the degree of Master of the Arts of Life is a far more considerable undertaking than to become a master of science. Bulk of information might fill the latter requirement, but a mastery of the finest of fine arts —that of living—is never to be achieved in some study "far from the maddening crowd's ignoble strife," but in our contacts with people in the friction of the street and market place. The real demands of life which we must meet resemble with far more closeness the difficult achievements of a circus performer than they do the studious pursuits of a library.—*Halford E. Luccock, in "Fares, Please!"*

*This article is based on the International uniform lesson for April 29, "Jesus Welcomed as King." Scripture, John 12: 12-26.

## Parables of Safed the Sage

By WILLIAM E. BARTON

### The Horse and the Tricycle

NOW I have a friend who is older than I, and he did his Thinking nigh on to Fifty Years Ago, and if he hath had a New Think Since, it was by Accident. And he wrote a Book wherein he Denounced what he Thought were the Errors of the Day, but which were the Errors of the Day Before Yesterday, but he knew it not. And some of them had Ceased to be Errors; and that also had Escaped his Notice. And I was reading his Book as I rode upon the Train, and I meditated what I should say to him about it.

Now the Train Stopped in a Little City, and I saw beside the Platform an old Horse Harnessed to a Mill Wagon, and the Engines Whanged and Hooted, but he moved not. And the Automobiles Honked and he stood as one who said, I Should Worry, and he worried not. And a Motorcycle chugged past, and he Slept at the Switch. But a little girl came by on a Tricycle, and he Reared, and Pitched, and was sore afraid, so that he well nigh brake the Harness, and it required Two Men to hold him till the Little Girl got past.

And when I saw this, I knew what to write to my friend, and I wrote to him, and said:

Oh, my friend, well beloved, the Errors at which thou art Affrighted ceased to scare other Men about the time most Horses Stopped Shying at the Locomotive, and some of them Ceased to be discussed about the time Other Horses became Wise to the Gasoline Buggy. The only reason thou art alarmed at these Errors is that they are almost as Bearded with Moss as thou art. Oh, my friend, thou art a Back Number, even an Old Phogy. Thou dost shy at a Tricycle, and behold, the rest of the world is wonted to the Locomotive and the Automobile, yea, and the Ford, also.

And I knew not how my friend would love me for this Epistle, and I feared lest the Lesson might be lost on him. Therefore I was resolved to Profit by it Myself. And I prayed my God that if I must be Affrighted at anything it might not be at the things that already were gone by. And I resolved that having Learned to see some Errors which snort like Locomotives, and tear down the Pike like Automobiles, I would Endeavor to possess my Soul in Patience in the presence of Tricycles. Yea, I resolved in my Soul that I would learn to Stand without Hitching.

# Our Readers' Opinions

## Heed, Transylvania!

Transylvania, Rah! Rah! Rah!
Allegiance to the august Czar!
Serf, haste to bend the knee;
Avaunt the hated liberty;
Yodel, haste to bear the yoke;
Yea, hath the "Little Father" spoke—
Christian Standard—Thing of awe!

Transylvania, lend thine ear!
Our mighty Lord, the Kaiser, hear!
Can the War Lord sell his books
If TRUTH be taught within thy nooks?
Back, ere the moment is too late;
Back, ere He sings his "Song of Hate,"—
Christian Standard—Thing of fear!

Transylvania, heed thy plight!
The "Holy Father" holds the light!
Haste, make thine obeisance low;
Bid those Martin Luthers go;
O, teach thou from day to day
Just what our Pope would have thee say—
Christian Standard—Thing of might!

Transylvania, onward fare!
Matters it little whither or where,
But let thy joy be unrestrained;
Remember who holds thee enchained,
Czar, Kaiser, Pope, all these combined
In one mighty master mind—
Christian Standard—Thing of air!

—MARY P. COSSABOOM.

## A Letter and a Reply

Editor THE CHRISTIAN CENTURY:

The following letter received recently and the reply made to the questions propounded may possibly be of interest to your readers.

Here is the letter:

"S. J. Clarke,
"Chicago.

"Dear Brother:

"You conclude your note of rejoicing (Christian Century of February 15th) that the work so long engaging the Disciples of Christ in the greatest cause on earth—'Christian Union,' with 'It seems as if the end is near.'

"May I ask that you, as one of 'our' stalwarts in the faith, will let yourself again be heard through the medium of the Century, giving your view along the following lines:

"(1) Do you feel that said 'near' consummation and answer to the Master's prayer, is to be a 'union' that will include the restoration to its divinely appointed place of the ordinance—immersion?

"(2) Do you conceive that to be New Testament union and the oneness the Savior had in mind, which does not so restore this missing fundamental in Christian faith and practice?

"(3) Are not most of our denominational friends calling that 'baptism' that is not baptism?

"(4) Is there in fact any other outstanding obstacle in the way of organic union of the evangelical bodies, any, save the failure to agree as to the 'one baptism?'

"W. P. KEELER,
"6844 Normal Boul., Chicago.

The questions asked by Brother Keeler might well puzzle great theologians and it can hardly be expected that a common layman should answer them to the satisfaction of those concerned. I can only express my humble opinion, which I will do as best I can.

(1) Most assuredly. I can conceive of no union that does not completely restore apostolic teaching and practice. That immersion was the original and apostolic method of Christian baptism is generally conceded. Right here let it be understood that it is *Christian* union, not church union, that has been advocated by those in the restoration movement. Church union, the union of the various churches (denominations), is not practical. It is almost impossible to effect a union between those of the same name, but who are divided upon some sectional question or minor matter. Union of Christians upon Christ and His Word is feasible, and such union is that for which we plead. It will be easy for Christians of whatever name to step out upon a New Testament platform, but who will not give one denominational name for another, or compromise upon some theological questions. That is why we have urged union upon Christ, the restoration of apostolic teaching and practice, and the adoption of the motto: "Where the Scriptures speak, we speak; where the scriptures are silent, we are silent." Upon no other plan can all Christians unite.

(2) No.

(3) Yes; but when they are made to realize fully, as many now do, the sin of division, they will accept the one baptism, "that they all may be one" in answer to the Savior's prayer.

(4) There may be other obstacles save the one baptism, such as apostolic succession and religious prejudices fostered for years, but all will readily vanish as the necessity for Christian union grows upon the followers of Christ. That necessity is being proclaimed more and more by representatives of all the leading denominations, and it is the duty of those who choose to be known as Christians only to help them see the light and hasten the answer to the Savior's prayer. Other movements save that with which we are identified are doing much to bring about the great consummation, notably the Bible Schools and the Christian Endeavor Societies. Disciples of Christ should encourage all such movements, cooperating with them, while lovingly pointing out that which we regard as the best, if not the only way to bring about the union of all God's people.

As to how soon this union will be brought about, God only knows. I believe it very near for many reasons. As stated, representatives of nearly, if not quite, all the leading denominations are advocating union, and even the secular newspapers are discussing the subject. In the past few weeks leading papers in New York, Boston, Pittsburgh and St. Louis have written some very able editorials in which they have urged Christian union along almost the identical lines as advocated by the Disciples. Unfortunately many who advocate union do not see clearly how it may be brought about, but the fact of their discussing it is a hopeful sign. Fully thirty years ago, in conversation with a leading United Presbyterian minister, he said to me: "Why, Brother Clarke, there is as much difference between the members of my church as there is between the members of my church and yours." "Well," I replied, "you can all work together, can't you?" "Yes." "Then why can't we all work together?" He then outlined to me his plan, which was nothing more nor less than the federation of churches which has since been adopted by a number of churches. Who knows what this federation may eventually lead to? It may, in the Providence of God, be a stepping stone to better things. When denominations yearn for closer fellowship one with another, and when secular papers point out the way, surely the time draweth near.

While claiming no prophetic insight, I cannot help but believe that this great war convulsing the world is going to bring the religious world nearer together. The question has been asked over and over again, why it is, if the world is Christianized, and if Christ is the Prince of Peace, that Christians did not use their influence and prevent the war. The only answer that could be made is, because of their divisions. If the Christian world had been united, no nation would have dared enter the struggle against the combined Christian protest. This will have a tendency to bring Christians together and bring the nations of the world in a more fraternal relation, while the kingdoms of this world will become the kingdom of our Lord Jesus Christ.

Again, the necessity of Christian union is made apparent upon the foreign missionary field. Missionaries realize that Christians must be one if the world is to be won for Christ. During the World's Fair in Chicago, the writer was visited by Rev. John B. Hail, a missionary to Japan since about the close of the Civil war. We were reared in the same town and he was John and I was Jim. I said to him: "John, are you still working in Japan under the auspices of the Cumberland Presbyterian church?" "Yes," he replied, "but, say Jim, we don't know anything about Presbyterianism in Japan. It is the Church of Christ in Japan." Then, with a peculiar twinkle in his eye, he continued: "Say, Jim, I guess we will all have to come to your platform after all"; meaning that we should be Christians only. And so, to my mind, every sign points to the union of all God's people in a very short time.

In conclusion, let us urge upon the Christian world what we regard as the only way in which union can be brought about, talk it, advocate it in season and out of season, lovingly and earnestly, praying our Heavenly Father to hasten the day when we may all be one.

S. J. CLARKE.

Chicago.

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The ill-fated steamship Eastland, which turned over in the Chicago river and drowned more than eight hundred people, is now in use as a naval training-ship.

A government investigation recently made revealed the fact that only two per cent of the garment workers of New York City are free from physical defects or disease.

# Disciples Table Talk

### Indiana Ministers Sound the Spiritual Note

During the sessions of the Ministerial Association of Indiana last year, at Danville, a committee was appointed to arrange for some time during this year a "Retreat" where the ministers of the state could spend a few days together in prayer and meditation. It was decided that it would be advisable to lengthen the meeting of the Ministerial Association to three sessions, hold it in a quiet place apart from the gathering state convention, which is to meet at Main Street church, Kokomo, beginning May 15, and make these sessions an occasion of an "earnest spiritual seeking after God." The meetings will be held this year at the First Congregational church, Kokomo, May 14 and 15. Dr. Edward L. Bosworth, senior dean of Oberlin College, will be a special guest, and will speak on the two themes, "Where and What Shall We Preach?" and "Jesus' Way of Finding God." Charles T. Paul, of the College of Missions, will speak on "The Disciple and His Lord"; Prof. Jabez Hall, of Indianapolis, will give an address on "Personal Reminiscences of Alexander Campbell," and W. H. Smith, of Bloomington, Ind., will speak on "The Values of Worship." Devotional services will be led by W. E. Carroll, of Shelbyville, by C. L. Pyatt, of Gary, and by Gerald Culberson, of Bedford. The music will be in charge of W. E. M. Hackleman. Charles O. Lee, of the Danville church, is president of the association, and Lee Tinsley, of North Salem, treasurer. A fee of 50 cents will be charged, because of the outside expenses.

### Big Men's Class Leads Work at LaPorte, Ind.

H. M. Hale, who has been leading the church at LaPorte, Ind., for a year, appreciates the value of a great men's class as a church grower. When Mr. Hale came to the field he found a divided church. During the year forty-three persons have been added to the membership, $5,000 has been expended on the church property, and the Easter services were record-makers. There were 360 present at Sunday school, with 225 men in the men's Bible class, which is taught by W. W. King, a former traveling man and "Gideon." The class has been in a contest with classes of four other churches, and came out second in the campaign.

### H. H. Peters Praises Petersburg, Ill., Church

The Illinois State Secretary has recently visited Petersburg, Ill., and finds many things worthy of praise. S. E. Fisher has served as pastor for three years and during this period over a hundred members have been added to the congregation. Mr. Peters found a remarkable class of women called the "Iscah Class," named after a young Indian woman whom the class supports. L. F. Watson, editor of the Petersburg Observer, teaches the class. This organization has some unusual achievements to its credit: It paid one-half on the church pipe-organ and keeps it in repair; it gave $500 on the first million dollar campaign for missions, and is paying another $500 on the Men and Millions movement. There are also several fine men's classes in the school. Mr. Peters reports with pleasure that he found a thoroughly graded Sunday school and a spiritual atmosphere throughout the church.

### W. P. Bentley Begins New Work in San Francisco

The Santa Cruz Surf speaks with genuine regret of the leaving of W. P. Bentley, of First church, Santa Cruz, Cal. Mr. Bentley served this congregation for three years and became during this time a leader in all good things in the community. Especially strong was his advocacy of Christian union; for, having been pastor of a union church in Shanghai, China, at one time, Mr. Bentley understands the value of united effort. He has already begun his new work at First, San Francisco.

### O. L. Hull Succeeds in New York City

Although O. L. Hull is at this time doing some outside work in Union Theological Seminary and Columbia University, he is winning success as pastor at Second church, on 169th street. Last winter it was his lot to be chosen to take charge of a district of 40,000 people in connection with the city-wide canvass made by the Sunday School Association. He gave an address at Peabody Home last week, and on April 24th he will speak at the District C. W. B. M. convention at Sterling Place, Brooklyn. On Easter day there were large audiences at the church, with five accessions. During the last eighteen months $1,650 has been paid on the church mortgage, in addition to the interest. This year the aim is the canceling of two notes of $1,500. Repairs will be made this year on the church property, and an effort will be made to pay all bills when due. The Sunday school has a senior department which is considered one of the most efficient in the city. Mr. Hull is desirous of knowing the names and New York addresses of Disciples coming to the big Eastern city. He may be addressed at 1362 Fulton avenue. This church ministers to Disciples of upper Manhattan and the Bronx.

### Good News From Ohio Sunday Schools

Wilford H. McLain, of Cleveland, sends in some good reports of achievements of Ohio schools on Easter day. Miles avenue, Cleveland, had as its aim for Easter 500 present, $200 offering and fifty additions; there were 550 present, with fifty-five additions to the church membership and an offering of $211.19. Franklin Circle, Cleveland, had an attendance of 716, with an offering of $84. There were eighty additions, fifty-one confessions, twenty-nine by letter. From all reports, this was the biggest Easter day in the history of the church. Niles had 455 present, with a special offering of $200 and twenty-six additions to the church. At Lakewood there were thirty-seven additions to the church, a special offering of $73.98, the regular offering of $18.77, and 532 in attendance at the school. Broadway, Cleveland, reports twenty-two new pupils Easter Sunday and an offering of $39.55 and 475 in attendance. Canton had 2,307 present, with an offering of $539.19.

### $70,000 Building for Central, Buffalo, N. Y.

Central church, Buffalo, B. S. Ferrall, minister, along with an avalanche of additions received and expected from the Sunday meetings and other sources, celebrated the Easter season by raising $10,000 as an initial nucleus for the new $70,000 building. The new site, already paid for, has a large area and a frontage on three streets, and though close to the old building, is in contact with a new community, offering very great opportunities. This is the strongest Disciples church in the state, numerically, and in the new building, the leaders feel that they should double their present membership in a very few years.

### New York's State Convention to Meet at North Tonawanda

Central church, North Tonawanda, N. Y., will be the scene of the state meeting of Disciples this year, the other churches of the Tonawandas sharing in the entertainment. May 8-10 is the date. Among the speakers already announced are: A. E. Cory, who will bring a message from the Men and Millions movement; President Burnham, of the American Society, and Dr. W. S. Mitchell, pastor of Plymouth M. E. church, Buffalo, who will make the address on Christian Union. Dr. Mitchell is one of the strongest speakers to be found in the pulpits of the state.

### At Central Church, Rockford, Ill.

Evangelist Harold E. Monser assisted Central church, Rockford, Ill., in a two weeks' meeting, bringing the "Call to the Colors" campaign of 100 days to a successful close on Easter day with twenty-two added for the two weeks. Mr. Monser's preaching was most cordially received, writes W. B. Clemmer, pastor at Central. Many notable achievements were recorded during this special effort of 100 days. The social activities of the church were unusual. A mid-winter picnic that exceeded anything of the kind ever attempted before in the church was featured, and a musical comedy, "The New Minister," was given by the choir, under the leadership of Miss Pauline Clemmer, director of the church music. This was given before a capacity audience and repeated with the same reception of public favor. The Carol choir, composed of twenty-five girls from eight to fifteen years of age, rendered a special service of Easter song under Miss Clemmer's direction. This captivated a large audience. The Rockford work, under the continued ministry of Mr. Clemmer, is having the best days of its history. He recently celebrated the twenty-first anniversary of his public ministry. He will go as a representative of the Sovereign Camp of the Woodmen of the World to the national convention, which meets in Atlanta, Ga., next July.

### Indiana's Convention, Kokomo, May 14-17

C. W. Cauble, corresponding secretary of the Disciples churches of Indiana, sends the program of the state meet which will convene this year at Kokomo, May 14-17. The sessions of the afternoon and evening of the 14th and the morning of the 15th are in charge of the State Ministerial Association, and the program is given under another head

on these news pages. However, at these periods the C. W. B. M. will have their sessions at the Main Street Christian church, addresses being given by Mrs. Maude L. Rumpler, Indianapolis; Mrs. J. Boyd Jones, Terre Haute; Mrs. T. W. Grafton, Indianapolis; Mrs. J. M. Stearns, Indianapolis; Mrs. A. L. Ward, Lebanon, and Mrs. J. D. Case, Rushville, and a number of brief talks will be given by other women. On Tuesday afternoon, May 15, the regular state convention sessions will begin at Main Street church. The convention sermon will be preached by A. L. Ward, Lebanon. In the evening addresses will be given as follows: "The Church in the State," C. M. Yocum, Rushville; "The Church in the World," R. A. Doan, Cincinnati. At 9 o'clock Wednesday morning there will be a "Class Room Period," at which time conferences will be held on the every member canvass and on various phases of Sunday school work. On Wednesday afternoon an address on Christian Endeavor will be given by J. H. Wilson of Winchester, and President Bates of Hiram will deliver an educational address. John W. Street, of Nashville, on "The Rural Church," and Mrs. Anna Atwater, of Indianapolis, on "Our Immediate Task," will be leaders at the evening service. Another class room period has been set apart for 9 o'clock Thursday morning. T. W. Grafton, Mrs. Lucy DeMoss, O. E. Tomes, R. M. Hopkins, Elvin Daniels and Myron C. Settle will lead in the conferences. Later in the session A. A. Honeywell and G. W. Muckley will speak on phases of church building. The College of Missions will have charge of most of the afternoon and R. A. Doan will give an address at 8:15. The chief feature of the closing session, in the evening, will be a missionary play, "Kanjundu," which will be given under the supervision of Miss Lucy K. DeMoss. The Union Traction Company will be the official route to the convention. Free lodging and breakfast will be furnished only to those who have their names in the hands of the registration committee not later than May 10. All names should be sent to Mrs. C. M. Randolph, 615 East Mulberry street, Kokomo.

### Editor to Act as Pastor of Kansas City Church While Pastor Goes to Front

Editor C. C. Morrison has been invited by the Linwood Boulevard Church, Kansas City, to occupy the pulpit during the six months' absence of its pastor, Dr. Burris A. Jenkins, who goes to the European front May 1 with Mr. Sherwood Eddy, and Mr. Raymond Robbins to preach to the British soldiers. Mr. Morrison has accepted the invitation and will begin his work on May 6. He will practically make his home in Kansas City during this period, taking his family with him, and doing his editorial writing from the study of the Linwood Church.

### Disciples Board of Education Meets at Indianapolis

The annual meeting of the Board of Education was held at Claypool hotel, Indianapolis, April 4 and 5, and business of more than usual importance was transacted. The following officers were re-elected for the ensuing year: President and acting general secretary, President R. H. Crossfield, Transylvania and College of the Bible; vice-president, President T. E. Cramblett, Bethany College; secretary, Dean G. D. Edwards, Missouri Bible College; treasurer and office secretary, Professor C. E. Underwood, Butler College. The following constitute the executive committee: President R. H. Crossfield, President T. E. Cramblett, President Hill M. Bell, President Jos. A. Serena, Dean G. D. Edwards, President Miner Lee Bates, and President Thos. C. Howe. Arrangements were effected for a meeting of the board in conjunction with the Kansas City Convention.


# You Can Make Excellent Cake with Fewer Eggs

Just use an additional quantity of Royal Baking Powder, about a teaspoon, in place of each egg omitted.

This applies equally well to nearly all baked foods. Try the following recipe according to the new way:

**CREAM LAYER CAKE**

| Old Way | New Way |
|---|---|
| 1 cup sugar | 1 cup sugar |
| ½ cup milk | 1 cup milk |
| 2 cups flour | 2 cups flour |
| 2 teaspoons Royal Baking Powder | 4 teaspoons Royal Baking Powder |
| **3 eggs** | **1 egg** |
| ½ cup shortening | 2 tablespoons shortening |
| 1 teaspoon flavoring | 1 teaspoon flavoring |

**Makes 1 Large 2-Layer Cake**

DIRECTIONS—Cream the sugar and shortening together, then mix in the egg. After sifting the flour and Royal Baking Powder together two or three times, add it all to the mixture. Gradually add the milk and beat with spoon until you have a smooth pour batter. Add the flavoring. Pour into greased layer cake tins and bake in a moderately hot oven for twenty minutes. This cake is best baked in two layers. Put together with cream filling and spread with white icing

# ROYAL BAKING POWDER

made from Cream of Tartar, derived from grapes.

**No Alum** **No Phosphate**


### Disciples Club at the University of Virginia

J. M. Philputt, pastor at Charlottesville, Va., writes that he recently brought together thirty-five Disciples of the university there and organized a Disciples Club. A. M. Jarman, of Tennessee, is president of the new organization; W. R. Saunders, vice-president, and S. J. Hart, secretary. The last two are Virginians. Dr. Kent and Professor Forrest met with the organization at its first meeting. Mr. Philputt states that Dr. Kent, who has served the university for twenty-five years, said he had never before seen so many Disciple students at a gathering.

* * *

—Fifty-seven new members have been added at Wilkinsburg, Pa., since the dedication of the new $40,000 plant in October last, writes W. S. Cook, pastor. There were thirteen additions on Easter day. The choir made Easter of this year memorable by giving a fine rendition of Schnecker's "The Risen King," and they were asked to repeat the program on the following Sunday.

—L. E. Sellers, the aggressive secretary of the Temperance Board of the Disciples, reports that the board has been invited to membership in the "National Legislative Council," which will be an organization of all the temperance bodies of the country into one central body. Mr. Sellers has been asked to act as representative of our board, with Andrew Wilson of Washington as alternate. Mr. Sellers has recently spent five weeks in Ohio in the interest of statewide prohibition.

—The Easter season at Webb City, Mo., was an occasion not only for spiritual uplift, but also a time of material advance. A debt of $600 was cleared by a gift of $500 from the Dorcas Society and of $100 from the official board. A good offering for benevolences was also made. The Dorcas Society and the Sunday school deposited $257 as a nest-egg for a new building fund. There were ten accessions to the membership on Easter day, with an offering of $206. D. W. Moore, pastor at Webb City, is a happy man these days.

—Byron Hester reports ten conversions at a largely attended sunrise prayer meeting at Chickasha, Okla.

—Wallace Tuttle, song evangelist, has just gone to Florida on the Redpath

Special for Jacksonville. He will serve the Redpath Bureau for five months as director of comunity singing, but will return to the evangelistic field in September.

—Herbert Yeuell began a meeting at Lake Charles, La., on April 1, reports W. O. Stephens, pastor. I. E. Adams is in a meeting at Shreveport.

—The Twentieth Century Class, at Mexico, Mo., First Church, had 199 in attendance at the Easter morning session. There were 801 present at the school's session on that day. Of these 683 are enrolled as members.

—Lincoln, Neb., First church school has as one of its goals to maintain an attendance of 700 up to July 1. The cradle roll and home departments will endeavor to enroll 125 each. Lawrence Dry, the new assistant pastor at First, is making good over and over again, from reports received at this office.

—C. S. Medbury, of Des Moines, recently paid a visit to Washington City, on a vacation and sight-seeing trip.

—First Church, Joplin, Mo., ministered to by C. C. Garrigues, has pledged $600 toward a new $250,000 Y. M. C. A. building for Joplin. This in addition to many personal pledges made by members of the congregation.

—South Joplin, Mo., church will be host to the convention of the Third District this year. The date of the meetings is May 14-16.

—The Christian Endeavor organization at Fowler, Cal., has voted to support a missionary at Damoh, India. There were ten accessions to the membership at Fowler on two recent Sundays, reports H. N. McKee, pastor.

—The Kellems brothers will begin a meeting at Oakland, Cal., First church, on April 22.

—On Easter morning at the Danville, Ind., church, sixteen persons made the good confession, sixteen united by letter and statement, and forty-two came forward who had made the confession at the tabernacle during the E. J. Bulgin union meetings. The union meeting closed on last Sunday evening, and Charles O. Lee of the Danville church writes that many other additions to the membership are expected as a result of this campaign.

**NEW YORK** A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—A report from H. N. McKee, pastor at Fowler, Colo., states that twenty-eight accessions to the church membership are one result of a very helpful Easter service. Twenty-three of these came by confession of faith.

—W. P. Shamhart, of South Joplin, Mo., church, reports a pre-Easter campaign in that city, with six preachers exchanging pulpits during the five days of services.

—Ohio's state convention will be held at Bellefontaine, May 21-24.

—The first living link church in New England is reported. First church, Worcester, Mass., Harry Minnick pastor, is the pioneer.

—J. Boyd Jones, of Central church, Terre Haute, Ind., was called to the work at Spokane, Wash., but his board at Terre Haute refused to accept his resignation.


## *The Composition of Coca-Cola and its Relation to Tea*

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

***Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.***

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

| | |
|---|---|
| *Black tea (hot)—1 cupful (5 fl. oz.)* | *1.54* |
| *Green tea (cold)—1 glassful (8 fl. oz. exclusive of ice)* | *2.02* |
| *Coca-Cola (fountain)—1 drink, 8 fl. oz. (prepared with 1 fl. oz. Syrup)* | *1.21* |
| *Coca-Cola (bottlers)—1 drink, 8 fl. oz. (prepared with 1 fl. oz. Syrup)* | *1.12* |

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

**The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.**

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—Morton L. Rose, of Watsonville, Cal., has closed an eleven days' meeting with the church at Chico, to which his son, Galen L. Rose, ministers. There were fifteen accessions to the church membership through the meetings. Five others were added on Easter Sunday.

—"The latest model of the most popular car made" was an Easter gift to P. J. Rice, El Paso, Tex., from his congregation. This church raised during the pre-Easter period about $800, more than $200 above what had been determined upon. In addition to this, the Sunday school raised $100. The largest audiences in the history of the church are reported for this period. There were thirty-two persons added to the membership. A special offering was taken to complete payment on the church organ.

—C. M. Sharpe of the Disciples Divinity House, Chicago, is supplying the pulpit at Second Church, Milwaukee, Wis.

—Charles S. Earley, evangelist, has located his home at Liberty, Mo.

—T. F. Reavis is studying for his Ph. D. degree in the National University at Buenos Aires, Argentina. He has a flourishing Sunday school.

—Missouri Disciples will meet in annual convention June 12-14, at Mexico. Madison A. Hart, of Columbia, is president of the state organization, and R. G. Frank heads the state board. R. B. Briney, corresponding secretary, has published an attractive little booklet on "Missouri Disciples at Work," which incudes reports of the many lines of achievement for which Missouri Disci-

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pledom is becoming famous. This state is a veritable mine of ideas and successful plans.

—H. J. Loken is giving his stereopticon lecture on "The Land of the Midnight Sun" in some of the churches of Northern Illinois.

—Baxter Waters, pastor for eight years at Lathrop, Mo., has accepted the work at West End, Atlanta, Ga.

—Graham Frank, of Liberty, Mo., will deliver the baccalaureate sermon this year to the graduating class of Wentworth Military Academy, at Lexington, Mo., the last Sunday in May. The service will be held in the Lexington Christian Church. Mr. Frank will probably supply the pulpit of R. W. Wallace, pastor at Lexington, on that day. B. L. Smith, pastor at Moberly, Mo., will deliver the commencement address for the Lexington High School. These exercises will also be held in the Christian church.

—During the two weeks' pre-Easter decision meetings at the Beatrice, Neb., Church, there were sixty additions to the membership. Easter day brought 52 more and a Monday evening service added 4. So this period of evangelistic effort resulted in the addition of 116 to the church membership. The preaching during all these meetings was by Pastor Charles F. Stevens, and L. B. Conrad of Bloomington, Ill., had charge of the music.

—J. E. Lynn, of Loveland, Colo., Church is preaching a series of sermons on "What the War Is Teaching." A series of evangelistic meetings was recently closed at Loveland, with R. A. Schell, of Boulder, preaching, and Mr. and Mrs. C. M. Howe, of Perry, Ia., leading in the music. Twenty accessions to the membership are reported; still more important, the church life was broadened and deepened in many respects. There have been additions at every service since the meetings closed. Seven persons came forward on Easter day.

—The Foreign Society reports that there have been more orders for Children's Day supplies than ever before for the same dates.

—H. Maxwell Hall, of Broad street, Columbus, Ohio, was one of the official delegates to the meeting of the National Temperance Council, at Washington, D. C., on March 28 and 29.

—S. G. Inman has an article in the Missionary Review of the World on "A Continental Program for South America."

—Peter Ainslie will be the chief speaker this year at the Southern California convention.

—Roy Rutherford, of Paducah, Ky., First church, reports that the records show that the Christian Endeavor Society of this church stands second in efficiency in the state and twelfth in the Southland.

—C. G. Kindred, of Englewood, Chicago, is in a meeting with C. W. Cummings and the church at Janesville, Wis.

# The Congress at St. Louis

A small group of teachers and pastors, with a sprinkling of thoughtful laymen, gathered at St. Louis last week to enjoy the sessions of the Disciples' Congress. The Union Avenue Church was the meeting place. Most of the delegates present stayed at the Hamilton hotel, near by, and thus increased their opportunities for close fellowship, a feature of all such gatherings, which is by no means the least attractive or important.

With but few changes the program, as previously announced in THE CHRISTIAN CENTURY, was carried out. The discussions were lively and earnest. The themes considered dealt with issues vital in the thinking and practice of Disciples of Christ and of all Christian people. B. A. Abbott, pastor of the entertaining church, brought to the visitors a warmth of hospitality that is characteristic of him and added to the discussions his own rich and helpful views. Graham Frank, pastor at Liberty, Mo., was the president of the Congress. Among the problems discussed, was that of the teaching of the Bible to college students. Prof. W. C. Gibbs of the Bible College of Missouri read an extraordinarily comprehensive paper dealing with the entire college situation of the United States and showing how completely the teaching of the Bible and religion by experts has been shelved. President R. H. Crossfield of Lexington, Ky., reviewed Dr. Gibbs' paper.

Secretary H. H. Peters of the Illinois Christian Missionary Society, read an able paper which argued for the reconstruction of our Disciples' convention system by the holding of a national convention every three or four years and the creation of eight regional conventions to be held annually except in the year of the national gathering. He proposed regional secretaries and would have such secretaries and the present state secretaries represent all the organized interests of the brotherhood instead of, as state secretaries do now, the state mission work only. Mr. Peters' argument made a deep impression and the active discussion revealed a pretty general agreement with the main outline of his plan. President F. W. Burnham of the American Society was not present, but sent a written review of Mr. Peters' paper, taking issue in the main with the plan proposed.

In a remarkable review of "Mr. Britling Sees It Through," Prof. W. J. Lhamon of Drury College dealt with the problem of God and a suffering world. He gave a tolerant interpretation of Mr. H. G. Wells' idea of a finite God, who is himself struggling with man and suffering with him, and working out the goal of the world from within the world rather than from the outside.

The question of tithing was discussed by Secretary Bert Wilson of the Foreign Society. Mr. Wilson contended that it is a Christian duty to give one-tenth of one's income to the Lord. Professor H. M. Garn of Culver-Stockton College voiced the objections to the tithing plan, while commending its good features.

H. D. C. Maclachlan, pastor at Richmond, Va., read a vigorous paper on George Bernard Shaw, asking the question whether Mr. Shaw was a Christian. His paper provoked much discussion. Mr. Maclachlan set forth some facts concerning Shaw's teachings, but left the answer to his question to be given by his audience.

The subject of the address by C. C. Morrison on the opening evening was changed from a discussion of Latin America to "Present Day Confirmations of Disciples' Ideals."

An invitation from Indianapolis to hold the next Congress there was presented by C. H. Winders of Irvington Church, Indianapolis, and was accepted. There was much disappointment that the secretary of the Congress, Dr. F. E. Lumley of the College of Missouri could not attend.

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# H. H. Peters Studies Illinois Churches

One of the privileges of a secretary's life is the opportunity he has of studying many types of church activity. During the past ten days I have had some unusual advantages in this respect.

### A Suburban Church

On Sunday morning, March 25, I worshipped with the church at Evanston. This is a suburban church, just celebrating its twenty-first anniversary. O. F. Jordan has been pastor for ten years. The growth of the church in numbers has been slow, but steady. The Sunday school averages one hundred and the congregation numbers one hundred and fifty. They have one of the best corner lots in the city. The lot alone is worth $10,000. They have a good brick church, which was erected with the hope that in time they would build a large structure and use the present edifice for a parish house. The people are self-sacrificing, devoted and worshipful. The morning service was one of the richest it has been my privilege to attend. Mr. Jordan stands high in Evanston and is active in all the good things among our people and other religious bodies, as well in Evanston and greater Chicago.

### A Larger City Church

On Sunday evening of the same date, in answer to an urgent call from our church in Joliet, I met with them. Joliet is a city of fifty thousand, in a section of the state where we are not strong. The church has had a checkered career. Until recently they had two small congregations, due to a division of the First church several years ago. The two congregations have united and are working together quite harmoniously. They have a new building, located in an attractive part of the city. The church has extended a call to L. R. Thomas, who will likely accept the work.

### A Village Church

On Monday night following, the church at St. Joseph gave a reception to the new preacher, Guy L. Zerby, who recently came there from Donovan. St. Joseph is ten miles east of Champaign-Urbana, the seat of the University of Illinois, and in the midst of our numerical strength. It is one of our strongest village churches and Mr. Zerby is proving himself a capable leader. The church has a large number of the leading business men of the town and many of the well-to-do farmers of the vicinity. It has much wealth and there are many indications of more liberal giving to missionary enterprises. The secretary gladly accepted the invitation of the St. Joseph church to deliver an address on the occasion of this reception and enjoyed the good things of the evening's fellowship.

### A Strong Rural Church

On Friday following I went to Allison, in Lawrence county, for the reception of the new pastor. This is a country church, six miles from Lawrenceville. It is one of the best in the whole country. F. A. Scott, who recently returned to Illinois from Indianapolis, is the pastor. The church has a good house of worship and parsonage and two acres of ground. Mr. Scott knows many things about farming and says he is going to do his part in raising a big crop this year. The reception was a great affair, with the entire countryside present. Saturday evening I delivered my lecture on "The Soil and the Soul." The church had made this a community gathering and many people who do not hold membership with the church were present. The Sunday morning worship was such as a good, strong, devout rural community always experiences. L. O. Lehman, of Eureka College, was with us in the morning service and we divided time. This church has fellowship with Eureka College. Leslie Wolfe, missionary in the Philippine Islands; C. L. Organ, general evangelist, and Mrs. Rochester Irwin, who with her husband is engaged in evangelistic work, received their religious inspiration in this their home church.

### A County Seat Church

Sunday evening was spent with the Lawrenceville church. Lawrenceville is the county seat of Lawrence county and has been made rich by flowing oil wells. We have a strong church here and it is doing a great service both at home and abroad. The Sunday school is large and active; the missionary offerings are good. T. E. Tomerlin is near the end of his second year with the church and the prospects are good for a long and prosperous pastorate. In addition to his work in Lawrenceville he has held good meetings at St. Francisville, Allendale and Sumner since taking the work here.

Thus in a period of ten days the secretary has had the opportunity of studying our work in a rich suburb, an aggressive industrial city, a substantial village, the open country, and in a sturdy county seat. In all five places the signs point in the right direction. The folks are filled with hope and without a doubt good days are before us. H. H. PETERS,

## CHICAGO'S RUSSIAN CHRISTIAN MISSION

BERTHA MERRILL,
Community Visitor, Chicago Russian Mission and Social Center

*"I came not to be ministered unto, but to minister." "Inasmuch as ye do it unto the least of these, my children, ye do it unto me."*

Is it not wonderful to think that we have this obligation and opportunity? We must not underestimate these neighbors of ours; we must judge them, not by the unattractiveness of the shell of outward appearance, but by the kernel of ambition, energy, idealism and hope that controls their lives. They come giving their best, their all; and what do we give back to them? They are seeking freedom and the true life. Are we as a church, who know the secret, helping them in their quest? If, in the past, we had done so, the condition that I will relate would never have happened. The little boy had died and I knew that the funeral would be at the church. I asked the mother where the church (a Greek Orthodox) was. She did not know. She had lived here forty-seven years, but she had never been to the church.

Our religion gives us our motives in life, but we leave our neighbors without any. Is it any wonder that old and young want to come to the mission, and after their play, social or industrial hour, want to sing the hymns that have inspired and helped us? By extending to them an effectual sympathy and helping them in all their problems we give them hope and assurance. As one woman, a mother, said: "Now I know that there is a God, and He hears my prayers."

I am supported in this field by the American Christian Missionary Society. It is your work, too. The work is growing. Since March there has been a sixty per cent increase; the people are coming with their needs and problems. For lack of equipment, and because I cannot give all my time to the work, must we fail to live up to our full obligations and opportunity? One woman, the mother of five children, tells her friends that "Miss Merrill is the best friend I have." It should be made possible for me to go out in the community and form such relationships with many others. In our district there are thousands who never have been able to press through the throng and touch the hem of some healing garment. What am I to do? What will you do?

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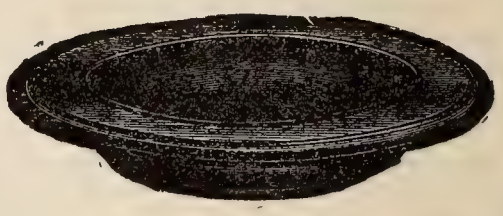

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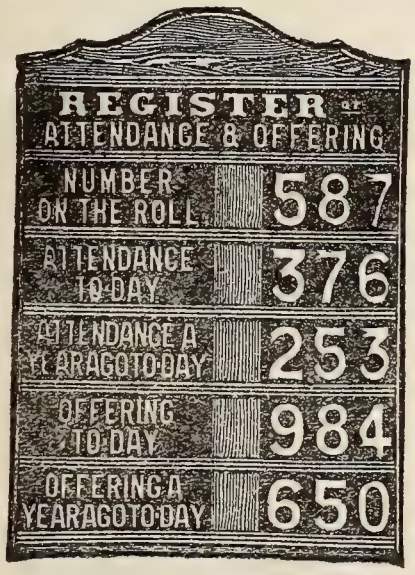
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THE CHRISTIAN CENTURY

Vol. XXXIV April 26, 1917 Number 17

# A Letter to A. McLean

By Edward Scribner Ames

CHICAGO

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The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

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The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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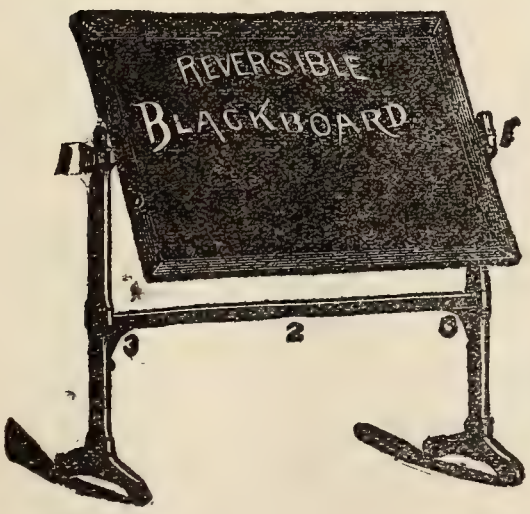


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# AMERICA'S STAKE IN NEW RUSSIA

For all Americans, in many ways, the revolution of Russia is momentous beyond expression, but to the Disciples of Christ it is doubly so. The traditional friendship between the two countries has been one of the puzzles of history. Now indeed we understand that it was not the governments, but the peoples, that were of one mind and heart.

We have felt that nowhere but in America could have arisen Thomas and Alexander Campbell, Barton W. Stone and Walter Scott, and nowhere else could their message have been received with such marked favor. But just a few years ago we discovered in the heart of Russia a free people who had not only sought in the New Testament alone their rule of faith and practice, but had found in the book precisely what our fathers did, and organized a group of New Testament churches exactly like the best we have in America. Indeed, with the greater obstacles which they had to overcome and the severe persecution which they had to meet, their faith found more exalted and consistent expression than ours.

So this work was included in the Men and Millions Movement for $100,000 to be appropriated by the American Christian Missionary Society, through the Commission on Foreign Relations, in fostering the free churches of Russia.

Our mission among the Russians in New York City, under the efficient and devoted leadership of John Johnson and the assistants, like C. Jaroshevich, whom he has developed in the work, was the medium through which we discovered our brethren in Russia. This, with one in Chicago, is the base from which we must move out rapidly to other Russian settlements in the United States in this hour when their hearts are quick and responsive.

Now that the revolution has removed the heavy hand of state-church intolerance from the little groups of Disciples that have been formed in scores of places, there is such a chance as never before for expansion and multiplication among our Russian brethren. The completion of the Men and Millions Movement will come at the hour of destiny for Russian Christians and yield results beyond all possible imagination.

## MEN AND MILLIONS MOVEMENT Cincinnati, Ohio

# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV APRIL 26, 1917 Number 17


# Are the Disciples Intellectual?

RELIGION SHOULD SATISFY THE INTELLECT.

No one would insist that the intellectual phases of religion were the only ones of value. The intellect has burned martyrs at the stake, as well as brought light and rationality into the church. We prize in religion the development of the affections, a warming of the emotions, a deepening of the intuitions and an energizing of the will. No one would want a religion which was exclusively intellectual. On the other hand, few of us would choose a religion which asked us to dwarf our intellects or to reject continually the results of our rational processes.

The early Disciples would probably be described as rationalists in religion. They had propositions and syllogisms. Though these men lived in the wilderness, they had come from good Scotch universities and they had carried their libraries out to the edge of the world. Here they built a college and set up a printing press. They wrote and debated as well as preached. There was a searching of the scriptures and assembling of evidence.

The men that followed immediately after were also men of intellectual ability. Richardson's Memoirs of Campbell is one of the great biographies. Isaac Errett was a great editor. In the days of these men there were the beginnings of a tendency to crystalize the tenets of the movement into dogma and to formulate them into an unwritten creed which should be used to measure the orthodoxy of those who were to come afterwards.

★ ★

Living as we do after a century of Disciple history, we sorrowfully confess that we do not have the zeal for scholarship nor the respect for intellectual processes which once made us a glorious people. There is no need of proof, for we seem to be agreed about it. Why our intellectual life has declined, and how it may be revived are matters of the deepest concern to the movement.

For a long time our colleges disregarded the academic standards prevailing in America. Living in various isolated centers, these educational groups made use of their own students to form the next faculty. Among these teachers of limited training were men of real power, but they lacked the world-view in most cases of men who had lived with great books and great men. Happily our colleges are much changed for the better.

Our ministers have been busy with pragmatic situations. They have been organizing new churches, erecting buildings, holding evangelistic meetings, and in other ways doing the necessary ground work of a rapidly growing religious body. While this was going on, it did not seem possible for many of these men to cultivate scholarship. Living in the rather raw and undeveloped sections of the middle west, they did not feel the need of the intellectual life which they now feel, surrounded as they are by university-trained men even in small communities.

These influences would have been easily overcome, had there not come into our history an insidious journalism which waged an active campaign against the higher culture. Making its appeal to the remnant of untrained people of the country, this movement sought to enforce an embargo against all intellectual goods that were made either in Chicago, Harvard or Yale. Young men, realizing their need of more training, secured it only to find that professionally they had not advanced, they came out of a high-grade university to take a poorer pulpit than they had before they went away to the university. It is a credit to our young men that so many of them have suffered loss of caste and of professional standing with their eyes wide open, so great has been their hunger for truth.

The temporary check we have received in our growth is a fortunate one. It provides an occasion for examining anew our foundation principles. We shall not go forward again until we make our peace with the world of ideas.

★ ★

How shall we find our place again among the people of this country who cherish true learning and a rational faith?

Our colleges must be freed from every vestige of dogmatism; they must be groups of free people engaged in a real search for truth. These colleges are not set to teach "our plea," unless the thing we call "our plea" is true. None of us can any longer believe in our plea if, to maintain it, we must hound our teachers into silence about their real conceptions. Most of us believe this plea can live on in a perfectly free academic atmosphere.

The men of light and leading must forsake their present attitude of reticence. What was once a virtue is now in danger of becoming a vice. Too few Disciples are writing books. There are reactionary books on Revelation. There are practical books on methods. There are missionary books on propaganda. Why should we not have deeper books which shall give us our intellectual footing in this new age? We need brave men to write them and a loyal people to buy them and read them.

Our ministers must form a new taste for intellectual comradeship. There are city ministers who stay away from the ministers' meeting when a solid paper is presented. They want method, they want to feel a new thrill of enthusiasm, but as for the reasoned papers, they will have none of them. This attitude must be shown up in its true light. It must become unpopular.

The churches, too, can do much to bring back our intellectual glory. Count your minister's sermons a success whether the front seat is filled with converts or not. The sermon that grounds the faith of Christians and keeps them from falling away is of equal importance with the one that first draws them to Christ.

The Disciples may degenerate until at last they attract the kind of people that follow Mormonism or Dowieism. On the other hand, they may afford a congenial home for real prophets to our age.

# EDITORIAL

## RELIGION MOBILIZING FOR THE WAR

THE call for troops had no sooner gone out than the aggressive organizations allied with the church began to plan for their service to the soldier boys.

The American Bible society has sent out a call for fifty thousand dollars for khaki new testaments for the camp life. One hundred thousand of these appropriately bound volumes were distributed on the Mexican frontier. It will require more funds for the society to continue this significant service.

The largest single religious enterprise in connection with the war is the call of the Young Men's Christian Association for a million dollars with which to provide for the camp life of the soldiers. The Association will use this money to establish in the camps and at the front the comfort stations which the government is not organized to care for. Here the soldiers can write letters, hold religious meetings, have the facilities of a reading room and in many other ways be made comfortable.

In England, early in the war, the camps were infested with the evil elements of society which preyed upon the young men who were in many cases away from home for the first time. The Y. M. C. A. was found to be a powerful factor in making the soldiers of England efficient. There is every reason to believe that the organization in this country may be able to perform the same distinguished service for our own boys.

There are churches which are organizing to produce Red Cross supplies and still other churches which are using their facilities for the purpose of recruiting the personnel of the great Red Cross organization. Other churches will find a significant task in watching with jealous care over those families from which one of the bread-winners has gone into the country's service leaving the economic support of the family insecure.

## THE WAR AND MISSIONS

THERE are certain definite ways in which the war has affected missions. It was at first predicted that there would occur on the foreign field a great reaction in the interest of alien peoples. This has not happened. In many missionary centers the prospective converts are taxing the ability of the missionaries to instruct them properly.

It has been found, however, that the war has seriously affected the supply of new missionaries. There is not left a single missionary volunteer in Great Britain, for all have answered the call to the colors of their country. This means a gradually decreasing force on the foreign field. We shall need to be on guard in America lest the same fate befall us. Many colleges are giving up their choicest young people for service in the war. Out of America's millions, however, it is not too much to ask for some thousands with which to recruit the Lord's army for the entire world.

The missionaries also report that the prices which make living difficult here have made it almost impossible abroad. The missionaries have to import many things from America for their common use, as these are unobtainable in the mission lands. Salaries have remained the same, save for one year when it was cut, but the expenses have soared steadily upward. It will be a shame if the offerings of the churches do not permit the missionary societies to increase substantially the stipend.

Though Great Britain has gloriously kept up her contributions to her great missionary work in the world, America has already begun to retrench. It is a shame to our people that several hundred Disciple churches took no offering at all this year.

The world never before so needed the missionary spirit and point of view. War or no war, our missionary work must not suffer.

## THE WORK OF HOME MISSIONS

ONE needs no proof from statistics to admit that the work of home missions is not finished in America. So long as there are any people left unsaved, so long as there are great numbers of Christians out of touch with the organized church, there will be a task for home missions.

This task must, in the nature of the case, vary with the changing conditions of our national life. Alexander Campbell spent much of his life as a home missionary without salary, as did other men whose names are not so well known to us. Their work was done almost exclusively in the country and among English-speaking peoples.

The new America presents to missionary administration a much more baffling problem. We have had great cities grow up too rapidly to be adequately cared for in religion. The old country communities have lost their former religious leadership and now languish for the lack of new methods and modern leadership. The immigrant groups are waiting to be Americanized and more adequately Christianized. Organized infidelity still stalks through the land in certain places and other organized forces hostile to the church tend to the breaking down of faith.

Under the stress of these circumstances the methods of missionary societies have gradually changed from the simple mass meeting evangelism of the past to the larger evangelism which uses many methods in accomplishing its purpose. In making this change, it has been necessary to educate the constituency and to secure funds for the much more expensive methods.

The Disciples of Christ do not have a record of contribution to home missions that is creditable. The Baptists spend one and a half millions annually through various societies. The Methodist expenditure is still more for all bodies. The Presbyterian bodies spend over two million. Congregational expenditures run over a million. By the side of these, the half million credited to various Disciple agencies is pitiably small. The American Christian Missionary Society reported $153,228.54 for last year. It should be more.

## APPRECIATE THE PROTESTANT HERITAGE

THIS year marks the close of the four hundred years of Protestant history since Martin Luther posted the ninety-five theses on the church door of Wittenberg. The year is to be celebrated, not by the kind of denunciation of Catholics which is sometimes practiced by so-called "patriotic" speakers, but by a positive setting forth of the protestant attitude in religion. The back page of the church bulletin, which is now used in many churches for a list of the officiary which no one looks at, might here be turned into a preaching page where short sermonettes would help in stating the big facts of the Reformation.

The pulpit will find that some of the cardinal contentions of the Reformation are still worth preaching. A leading church historian summarizes them as follows: The value of the Christian scriptures, the popular use of the scriptures, justification by faith, the value of works in the gospel scheme, the definition of the church, the headship of Christ in the church, the priesthood of believers, the nature of the ministry, and the rights of the laity.

Concerning many of these matters there is not as clear a conception as there might well be. So far have we swung away from doctrinal preaching, that many congregations have lost their sense of fellowship with the church of the past ages and of various nations. The church of this sort has lost the "communion of the saints," so significant to us all.

Some very excellent and serviceable books are being issued for special use this year. One is a child's life of Luther. The public library in each town is likely to have books which will be serviceable in bringing more Protestant knowledge to the people. It will be the duty of the minister to discover and point these out.

The Disciples have been deeply conscious of their place in the Protestant movement. We have ventured to call our position "ultimate Protestantism." A study of the Reformation is a good preparation for a later study of our own history.

## THE MINISTER AND HIS FRIENDS

WHEN monastic orders were first created, they were organized for laymen, not for ministers. When the priests first began to join, they were rebuked by their superiors for this desire to evade the responsibilities of the ministry. The Protestant minister, of all men, has the opportunity to be rich in his friendships. He is no monk nor recluse. He is a friend to all his people.

Friendship has its burdens. Young people will come to the minister and ask what kind of studies to take or what profession to choose. Men will ask advice on business ventures. If he is a man of family, women will even ask him to diagnose the baby's sickness. His touch with his people will make many and strange demands. In spite of this, because of this, he will want to be a good friend.

One of the dangers of the minister's friendships is that of partiality. Perhaps a human minister will always have his preferences. Our Lord had one disciple whom He especially loved. He had the three to whom were accorded a particular intimacy. But the minister must as far as possible avoid manifesting preferences. It ought to be possible for any man, woman or child to find him and claim his help.

There is the further danger that in the minister's friendship he will relax a certain finer sort of dignity that goes with his holy calling. The man who preaches the gospel has a unique position in the world. Instead of lamenting this uniqueness or trying to exploit it, he should seek to live in the way to make his life most effective.

Every true minister has friends scattered over the land. Ten years scatters a congregation widely these days. It is his joy to reflect that in many parts of the nation he would find an open door and a glad welcome in time of possible need.

Thus the reward of the minister is to be found partly in the richness of his social relations. In no calling does a man get so close to his fellow man as in the work of the gospel of Christ.

## NEWSPAPERS AND RELIGIOUS NEWS

IN days gone by the churches had frequent complaints to make of the way religious news was handled by the secular press. The reporter visited the church where the minister's sermon subject indicated something of interest to the general public and brought back a report that was as garbled and incorrect as his unfamiliarity with such matters necessitated it to be.

These same reporters were accustomed to visit university class rooms, and their reports brought university professors to book before the public for opinions that they never dreamed of holding.

There was exaggeration in religious news which often led ministers into disrepute as making false claims for their work. A church was building a modest house of worship to cost, say, ten thousand dollars. The minister explained the plans of the building to the reporter and the next day read with amazement that the house was to be a fifty thousand dollar structure. When the reporter was asked why he printed such a statement, he replied, "I could never have gotten my paper to print the story of a ten thousand dollar church."

A few of the metropolitan dailies have adopted a new policy. They have engaged religious editors who not only gather much religious news but who also interpret the religious news that comes in from various sources. This means that a man with religious interests can read these papers and not be shocked continually with mis-statements about things that are very important to him.

There are some ways in which newspaper men have a right to complain of the preachers. After a newspaper has made itself ready to print religious news it has a right to expect cooperation from the men who presumably are most interested in circulating correct statements of religious progress. Yet many ministers fail to send in their news, and then criticise the newspapers for failing to report things of real importance.

In up-to-date newspaper offices there is no lack of interest in religious news. But there is much lack of cooperation on the part of the men who stand nearest to the source of this news.

## WHAT SHOULD WE DO WITH SUNDAY AFTERNOON?

AMERICA has traveled a long way from the Puritan Sabbath. This has been due partly to our temperament and partly to the large influx of immigrants from continental Europe where people have a far different way of observing Sunday from ours.

There is now a well-defined movement in Connecticut to co-operate heartily with the present law of the state which permits the opening of public playgrounds on Sunday. At the same time, the Federation of Churches opposes commercialized amusements on Sunday and pledges itself to work actively for the Saturday half-holiday.

The point of view of some ministers favoring liberal legislation is that they are personally opposed to Sunday amusements, but since this is essentially a religious attitude it should not be enforced by law. It is not the function of the state to compel religious observance from the people.

The Disciples of Christ learned from Alexander Campbell that the Old Testament Sabbath and the Christian Lord's Day were two distinct institutions, with different ideas in them. The Christian Lord's

Day was never commanded, and grew up as a voluntary expression of love and loyalty to Jesus Christ. At the same time, we have been as desirous as others that our fellow citizens might be persuaded to observe the day in the spirit in which it was given.

What to do with a Sunday is a real problem in more than one family. A wife in an unsigned article in the Vox Populi department of a secular paper complains of a husband who leaves her and the children on Sundays while he plays billiards all day. There are business men who go to the office and open the mail, without any real need for so doing. Where the members of the family are together they often fail to use this family fellowship to the best advantage. The house may be overrun with guests for a big dinner party. Will not some wise person tell us what to do with Sunday when we are not at church?

## ECONOMY IN WARTIME

AMERICA has the reputation the world over for wasteful habits of living. The garbage pails of a big hotel contain every day more wholesome food than is required for the actual needs of the people who live in one of these places of public entertainment. Nor is this waste incident to the kitchen of the hotel only; it is often found in the kitchen of the householder as well.

The advance in price of print paper revealed the fact that the American people were burning and otherwise wasting tons and tons of scrap paper which was entirely capable of being worked up again into usable paper fit for various kinds of service.

In the days which are ahead, the world will need food and fuel and clothing. We are challenged to study in every way proper methods of economy so that we shall be able to provide all with the necessaries of life.

Our banquets, our expensive social functions, our useless display in dress are things which invite the pruning knife. The new automobile for pleasure may well wait till another season.

The churches are being urged to take an interest in the gardening movement which is spreading throughout the cities of the country. The vacant land in many cities would supply the entire population with vegetables; moreover, the families in raising these would enjoy an interesting fellowship in working close to Nature.

The war, if indeed it continues, may have many by-products that will be useful. The seven billions we voted away the other day would soon come back to us if we stopped our national vices, including those of the saloon, and instituted into the program of the household a system of reasonable economy. We have a text for these endeavors in the story of the feeding of the thousands, when the fragments were gathered together at the command of the Lord that nothing be wasted.

## FINDING A SERMON SUBJECT

THERE is a kind of preacher who agonizes over his sermon subjects. When the subject is at last chosen, it bears all the marks of its slow birth. Some men are tickled by mere alliteration. The subject will look well when announced in the newspaper. These men lay up trouble for themselves, for not all sermon topics that are easily pronounced are easy to develop.

There are other men who preach through a doctrinal system. When they are once through, they turn around and preach through it again. Time was when a disciple preacher made it his custom to preach every year on "The Two Covenants," "The Typology of the Tabernacle," and "The Law and the Gospel," besides doing extra duty with Faith, Repentance and Baptism. In those days when people were ready to hear these venerable sermons preached again and again, it was not hard to find a topic. In these latter days our public asks of the preacher a more extended repertoire.

The modern trained man sometimes chooses the wrong subject. He is in a great hurry to sermonize his theological lectures. Many of these will never make sermons, but he does not know it.

Henry Ward Beecher was never at a loss to find a topic. He told the Yale students how he picked out sermon subjects. He went down the list of his members thinking of their various problems. His object was to help them. He found his topic in their needs.

An even better way is to get one's topic from the people themselves. Go out calling some afternoon and talk religion. Look deep into the hearts of the folks you meet. You may be astonished to find a godly grandmother who has lost her faith in immortality at a time in life when she needs it most. You will find sin to rebuke and incipient righteousness to be commended and fostered. You will go with your eyes open to human needs. When you return you will have more sermons than you can ever find audiences for.

Preaching is not getting something out of your system. It is, with apologies to Socrates, playing the part of spiritual mid-wife to the souls that are just beginning to apprehend spiritual reality.

## RECREATION AND THE CHURCH

PREACHERS complain sometimes that this is an amusement-mad age. Perhaps it is. But the amusement-mad person is not altogether wrong. He has discovered that play is a means of fellowship and fellowship is not an evil. He finds that amusement rests him more quickly than sloth.

The attitude of the church toward play was determined by the character of the amusements that were so much present in England in the days of Puritan leadership. The theater was obscene, and today we read the plays of that time in expurgated editions. Many of the amusements were coarse and brutal and lacking in educational value.

Because of this, the church took on a negative attitude toward all amusement. Such an attitude is to be found in the older writers of Christianity. Augustine looked on the amusements of his time as being worldly and a waste of time. In our own day we have evangelists like "Billy" Sunday going around and denouncing certain amusements which, in the language of the evangelist, "lead straight to hell."

Meanwhile, the social workers charge that the church is missing an opportunity in taking a merely negative attitude toward one of the great elements of life. We know now that play is necessary alike to children and adults. The church cannot afford to take a cold and unsympathetic attitude toward the big human things.

Just what the contribution of the church toward recreation should be in any given community must be worked out according to the conditions and needs of that community. Already there is appearing among the Disciples the "parish house" as some would call it, a building separate from the sanctuary, in which the play instincts of the community can be carried out without impropriety.

Some of the old-time devices of the church for the amusement of the young people still have usefulness if they can be divorced from the money-grabbing features that once characterized them. We welcome new literature which is making clear the opportunity of the church to make a constructive contribution to the human need for play.

## WANTED: A SENSE OF HUMOR!

SOME people misunderstand the Disciples because they take us too seriously. Our spiritual ancestor was an Irishman, and one must have the chuckle that goes with some of their utterances if he would get the point. An outsider would be sure to be misled by the seven pages of small type in a recent issue of our highly humorous journal, the Christian Standard.

One brother writes with seeming seriousness demanding that an "unbiased" committee be appointed to investigate the heresy charges in connection with the College of the Bible at Lexington, Ky., and suggests the names of J. B. Briney and Zachary T. Sweeney as two likely members of it. This is really very funny. In the same spirit we suggest that Theodore Roosevelt be asked to write the biography of William Jennings Bryan and that George P. Rutledge be selected to deliver the oration at the next birthday of the Pope.

A connection between German militarism and the higher criticism is suggested by O. H. Truman. We have heard of higher criticism causing dry baptistries and empty churches, and still the big churches of the brotherhood continue to be deluded. If the higher criticism caused the war, it is also the cause of the high price of flour and of the Russian revolution. We fear farmers and Russians will favor this vile heresy when the connection is established.

L. W. Spayd says the Campbell Institute is to blame for the trouble, though not a single teacher in Lexington belongs to that organization. When we joke we always take things by opposites, so we join in the merriment this brother wishes to create.

We agree heartily with H. L. Hayes. "I do not know what would become of the Christian Church if it were not for the Standard." Life would become unutterably dull. We would have nothing to do but teach and preach the gospel and save sinners. We are Irish enough to want the excitement that goes with a "wake," so here are our best wishes to the funniest paper in America.

## VACATION AT LAKE GENEVA

DISCIPLES have not yet adequately appreciated Lake Geneva and its missionary education conference each summer as a center from which goes powerful missionary influences. This year it is planned to have six hundred people camp on the shores of this beautiful Wisconsin lake. It is said that a party of one hundred from Cincinnati has already been arranged for.

The Disciples of Christ will be represented in the conferences by several missionaries and secretaries, among whom will be Bert Wilson and Emory Ross.

The conference this year will be held July 27th to August 5th. The program calls for forenoons of a chautauqua character in the work of missions, the afternoons being given over to sports and the evenings to social life.

## "WHY I AM A DISCIPLE"

EDITOR MORRISON'S fourth article on this theme had not arrived when the Christian Century press day arrived. Mr. Morrison is in the East and wrote from Philadelphia that the manuscript had been mailed, but at noon Monday it has not arrived.—OFFICE EDITOR.

# Two Poems for the Times

### The Day of the People Is Dawning

*WE knelt before kings; we bent before lords;*
*For theirs were the crowns, and theirs were the swords;*
*But the times of the bending and bowing are past,*
*And the day of the people is dawning at last.*

*We cringed before gold; we deified wealth;*
*We laid on its altar the life and the health*
*Of manhood and womanhood, childhood and youth;*
*But its lordship is doomed in this day of the truth.*

*The strength of the State we 'll lavish on more*
*Than making of wealth and making of war;*
*We are learning at last, though the lesson comes late,*
*That the making of man is the task of the State.*

*Great Day of Jehovah, prophets and seers*
*Have sung of thy coming for thousands of years;*
*Thank God for each sign that the dark night is past;*
*And the day of the people is dawning at last!*

*—W. P. Merrill.*

### Brother of All the World

*A BROTHER of all the world am I;*
*Over the world I find mine own,*
*The men who come from the lands that lie*
*In the bitter belt of the frozen zone,*
*The men who come from the dreamy lands*
*Under the glowing sun's caress,*
*With swarthy skin and busy hands—*
*All brothers mine in a bond to bless.*

*I know the land that gave me birth,*
*I thrill with joy when the flag's unfurled,*
*But the gift she gives of the supremest worth*
*Is the brother's heart for all the world.*
*So come, ye sons of the near and far,*
*Teuton and Latin, Slav and Jew,*
*For brothers beloved of mine ye are—*
*Blood of my blood in a world made new.*

*—Author Unknown.*

# The Authority of the Bible

**Fifteenth Article of the Series on the Bible***

**By Herbert L. Willett**

THE authority of the Bible resides in its enlightening and compelling power, which lays upon the soul the imperatives of pure and sacrificial living. It is not an authority which inheres in an institution or a book, but in the sense of rightness created within the soul by all gracious influences, and chiefly by the Bible itself. The Book does not claim to be a carefully prepared manual of conduct. It refuses to accept responsibility for the claim that all of its utterances are rules to be followed. Rather it records the story of the most notable movement in history for the enfranchisement of the human soul from the bondage of ignorance, superstition, lust, hatred and pride, and it tells us something of the men who were leaders in that movement which found its full expression in Jesus. It asks us to study the lives and ideals of these great souls, and make them, as far as they find us with their majestic appeal, our friends and examples. In some of them, early in the movement, we shall find little to admire or imitate. Yet every one, in the measure of his knowledge and power, was a pioneer in the great adventure of making a new world.

### THE AUTHORITY OF CHRIST

The life of Jesus, which is exhibited only in this literature, is the climax of this process. We do not know very much about him, as compared with that which we should like to know. All the records of his life would not fill an issue of the morning paper. Furthermore, the only records we have of his life come to us through the writings of men who did not themselves fully understand the character they were seeking to make known. They could only do the best they were able in making their contemporaries and those who should follow them comprehend something of that life that to them was past all language wonderful. In the final issue of facts, it is that life which has become the authoritative form of conduct for the race. Imperfectly presented as it is, and not fully understood either by its first interpreters or any of later time, the life of Jesus is increasingly the disclosure of the soul of God, the exhibition of a normal, perfect human character and the center of the world's desire.

The Book that can present a life like that, under whatever limitations, is certain to have a unique note of authority for all who have the least sensitiveness to moral ideals. It finds us and holds us. It follows us through all the ways in which we try to find rest in our search for life abundant. It waits for us at the partings of ways. It beckons to us when we turn into bypaths where we think to find another sort of good. It pursues us with swift insistent feet all the long day of life. It will not let us go. It is this divine and terrible authority which follows us with the whips and scourges of the eternal love, until we dash ourselves into the abysses of unreturning refusal, or take with gladness the cup of life from the hand of God.

It is conceivable that we could have had a book of rules, which would have been a final and infallible guide to conduct. But the Bible is not that, though some men have so claimed; and others have sought to compile from its contents such an anthology of thinking and behavior. But this is futile. The first essential of the holy life is the responsibility of a discriminating choice among the options offered by life. If someone could draw up for us such a schedule and guarantee us salvation on terms of compliance with it, there would be strong temptation to close with the proposal. So strong, indeed, that some who claim the right have offered just such a bargain in the name of the church. But salvation cannot be purchased upon any such cheap and easy terms. Salvation is character. Character can be gained only by the agony of deliberate and convinced choice, and the struggle to make that choice controlling in life. So in the end of the day, the authority of the Bible is just the appeal which it makes to us to close with the supreme opportunity, as Jesus did, and live his life after him. The authority of the Bible is the authority of the supreme Life of which it speaks. And linked with it are all the other forceful lives in that same group, in the measure in which they make to us the appeal of character and teaching.

### REAL SEAT OF AUTHORITY

For this reason the authority of the Bible cannot be formal, arbitrary or capricious. It cannot consist in oracular words and phrases. It cannot inhere in rules of living. These all may have value, but the power of the Bible in human life lies in its ability to inspire in those whom it really reaches a principle of thought and life which makes them a law unto themselves. Out of the best that the prophets and apostles have spoken one may organize a norm of living which becomes compelling. To him the character and message of the Lord become final. He has in some competent measure the mind of Christ. Within the enlightened and loyal soul itself there is set up a standard of ethics and religion to which the appeal of every decision must be referred. Into the creation of this standard many factors enter. But it must be confessed that the Bible is the most impressive. And in this fact, and the control which issues from it into the lives of the saints of all the years, lies its unique authority.

A few days ago a friend sent me a copy of a book which had come into his hand, and which purported to tell the truth about the Bible. The author assumed that the church and the world have long been imposed upon by a book which is, to say the least, very commonplace, and at the worst very misleading and dangerous. The text of the volume was Mr. Ingersoll's saying, "Somebody ought to tell the truth about the Bible." It devoted several chapters to the familiar facts of the origin and literary character of the Bible, taking it for granted that if one became aware that the book possesses those features of human composition, which are the commonplaces of all intelligent Bible study today, and have been set forth at some length in the studies in this series, he would at once abandon his faith in the inspiration and authority of the Bible. Then he presented a long list of quotations from Christian writers, setting forth the evident marks of the process by which the Bible came into being and has been trans-

*This is a continuation of the article on "The Authority of the Bible" which began in last week's issue.

mitted to us, which he had carefully taken out of their context, and exhibited as confessions and admissions on the part of friends of the Bible that it was untrustworthy and self-condemning. From this he proceeded to a minute examination of the book to discover errors of historical or scientific statement. Still assuming that the Bible makes claim to be an infallible and inerrant authority upon all matters included in its pages, he drew the conclusion that it was fraudulent and misleading. But not content with this, he proceeded to cite the instances of lying, cheating, stealing, murder, war, bloody sacrifices, cannibalism, witchcraft, slavery, polygamy, lust, obscenity, intemperance, injustice to women, tyranny and intolerance and without attempting to discriminate between the many cases in which the types of conduct are held up to scorn and condemnation, and the few in which they exhibit the crude state of an early social order, he insisted that all alike illustrated the immoral and pernicious nature of the book, and the reason why it should be banished from the world.

### ATTACKS UPON THE BIBLE

There are circles, doubtless, in which a book of this sort might find welcome and even applause. But they would have to be among such as have only a belated idea of what the Bible really is and what it is daily doing for the race. It is only a totally false theory regarding the Bible that can give an instant's significance to such a book. Mr. Ingersoll was able to succeed in his attacks upon the Bible because most of the people in his audiences still held the mechanical, obsolete view of the supernatural character of the book, and its infallible reliability on all matters which it discussed. The breath of the fresh study of the Bible which came with the critical method blew away all chance of appeal in that manner to the outworn ideas of the past, and today Mr. Ingersoll's type of attack upon the Bible is as dead as its author. Those who in the manner of this writer follow that line of argument are dealing with a generation which knows too much as to the actual nature of the Bible and the claims made for it by its interpreters to be misled or disturbed.

It is like ridiculing a man for the weaknesses, the ignorance and the freakish behavior of his childhood. The facts are all there if one wishes to spend the time to compile them. But what is their value? It is like visiting a hospital, not to learn of its remedial and inspiring service to the community, but to take note only of its sewage, to rake over its garbage, and to peer into its repulsive evidences of the wastage wrought by medication and surgery. Every intelligent person knows that a hospital has this necessary and unpleasant side. It is no discredit to its work. But such are the things for which none but scavengers search. The Bible has also these features. It has the evidences of the immature and false ideas out of which it was the task of the Spirit of God to lead the race. It has some terrible chapters, proofs of the depths to which the race can fall. But no true picture can be drawn of the long and slow evolution of moral ideals without hints of the primitive life out of which escape was at last made. The Bible reveals with a frankness which is at once startling and undeniable the sins that war against the soul and the low standards of morals prevailing in ages when those sins were counted virtues. But no one with power to discriminate between childhood and maturity would betray himself into the disingenuous assertion that all alike meet the approval of the Book.

A volume that made any such impression upon its readers could not hold for a moment the place which the Bible has in the regard of the race. Its overwhelming vindication, its ground of right to reverence, are found in its appeal to the intelligent and sensitive spirit, its illustrious history as the guide of those movements which are bringing in the new day, its ability to change the current of history out of its former channels in the direction pointed out by the Spirit of God, its power to transform nations from savagery and superstition to intelligence and virtue, and its daily record of transfigured lives, the real "twice-born" men of our age. In such fruits its best defense will ever be found. And after all the superficial theories of its origin and nature have faded from remembrance, and all assaults upon its character have fallen by their own futility, it will still continue on its beneficent way, the enlightener of the nations, the record of the divine struggle in behalf of the soul of man, the authoritative literature of the holy life.

# In April

**Two Poems: By Thomas Curtis Clark**

## Spring Song

WITH my ear pressed to the earth,
Long I held my breath and listened,
Till the last snowy-flurry fled,
And the last frost-blossom glistened;
And I heard it, yes, I heard it,
Heard her voice of mirth and laughter;
And I saw her tripping toward me
With her rose-girls coming after—
Spring, the queen of love and longing,
With her nymphs of beauty thronging.

As she sped along the path,
Sunbeams hastened to caress her;
And the gentle winds, long prisoned,
Vied, impassioned, to possess her;
Violets, forget-me-nots,
Larkspurs and anemones,
Sprang from every spot she touched,
And the waking apple-trees
Burst again in tinted glory
Freed from Winter's scepter hoary.

## Revelation

I SAID in my heart,
My lonely heart,
"All love is dead";
But behold! a friend
Brought a wealth of cheer,
And gave me bread.

I said in my heart,
My aching heart,
"God sends but night";
Then the sun shone forth
And enwrapped the earth
In golden light.

I said in my heart,
My breaking heart,
That death is king;
And behold! the earth
Felt the south wind's warmth,
And lo! 'twas spring!

—From Christian Endeavor World.

# A Letter to A. McLean

**By Edward Scribner Ames**

My Dear Friend:—I have been reading in the church papers that it is thirty-five years ago today since you became an officer of the Foreign Missionary Society. That is a long time for continuous service with one religious organization, and especially in such a period as this has been. I have been reading that no other officer of any missionary society of any denomination has served so long. This letter is to congratulate you upon so notable a service and to assure you that it is deeply appreciated by many of us who perhaps do not take pains to tell you so. No doubt you have long since learned to find comfort through the indirect expressions of interest in your work and approval of it.

At this time, however, on so notable an anniversary, your friends will not be able to refrain from expressing their admiration and affection with genuine enthusiasm.

* * *

I am glad I have had the privilege of knowing you so long. It has been at least twenty-five years and I remember a number of our conversations from our earliest acquaintance. It increases my affection for you that those conversations were not always about missions, much as we were interested in them. Nor were they sure to be on religion in any of its phases. It was an astonishment to me to see an old bachelor make up with the children the way you did, and it was very reassuring to know what a variety of books you bought for your own library, and how much time you found in your busy life to read them. Your tenacious Scotch mind and deep, warm heart, have included many interests and these doubtless have cushioned your soul against vicissitudes of fortune which might otherwise have proved too violent.

I shall never forget the surprise and a certain kind flattery I felt once when you took me into your confidence so intimately. The surprise was all the greater because you did not hesitate nor condescend in doing so, in spite of the difference in our years and outlook. We were riding from Lexington, Kentucky, to Cincinnati. You were inquiring about my experience as a college professor upon which work I had just entered. You had lately been serving as president of a college, supplying that position temporarily without giving up your work for the missionary society. I could see how attractive the academic life was to you. You saw its opportunities for moulding youth to noble lives and you also appreciated its companionships. The quiet fascination of those cloistered halls was strong upon you. But at the same time there flamed up in your conversation the passion for the mighty missionary enterprise with which you had become so familiar.

I have always been glad you kept on with the administration of the missionary society and I have had far more confidence in your direction of its affairs just because I knew your interests were so numerous and diverse. The books and addresses you have written could not have been produced by a man who was entirely absorbed in raising money or in disposing of problems on the field. I like to think you will write still more now that you are in possession of all these years of rich and vivid experience and observation.

* * *

You certainly have had enough discouragements during these thirty-five years, but your knowledge of history has enabled you to see that real progress has been made and that there is a gathering momentum in your work. The rate of increase of gifts to missions and of adherents to the cause is of greater importance than total results to date.

It is comforting, too, that those members of churches who know most about missions and missionaries are the most active supporters of them. If this work were so useless and impractical as some critics think, one wonders why the missionaries themselves, who have the best opportunity to know the facts, should continue loyal to it. If they are deeply unhappy in their work, and really skeptical about its value, why do they return to the foreign country when they are once allowed to come home on furlough? They are free to resign at any time. It is also true of the churches at home that those which do the most for the enterprise, and come into closest contact with all its problems and projects are the most devoted to it.

This does not mean, I am sure you would agree, that they are blind to the defects and limitations of the system. They are discriminating and judicious and yet loyal. The success of missions has forcibly illustrated the interaction of effort and results. The results have stimulated interest and increased the contributions. The more generous gifts have brought larger and finer achievements, and these in turn continue to bring ampler supplies of money and workers.

* * *

I like to hear you tell about those modern apostles, William Carey and Adoniram Judson in India, Robert Morrison in China, Robert Moffat and David Livingstone in Africa, and John Coleridge Patterson and John Hunt among the South Sea Islands.

I do not wonder any more that you have a peculiar explosive manner of public speech. You used to almost frighten me when I first heard you. After you had been speaking in your low, earnest, conversational manner, your tone would suddenly explode with a shout which was at once a cry of pathos and a command of duty, a burst of indignation and a defiance of the world. I have seen your hearers startled and shaken by your moral challenge. I have come to believe that this eccentricity of your speech was really an index to your soul's deepest moods. You were yourself so full of enthusiasm and anxiety and conviction concerning the cause of missions that it was difficult for you to talk long to an ordinary audience without a sort of subconscious earthquake at the thought of their indifference and inaction. I can imagine that the sight of expensive feathers on ladies' hats and jewels on their fingers acted like irritants to your soul without your always being aware of the source of your discomfort.

* * *

I notice that when you make out that graphic poster of how Americans spend their money you never fail to mention millinery and jewelry. Seventeen millions for missions and ninety millions for millinery; seventeen millions for missions and eight hundred millions for jewelry and plate. More for chewing gum than for the cause of Christ among the heathen, and seventy dollars for tobacco for every dollar given to missions. I do not wonder any longer that you cried out in a kind of horrified and involuntary appeal, for you were thinking of the great heroes of a sacrificial cause over against the easy comfort and self-indulgence of the Christians at home. I see that you have now added automobiles to your poster and it reads for last year seventeen millions for missions and five hundred millions for autos, or thirty dollars to one.

It used to puzzle me to understand how you could endure so much indifference in your own churches as you traveled all over this country trying to interest them in foreign missions. I remember how you felt at the close of an Endeavor meetnig one Sunday night. The pastor announced that you would speak at the evening service immediately following on world wide evangelism. But as you described it, "The young people, who had just pledged themselves anew to God, took their wraps and paired off and left the house and did not come back to the service."

At such a moment I think your soul must have turned on its bearings with a hard grinding friction which would have quite overcome you if you had not been able to remember William Carey and David Livingstone.

* * *

I congratulate you on having worked so faithfully all these years in the presence of all the need which the world presented to your imagination, and in the face of all the half heartedness of nominal Christians around you, without losing your spirit or your vision. You now have the rare privilege of being able to see the fruits of your labors. Some of the men and women who went out to foreign shores under your inspiration did not live to see anything accomplished by their efforts.

When you entered the service of the Foreign Society there were no missionaries in heathen countries. There were only six employed and they were on the American continent or in Europe. Today the society has workers in China, Japan, Africa, and Tibet. Tibet is the last land in the world to become accessible to missionaries and you have seen your workers become the pioneers there.

The entrance of the missionary spirit into the churches has lifted them out of much of their old theology and brought them into vital relation wtih more human and more urgent problems. It has given you opportunity to see the futility of abstract discussions of religion.

I have been impressed by the way in which you have sometimes stood apart from little groups of ministers at conventions when they were absorbed in some speculative or incidental question. There always seemed to me to hover about you the atmosphere of things more important and far more urgent. It is interesting to know that the missionaries in China and India and Africa are compelled by the greatness of the practical demands upon them to relinquish much of their doctrinal inheritance and make readjustment of their thinking in keeping with greater efficiency in ministering to desperate human needs.

* * *

You have lived to see what is perhaps the most significant development of all, the tendency of the native Christians to establish their own congregations and to employ their own native pastors. That is notably true in Japan and to some extent in India. I have just read in one of your latest bulletins this note:

"The church at Harda, India, has become self-supporting and has called a Hindu pastor from Damoh. This church has made contributions during the year to their own Indian Missionary Association, the Tract and Bible Society, and the work of our Indian brethren at Kota, India. The church has fifteen Sunday schools, with an enrollment of 972. There are five evangelists working through this church for the district."

There will thus gradually come about a better understanding of the native faiths and of the relations of Christianity to them. Perhaps much finer and more adequate types of Christianity will develop in the orient than the world has yet seen. Possibly in a few generations the native scholars from these very countries will bring back to the west more profound and more illuminating interpretations of Christianity than have ever been known. It is a great thing to have stood so near to the heart of this wonderful development as you have done. Be assured that the future will appreciate what you have done better than any of us now living can do.

* * *

It is a sign of popular favor when the poets begin to take up a cause and it is with pleasure that I find these lines from our Illinois poet, Vachel Lindsay, whose sister is working in China under your Board:

THE WORLD SHALL BE REBORN

An endless line of splendor,
These troops with heaven for *home!*
With creeds they go from Scotland,
With incense go from Rome.
These in the name of Jesus
Against the dark gods stand;
They gird the earth with valor,
They heed the King's command.

Onward the line advances,
Shaking the hills with power;
Swaying the hidden demons,
The lions that devour.
No bloodshed in the wrestling,
But souls, newborn, arise;
The nations growing kinder,
The child heart growing wise.

What is the final ending?
The issue, can we know?
Will Christ outlive Mohammed?
Will Kali's altars go?
This is our faith tremendous,
Our wild hope who shall scorn?
That in the name of Jesus
The world shall be reborn.

Very sincerely yours,
EDWARD S. AMES.

## A LIFE WORTH WHILE

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.
I would be friend to all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift.

—Howard Arnold Walter.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — By ORVIS F. JORDAN

### Will Have a Presbyterian Day

There is a movement on among the Presbyterians to hold a Presbyterian day in each church sometime during the week of May 20 to 27. Dr. William Chalmers Covert will prepare the program for the churches which will be largely in the way of presenting facts about organized Presbyterian agencies.

### Dr. Jowett Will Leave America

Dr. J. H. Jowett, who has had such a successful career in New York has finally decided to go back to the land of his birth. The pressure there even took the form of a personal invitation to return from the king. He will be in America about a year more when he will begin the pastorate of Westminster Chapel in London. This is the pulpit vacated by Rev. G. Campbell Morgan. Dr. Jowett is writing for several American papers but it is stated that some of this ministry will continue after his return to England.

### Billy Sunday Meets Critics

The New York campaign of Billy Sunday was preceded by considerable criticism of his methods in securing the "personal" offerings at the close of his meetings. Mr. Sunday has met this criticism squarely by offering to give away every cent he gets in New York to the Red Cross and to the Army and Navy departments of the Y. M. C. A. This generous facing of a real problem has won many friends for him in the metropolitan city.

### Unite Under Baptist Leadership

Wolsey, S. D. had a small Methodist and an equally small Presbyterian church and they sought union. This has been accomplished under the ministry of a Baptist minister. It is proposed to reconstruct one of the houses of worship into a modern religious plant.

### Will Honor Martin Luther

The Presbyterians are going to do their utmost to make this year memorable as the four hundredth anniversary of the Protestant reformation. The General Assembly committee has sent out to all the ministers of the denomination an appeal that a sermon on Luther should be preached. A bibliography of the reformation literature is appended to the letter. The Presbyterians have prepared a paper-bound edition of Boehmer's Life of Luther, which sells for twenty-five cents, and this little book will be circulated widely in Presbyterian churches.

### "Ad" Men Welcome Preachers

The Associated Advertising Clubs of the World will meet in St. Louis June 3 to 7 and the church publicity section will be a feature. Preachers are welcome at all the sessions. W. B. Ashley is secretary of the church publicity section.

### Christian Faith Healing

The Protestant Episcopal Church has done most in producing a counter movement to Christian Science. The Rev H. B. Wilson has inaugurated the Christian healing movement. The society of the Nazarene represents, he says, a movement to revive and quicken simple faith in Christians in every locality and in every Christian congregation. It is founded on the belief in our Lord's continued interest in the health of the body, as well as the salvation of the soul; and for the purpose of bringing about a restoration of the gift of healing universally practiced in the early Church. It aims to deepen the spiritual life and impart strength to body and soul by prayer and intercession. "An earnest appeal is made, therefore, for at least two clergymen in each city, who will be willing to extend such ministry, sympathetically and in faith, as it may be sought by the faithful who appeal for it. There are lambs and sheep of the flock desiring to be fed. What can be said when the shepherd's hands are empty?"

### Community Loyalty Inculcated

The Methodist Episcopal church in the village of Roscoe, Ill., has found a good idea. This church recently held a Sunday evening service in behalf of community loyalty, and representatives of lodges, schools and other uplift organizations were present and spoke. Some of the subjects discussed were: "Influences that Break up the Community," "Value of Loyalty to the Churches," "Business Ethics," and "The Larger Brotherhood." A community conference on a larger scale is being planned for the early summer, and will be held under the leadership of the church.

### Chicago Students Study Neighborhood

Theological study is no longer a matter of dry-as-dust libraries. McCormick Theological Seminary, Chicago, represents the modern tendency to bring theological students face to face with reality. The students have done careful research work in their own community. They find two Presbyterian churches with members in one house and within a block four of these churches had members. Under the direction of Rev. W. Clyde Smith they have studied 118 blocks and the most serious problem met with was the overlapping of the churches. The students found thirty-two nationalities and only fifty-two per cent of the population was American. The percentage of Americans in the whole city is less than 25 per cent.

### A Home Mission Boat

Mission boats are familiar in the foreign field but the Baptists have established such a boat in the Hood River country of Washington. Ten Sunday schools are under the charge of the captain missionary. A circulating library is at the disposal of all the schools.

### Invites Pastors to Yale Lectures

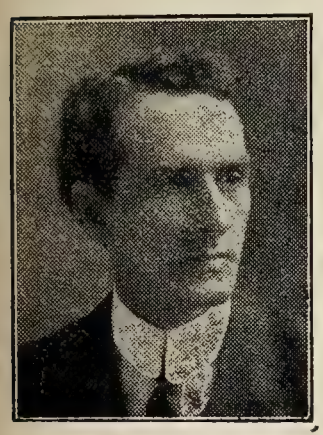
Ministers of the country, particularly those living in Connecticut, are invited by Yale School of Religion to attend the annual convocation of alumni and ministers, April 16 to 19. Dr. Arthur J. Brown will lecture on missions, Bishop W. F. McDowell on "Ministers and Jesus Christ," Dr. Walter Rauschenbusch on "A Theology for the Social Gospel," Dr. H. O. Pritchard on "Some Weaknesses of Modern Preaching" and numerous other leaders on vital themes of the day.

# Social Interpretations

By ALVA W. TAYLOR

### Overwork in War Time

THE federal government has suspended all rules regulating hours of work in navy yards, arsenals and other federal works. There is a tendency to demand the suspension of all those gains in industrial legislation that register progress for the human factor in industry. England did this along with her other emergency methods and now finds that it was a gross mistake. It has been well verified by investigations that there is a limit beyond which the working man cannot go and keep up his working strength. It was the recognition of this, by the argument of Louis Brandeis, that led the supreme court to reverse all precedents and overthrow the sacred "right of contract" theory and make laws limiting hours and fixing minimum wages constitutionally.



The war has suspended all the good work Lloyd-George was doing for social progress in England; the war method is itself a denial of social progress in that it turns the dial back for democracy. To call an army "democratic" is at the best a relative use of the term, meaning that it is less autocratic than the average army. Democracy is largely suspended in England and France while the war is on and such democratic leaders as Lloyd-George and Briand do not hesitate to say so but promise its resumption on a grander scale as a result of the war sacrifices of the masses and the overthrow of autocracy throughout the world.

Our army will necessarily be governed autocratically simply because there is no other way to make an effective fighting force. There will also be an unavoidable intrusion of social caste if it is long in the field or camp, because not even the most democratic body of soldiers can prevent the caste lines that army officialdom brings. But there is no excuse for the suspension of democracy and its counterpart in social progress in our civil life while the whole nation is not under such duress to military expediency as are England and France. To seek to suspend humanitarian laws, call it traitorous to argue the wage question and put industry under a military regime is not required in this war by this land.

* * *

### War Bread

The winter wheat is only three-fourths a crop and England will commandeer all the coming Canadian crop, the main supply of spring wheat. With wheat selling around the unprecedented price of $2.50 and up per bushel it is time to talk about "war bread." Dean Waters of the Kansas Agricultural College says that raising the milling from 73 per cent to 81 per cent of the wheat would add 18,000,000 barrels of flour per year—and it would be better bread. If we are going to be scientific in our efforts to conserve food supplies and thus evade the mistakes of England's "blundering through" and meet Germany with anything like German thoroughness and foresight we will begin now and not only add to the output from the mills in this manner but we will also shut up every brewery and distillery in the land. Every year there are some 600,000,000 bushels of good food producing materials turned into drink; it is thus not only waste, from food standpoint, but worse than waste through turning food values into a product that makes for inefficiency both industrially and socially.

The French government announces, through its famous posters, that millions are being saved through the curtailment of every kind of drinking and the abolition of all strong drinks. Germany has done something of the same thing, but Russia and Bulgaria furnish the most striking examples of this kind of fore-mindedness. Little Denmark is the latest to join the "bone-dry" prohibition ranks. It will be difficult to accomplish either prohibition or the making of "war bread" through milling operations under our federal system, but federal action plus a national appeal ought to so join law and moral forces as to bring it about.

Another needed action is that of fixing prices on staples that run into high prices. The wheat crop has been out of the hands of the producers for months and not one cent has been added to the cost of wheat in the meantime, but the cost of bread is climbing alarmingly. The increase is all going into the pockets of millers and middlemen and the consumer is being taxed on this most necessary article of diet to fatten the purse of men who have not added a penny to its value or spent a penny to produce it.

* * *

### Shall We Tax Dives or the Man With the Hoe?

Frank Vanderlip, president of the largest bank in the United States, protests against taxing incomes as a means of raising war funds and advises that expenditures be taxed instead. Mr. "Dives" Vanderlip thinks that taxing the precious incomes of men with millions might discourage industry but that the masses need the inhibition of taxation to keep them from prodigal expenditures. Will this modern Croesus admit that men with big incomes are not patriotic enough to keep business going unless they can see their regular cent-per-cent on the balance sheet? It is a queer twist of insight that leads a big business man to ask that the expense of living to the average family among his fellow countrymen be raised to still greater heights by the artifice of taxation while the balance sheets of rich men are left untouched. Mr. Vanderlip would have us believe that the business world is a sort of natural complex of forces that is so delicately adjusted that the slightest interference will unbalance it; he would discount all those human forces that so deftly manipulate business as to make success or failure according to the ability of the business man and the efficiency of the system or organization.

Let us away with this artifice and all that hides behind it. If big business can be patriotic, now is the time to show it and for it to ask that the burden of war debt be thrust upon its shoulders. The rich can give of their surplus and pay it all without missing a meal or even a luxury; the masses will have no luxuries and millions will miss many of the comforts and even the necessities of life. Long time bonds put the burden of taxation on the producer. A tax on expenditures, in form of tariffs and internal revenue taxes, puts the burden on the consumer and is thus a tax on the very right to live itself. War time taxes on excess incomes takes the cost of national exigency from stored up accumulations and their immediate earning power and thus compels those who are able to meet the emergency to do so. It is the only justly human way to do it.

# The Sunday School

## The Honor of Serving

**The Lesson in Today's Life***

**By J. R. EWERS**

"WHOSOEVER would be first among you, shall be servant of all." We have difficulty in seeing that. It seems to us that if we can command servants we are great. It seems to us that if we have many working for us in our offices, a chauffer driving our limousine, several maids keeping the house in order, a nurse looking after the little tots, a lot of flunkies dancing about us in the big hotels, porters anticipating our every want in Pullman cars, a pastor coming to eat out of our benevolent hand, and a hundred men hanging upon our philanthropic decisions—then we are indeed great. But what did the Teacher say?

Was Jesus wrong in his judgment? Here is a doctor. His offices are crowded, not with people to wait upon him, but with the people upon whom he can wait. Recently a doctor said to me, "I cannot remember when I have been rested." He is a servant. His brain, his skill, his time are involved in his service. His home is neglected. His recreation hours are cut short. But he heals thousands. On the other hand, I know of a lawyer who some years ago confessed to me that he made fifty-five dollars in a whole year. He belonged to a rich New York family which sent him through Harvard, bought him a house, established him in offices, gave him an allowance—he had everything but clients! Was he great? His waiting room was empty; his mahogany desk perfectly in order. He could play golf Monday, fish Tuesday, go to the theatre Wednesday, visit another city Thursday, entertain a friend all day Friday, and Saturday go away for a week-end to "rest up."

If Froebel was a great teacher it was because he served. If Lloyd-George is the greatest Englishman alive it is because he serves most. If the Mayo brothers are great surgeons it is because they give relief to so many people. If R. A. Long is a great business man it is because he is willing to give a million to his church in one shot. If Abe Cory and Rafe Miller are great preachers it is because they are firing the hearts of Disciples to generosity. A visit to Westminster Abbey convinced me of this truth. Some way society does not build monuments to selfish men and women. Wesley is there—I know why. Ruskin is there—he gave his fortune to the poor. Livingstone is there—you can tell why. Gladstone is there. Soldiers, statesmen, preachers, missionaries, poets, philanthropists—those who flung away their lives and the world found them—such are remembered.

* * *

What a beautiful picture: Jesus washing his disciples' feet. He washes the feet of John—anyone could do that; the feet of Peter—not a difficult task; the feet of Judas! ah, there is the test, to wash the feet of that scheming, sneering, cynical disciple. I remember in the Passion Play at Oberamergau how tears filled my eyes as Jesus was represented washing his disciples' feet. What does it all mean? Why, that you and I must greatly serve. Here is a Sunday school teacher about to give up because she is unappreciated; the boys talk all the time; they fidget and trade stamps in class; their parents don't seem to care. What comfort this lesson bears. Some day that whole class will join the church. They are listening and watching all the time. I heard a Cleveland man tell how he accepted a class of eleven boys in a distant mission church. For a full year never more than two boys showed up at any one time. Yet he didn't miss a night, nor a good lesson. At the end of the year the whole eleven came one night and confessed that they had been trying him out. Every other teacher had failed them. They endorsed him because he had the nerve and grace to stick. Those boys were his from that hour. There were many nights when those boys hid behind trees to see if their teacher had the stuff in him to come. He served. He is great.

Here also is a strong word of cheer for the unappreciated Mother in the grinding duties of a home. Here is a word of cheer for the workman who seems drudging his life out in the mill. The minister also takes this lesson to his heart in the day when his toil seems for naught. And here also is the man or woman who has been faithfully working in the church ranks for years, but no recognition has come. The honors are all bestowed elsewhere. The fine words of praise are for other and often less deserving ears. The chief seats are occupied by others seemingly more favored. But wait, some day the greatest voice in the universe will say, "Come up higher, faithful in few things, I make thee ruler." In the last day one thing alone will tell—service.

*This article is based on the International Uniform Lesson for May 6, "Jesus the Servant of All." Scripture, John 13: 1-17.

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A two-room house on wheels is used by a Kentucky school official to teach domestic science all over the rural district of which he is superintendent.

* * *

The Japanese Missionary Society of the Pacific Coast, known as Dendo Dan, is planning to take up work soon among the Hindus of California.

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**For Sunday Schools, Bible Classes and Individual Students**

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**DISCIPLES PUBLICATION SOCIETY**

**700 East Fortieth Street,**

**CHICAGO**

# Parables of Safed the Sage

By WILLIAM E. BARTON

### The Unopened Window

NOW there came to me a man with a Sad Countenance, and he said, O Safed, thy words of wisdom are known to all men, and thy virtue exceedeth even thy wisdom; may thy days be long among men.

And I heard him, and I answered not; for the man who cometh unto me with a Little Too Much Taffy and Then Some hath an Axe to Grind. And I said, If thou hast Business, say on; for Time Passeth.

And he said, O Safed, I have a neighbor, and he is an Undesirable Citizen. His house joineth hard unto mine upon the North, and he annoyeth me continually. He and his Kids keep up a continual Rough House, which greatly annoyeth us. And he hath Daughters, and there come to see them Young Men, who sit with them on the Porch till Any Old Time at Night, and they Laugh and Raise Ned so that sleep is driven from our eyes, and slumber from our eyelids. Yea, and when we look that way we see things that Vex our Righteous Souls.

And I said, Are they Immoral? If so thou mayest call the Police.

And he said, They are not what you might call Immoral, for my wife hath watched them much through the Window; she hath a place where she sitteth and watcheth while she Darneth Stockings; yet are they noisy; yea, they are the Limit.

And I said unto him, How many windows hath thy house?

And he said, My house standeth Foursquare, and it hath windows toward the North, the South, the East and the West.

And I said unto him, Move thou over to the South side of thy House; thou shalt have more Sleep and Sunshine. Yea, moreover, speak thou unto thy wife that she Darn her Stockings where she hath less to see.

And he went away angry.

But I counted it among my Good Deeds.

And I meditated thereon, and I considered that there are many people who live on the North Side of their own Souls; yea, they curse God that they hear the racket and are sad; and behold, their South Windows are unopened.

* * *

### PRAYER OF A CLUB WOMAN

"O Lord, as I stand at the beginning of another club year, teach me anew the meaning of friendliness, fellowship, kindness and love.

"Show me my duty of usefulness, not according to my desires, but according to my powers. May I be an inspiration of strength to those whose lives are touched by mine.

"May I not arouse in any woman the thought of fear, discord, hate or revenge. Keep me from prejudice, which hinders and makes afraid.

"Let me not judge any woman by trivial standards but by a broader vison which shall give just due to her untiring efforts to throw a charm upon the homely and familiar duties; to her courage; to her faithfulness in little things, and to her silent acceptance of the hard facts of life.

"Make me considerate and liberal-minded, and grant that I may learn the kindness of silence when distress and defeat have humiliated those with whom I am associated.

"Keep me steadfast, O Lord, when the choking dust of ambitious office-seeking blinds my ideals of justice and truth.

"Heavenly Father, teach me to recognize the responsibility I share in the universal sisterhood of this great nation, and strengthen me for life's finest duties that I may fill my place nobly in Thy wondrous plan. Amen."
—Edith Markham, in Club Woman's Magazine.

### Where His Faith Broke Down

The late Bishop Hare once told about a Philadelphia business man of skeptical tendencies who said to him: "My dear Mr. Hare, I do not refuse to believe in the story of the ark. I can accept the ark's enormous size, its odd shape, and the vast number of animals it contained, but, when I am asked, my dear Doctor, to believe that the children of Israel carried this unwieldy thing for forty years in the wilderness—well, there I'm bound to say, my faith breaks down."—Christian Register.

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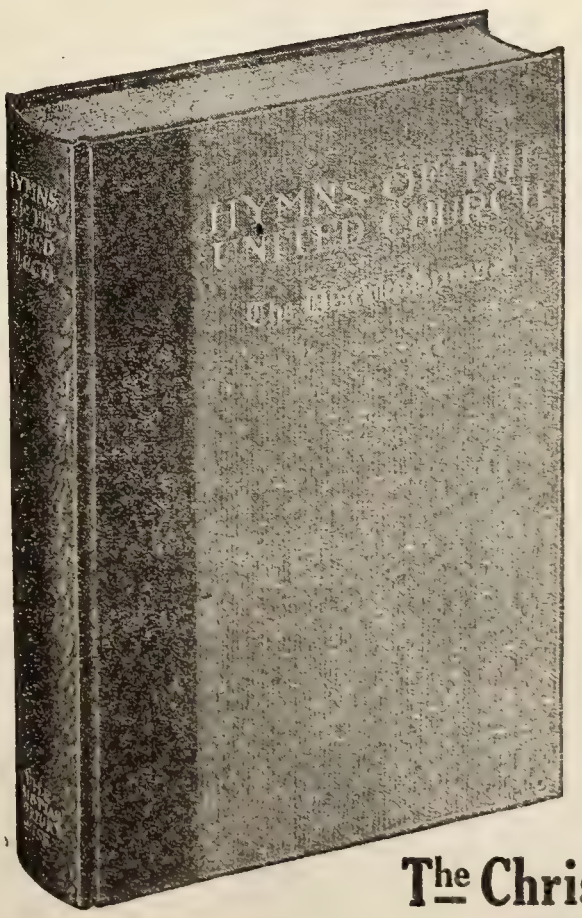

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# Disciples Table Talk

### Son of Alexander Campbell in Dying Condition

William Campbell, the only surviving son of Alexander Campbell, was taken ill on Easter Sunday at his home at Evanston, Ill. His physicians hold forth no hope for his recovery and his demise is to be expected at an early date. He has been a loyal attendant in the Evanston church and kept the memory of his father alive among all his friends. In his possession are many priceless mementoes of his father's life. In his few conscious moments he is inquiring about the new members of the Evanston church and about his old home at Wellsburg, W. Va., which he had expected to visit in May.

### Disciple Young People Wanted at Lake Geneva, Wis.

The Lake Geneva (Wis.) Fellowship has set as its aim for this year "Fifty Young People from the Disciples," and Howard Spangler, of Cleveland, O., and Elva L. Abbott, of Chicago, form a committee to promote the success of this worthy plan. Lake Geneva forms an ideal place for a summer outing, and in addition a part of each day is devoted to study and conferences on church work, Sunday school work, missions, etc. This year our mission boards will be represented by Emory Ross, missionary to Liberia; Mr. and Mrs. C. P. Hedges, of Bolenge, Africa; Miss Myrta Pearson, under appointment for the Congo; Secretary Bert Wilson, foreign secretary, and Robert McQuary, assistant foreign secretary. This is the strongest representation of missionary leaders ever gathered together at the lake. If you are interested write to Howard Spangler, Euclid Avenue Christian Church, Cleveland, O., or Elva L. Abbott, Metropolitan Christian Church, Chicago.

### Baxter Waters Makes Record in Missouri Church

Baxter Waters, who is now taking up his new work at West End Church, Atlanta, Ga., leaves at Lathrop, Mo., a record of unusual achievement. He accepted the pastorate at Lathrop in December, 1909, and served seven and one-third years. He found the congregation worshiping in a small frame structure erected back in the early seventies; he leaves the present members with a beautiful brick church home, costing $20,000, and quite adequate to the new needs to which, under his wise and patient instruction, they have learned to put their church home. He also leaves the church with a good parsonage. The church is wholly free from debt. Most of the present membership of the church, which is greatly increased in numbers, have been added during the period of Mr. Waters' ministry, nineteen on the last two Sundays. The church is greatly increased in spiritual power and in Christian charity. Only two series of evangelistic services have been held during the period, but the evangel has been preached and has borne fruit. The Lathrop church has been served by such men as A. B. Jones, the Creasons, W. T. Henson, E. B. Redd, J. E. Dunn, E. W. Thornton. The congregation is now on the point of calling another successful man to serve in this field.

### W. A. Shullenberger Closes First Year at Des Moines

Central Church, Des Moines, has come to the end of a happy and fruitful year of work. The third Sunday of April marked the end of the first year of the present pastorate of W. A. Shullenberger. Numerous results are noted within the twelve months. The building has been redecorated throughout, and the social quarters of the church have been enlarged in capacity and improved in appearance and convenience. Twenty thousand dollars has been raised and secured in notes to cover the improvement campaign. The Sunday school has carried on its graded work to a high degree of efficiency, and in the Sunday afternoon social hours and luncheons 900 young men and women were cared for. The missionary organizations and interests of the church have experienced a decided impetus, and have combined in the budget system. Without a revival there have been 117 additions to the church during the year; on Easter Sunday morning twenty-six responded to the invitation, of whom twenty were by confession of faith. Practically all were young business men and women or heads of families. Mr. Shullenberger has made his first year count largely, both with Central congregation and in the wider field of Des Moines and environment.

### Fifty Years of Service as Primary Teacher

On April 20 a reception was given at Broadway Church, Lexington, Ky., to Mrs. Fannie Killgore, of Louisville, who has just closed fifty years of service as a teacher in the primary department of the Sunday school. Mrs. Killgore has taught many children who have come to be leaders among the Disciples. Among these are Mrs. Florence Miller Black; Miss Kate Galt Miller, a returned missionary from China; Myron C. Settle, noted for his splendid Sunday school work in Gary, Ind.; and many others who are making good wherever they are. They reach from Honolulu on the west to New York on the east, and possibly in every state and territory in the United States.

### Successful Ohio Pastor Goes to Kentucky

A. B. Houze has served Central Church, Lima, O., only five years, but during this time the membership has been doubled. There were about 500 members when he came, and now the roll contains fully 1,000 names. Mr. Houze has received a call to the work at Bowling Green, Ky., and has decided to accept it, to begin his new service on June 1. Just before the call to Kentucky came, his congregation had issued him an unanimous call to remain, and at an increased salary. He is leaving the Ohio field simply because he believes the church at Bowling Green needs him, and because a larger service will be possible to him there. Bowling Green has the largest congregation among the Disciples in that part of Kentucky; it is a pretty little city of 12,000.

### Great Purdue Bible Class at First Annual Banquet

Robert Knight is the student pastor at Purdue University, at LaFayette, Ind., and promotes a great Bible class of Disciples and other interested members of the university. Recently the class gave its first annual banquet. It was the unanimous expression of the people present that the banquet was one of the finest social events of the entire year. Prof. C. R. George, the teacher of the class, acted as toastmaster, and brief toasts were responded to by a number of the people present. Among those who responded were Dr. Stone, president of the university; Prof. Shoemaker, dean of women of the university, and Prof. Alford, director of religious work in the university. Dr. Stone made special mention of the change of sentiment that had come in recent years among the students toward the church. "Some years ago," he said, "such a gathering would have been impossible. The sentiment of the student body was adverse to all church work. And students who would have attended such an affair would have been subjected to the ridicule of the big majority. Now all is changed. The almost unanimous sentiment of the student body today is on the side of the church. There is no longer fear of ridicule. Both students and members of the faculty are among the most militant of church leaders." The student pastor has come to the conviction that the state has no more fruitful field than the field presented by the twenty-five hundred young people who attend yearly the Purdue University.

* * *

—"A Sunday school of 646, with twelve members added to the congregation," is a good report from a town of 2,500 people. That is the message sent in by Bert E. Stover, pastor at Norton, Kan. This was the greatest Sunday school ever assembled in northwest Kansas, reports Mr. Stover.

—Lin D. Cartwright of Ft. Collins, Colo., is preaching a series of sermons on "Christian Statesmanship." His sub-


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—The third week of Bethany Assembly will be devoted to the problems of social service as related to the city and rural church. A good program is being prepared. Lectures will be given by Dr. Walfred Lindstrom, Prof. A. W. Taylor, Prof. E. E. Snoddy, O. E. Kelley, Elvin Daniels, O. F. Jordan, John Christopherson, Prof. Perry Pointer and others. The ministers of Indiana and contiguous states should make note of this program and make an earnest effort to attend; the date is August 7-11.

—D. H. Shields, of Main Street, Kokomo, Ind., will preach the baccalaureate sermon for the Kokomo and Greentown, Ind., schools this year. Mr. Shields reports twenty-seven persons added to the membership at Kokomo on Easter.

—From seven of the Cleveland, O., churches come reports of 248 additions to the congregations during Easter week, 160 confessions and 88 by letter.

—Peter Ainslie is conducting a series of evangelistic services at First Church, Akron, O., to which L. N. D. Wells ministers. The meetings will extend over into May.

—J. McD. Horne, new pastor at Sullivan, Ind., delivered the address at a "Wake Up, America," celebration celebrated there on Thursday of last week. A local paper reprinted the address in full.

—During the six years of service of A. R. Liverett at First Church, Jefferson City, Mo., there have been 703 members added to the congregation. The church debt has also been greatly reduced. A pre-Easter evangelistic campaign was promoted at Jefferson City, with Harvey B. Smith of Marshall, Mo., preaching. There were twenty-seven accessions to the membership through these meetings.

—Wallace R. Bacon of First Church, Keokuk, Ia., writes that this congregation found the pre-Easter messages of George A. Campbell "heartening, helpful and deeply spiritual."

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—The annual convention of the Churches of Christ of the Fourth District, Illinois, will meet at LeRoy, May 3 and 4. Guy B. Williamson is president of the organization, C. J. Robertson, vice-president, and H. H. Jenner, secretary. Persons intending to be present should notify LeRoy F. Sargent, LeRoy, Illinois.

—The church at Ashtabula, O., C. W. Flewelling, pastor, at its recent annual meeting reported twenty-six members

# A Look-In on the Alaska Work

**By Harry Munro**

Hope is a wonder. On my last arrival there, March 24, word was passed around that I was there and we had a fine service that night. The next morning the Sunday school convened and the entire session was carried through without any help from me. An epidemic has prostrated almost the entire town and many were still unable to be out. In spite of conditions which might have closed a Sunday school in a less determined community, the attendance during this first month had averaged twenty-four, or one-third the total population. The music was led by a choir and organ and two mandolins. An adult class of thirteen was taught with splendid ability by a Disciple who, though formerly a worker of great ability, well educated and brother of one of the prominent educators of the Brotherhood, had fallen into careless ways and become a heavy drinker and kept very worthless associates. This often happens in this land so full of temptations and so void of adequate church advantages. This brother pledged himself anew to a clean life of service. He has now a fine class systematically studying the Book and paving the way for a strong New Testament Church in this little mining town. I had simply made the leaders responsible for conducting a school in my absence, but they went the second mile. They have also held a well attended evening service each Sunday night, at which time the brother above mentioned delivered Bible lectures. Many told me that the change in this one man's life alone was worth all the efforts the school has cost.

After the school session I preached and then called a meeting of the Sunday school cabinet for reports and advice. The fourth Sunday there were over six dollars in the treasury. I asked what equipment could best be supplied by the University Church (Seattle) Endeavor Society, which had offered twenty-five dollars toward equipping this new school. Here was the request without any prompting from me, either: Thirty-five American Revised Version New Testaments, twenty more song books, and three good teachers' Bibles. Their only pews were backless benches, their organ decidedly wheezy, and their kerosene lamps very inadequate. When I suggested some of these things, they smiled and said they were used to those and would get along splendidly if they just had the books. They need the song books, for I have seen the entire choir, the organist and two mandolin players all using the same book at once. I'll tell you, I think a glimpse into this little log hall some Sunday morning would shame some of the half-hearted workers in some well equipped schools.

* * *

We had another fine service on Sunday night. I had hoped to cross Turnagain Arm by launch and return this time by way of Cirdwood, where there is no school. However, the Arm was full of ice and navigation impossible, so I returned by Moose Bass trail. This return trip was the greatest adventure I have had. Twelve inches of new snow fell while I was at Hope, and I had to break the trail nearly the whole distance of forty-seven miles back to the railroad. I will not tire you with the details of this trip. Although I lost the trail frequently, came near going snow-blind, and gave one of my feet a close call when the temperature suddenly dropped to fifteen below and I neglected to change the wet footwear for dry as soon as I should, I came through little the worse for wear and rather enjoyed it. This was exceedingly heavy snowshoeing, as the loose snow piled up on the shoes and made them drag like anchors. However, I made the trip in the usual time, eighteen miles the first day and twenty-nine miles the second. A little over ninety-four miles may seem like quite a walk to preach three sermons, but I wish that all efforts put forth in the work of the Kingdom could yield such relatively large fruitage as this seems to.

* * *

All public gatherings for children in Seward are now forbidden in a rigid quarantine on account of measles, so our school is at a standstill for a while. Mrs. Munro has charge of an elaborate Easter musical program to be rendered in a Union Easter service with the Methodist church. Our work has just suffered another, and perhaps the heaviest, loss by removal in the return to the States of our splendid kindergarten teacher, Mrs. Morse. She has been one of our best all-round boosters from the start.

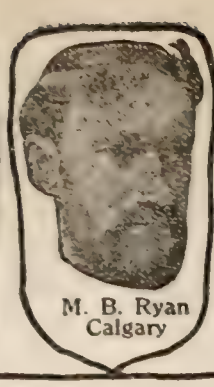
I wish to visit Latouche this week with a view of establishing a school there, for there is a good-sized town with a public school, and so far I can learn no religious work of any kind. This will be easily reached from here, as it is only forty miles out by boat.

HARRY C. MUNRO,
A. C. M. S. Circuit Musher.

Seward, Alaska, April 2.

Harry Munro
Alaska

J. W. Baker
Seattle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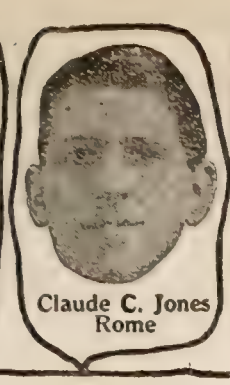
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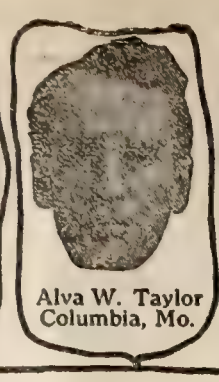
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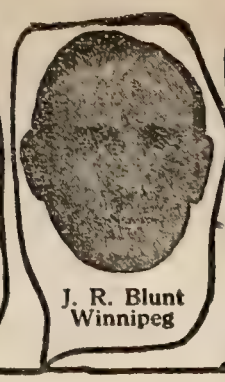
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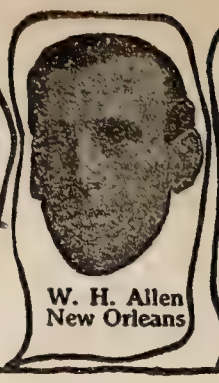
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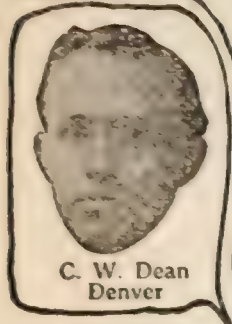
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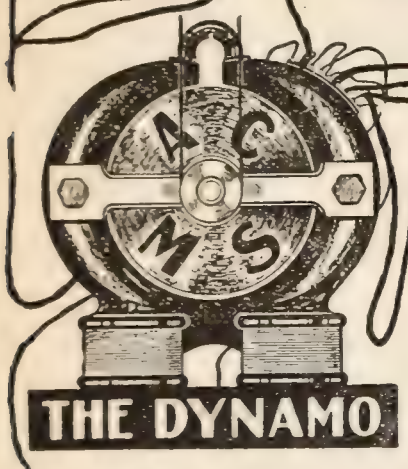

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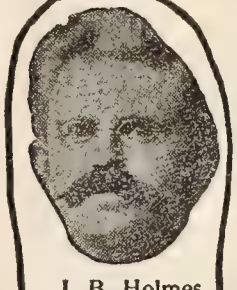
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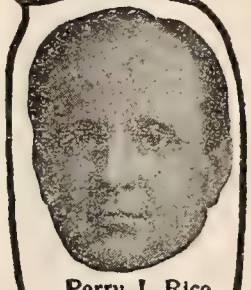
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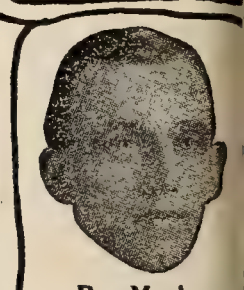
Ray Manley
West Pennsylvania


added during the year at regular services; $5,725 was raised during the year, of which about $1,000 went for missions and benevolences. Extensive repairs were made on the building and $300 of long-standing notes was paid. The decision service on Easter day brought eight confessions. Mr. Flewelling has made 1,095 calls during the twelve months.

—F. E. Smith, of Jackson Street Church, Muncie, Ind., reports 204 persons added to the church membership through a series of meetings just closed. Mr. Smith preached, and was assisted in the singing by Mr. and Mrs. Owen M. Walker. The meeting was planned for four weeks, but it was so successful that it went over another week. A hundred new families have been added to the congregation, with seventy men, fourteen boys; there were 165 adults among the new members. Home prayer meetings were a feature of the season of evangelism.

—A. F. Hensey of Bolenge, Africa, writes that the Bible College has been started with twenty-one students enrolled. The day school is doing well. On a recent trip to the Ubangi country W. H. Edwards and A. F. Hensey baptized twenty persons.

—Dr. Mary McGavron of Damoh, India, reports 25,235 attendances at the dispensaries and hospital throughout the year. According to the latest letters written from India, bubonic plague is prevalent in the central provinces. The people were leaving the towns and going into the country, hoping to escape the scourge.

—George A. Campbell of Hannibal, Mo., is in Manitoba, at the bedside of his mother, aged 93, who is seriously ill. Mr. Campbell's father died about a year ago at the age of 97.

—Liberty, Mo., church was recently left a bequest of $2,000 by the will of Mrs. F. B. Burns.

—Verle W. Blair, of the Eureka, Ill., church, had a busy day two weeks ago. He preached a brief sermon at the Sunday morning service, John W. Allen of Spokane also speaking; then at the close of the service Mr. Blair performed the wedding ceremony of Rev. Emmett Francis, of Perry, Mo., and Miss Bertha Lacock of Eureka; a missionary service at 4:30 left him free for the evening, so he took along some singers and held service at the mission church, Secor, Ill., preaching for Osceola McNemar, the pastor. The day brought twenty-four additions to the Eureka church membership, and Mr. Blair writes that several more will be added in a few weeks.

—I. H. Beckholt of the Moline, Ill., church, writes that the sacred cantata, "The Galilean," was given at this church on Easter evening, under the leadership of Mrs. Beckholt. The cantata will be repeated at Second Church, Rock Island, Ill. Mr. Beckholt recently preached at Davenport, Iowa, on account of the illness of the pastor, R. D. Brown. Mr. Brown's daughter preached at Moline in the morning of the day of Mr. Beckholt's absence, and her message was greatly appreciated. Three were added to the membership at Davenport at the evening service. On Easter Sunday four were added at Moline, Mr. Beckholt reports.

—F. W. Burnham of the Home Society recently visited Youngstown, O., with view to beginning Christian settlement work among the city's foreigners. I. J. Cahill, Ohio state secretary, accompanied Mr. Burnham.

—Fred D. Kershner of St. Louis was elected president of the Disciples Congress for the coming year. The meeting will be held in Indianapolis.

—Orvis F. Jordan of the Evanston, Ill., church is having many opportunities to deliver Christian messages before various Illinois chapters of the Odd Fellows and Knights of Pythias lodges. Mr. Jordan preached last Sunday at

Evanston on "Democracy and the Church" and "What Will the War Do to Religion?" Mr. Jordan has a real message for the church in these history-making days.

—Frank Waller Allen, pastor of First Church, Springfield, Ill., will lecture at Bethany Assembly on "The Contagion of the Golden Rule," "The Woodworker of Galilee" and "Personality Plus."

—W. F. Rothenburger of Franklin Circle, Cleveland, O., reports fifty-one additions by confession of faith and twenty-nine by letter on Easter day.

—Harry D. Smith of Dallas, Tex., has accepted a professorship in Phillips University, Enid, Okla. He will occupy the chair of homiletics.

—W. C. Prewitt reports six confessions at Bowling Green, O., on the morning of Easter Sunday, and one in the evening. An offering of $60 for benevolences was made.

## THE MACLACHLAN LECTURES

During the past week there was inaugurated the Disciples Lectureship at the University of Chicago. Under the auspices of the Disciples Divinity House, Rev. H. D. C. Maclachlan of Richmond, Va., gave three notable addresses on the general subject, "Modern Aids to the Ministry." The occasion was important as the first appearance of a lecturer at the university under distinctly Disciple direction. For several years Disciples have been invited to preach in the University pulpit, but the inauguration of this lectureship marks a new, and it is hoped, a permanent departure in the program of our people at this seat of learning.

The three subjects chosen by Mr. Maclachlan dealt with the value of philosophy, psychic research and literature respectively as aids to the ministry. The first was a convincing statement of the fundamental importance of philosophical studies as a basis for a discriminating interpretation of life and religion. The second was a courageous defense of modern studies in the field of psychic inquiry, so long disdained by most of the scientists and psychologists, but today attracting serious attention as yielding certain unmistakable results, and apparently capable of offering assistance at some of the impressive points in religious experience. The third was a charming and informing survey of the resources of literature for the enrichment of the soul of the minister, and a brief consideration of some of the writers whose messages have been most significant.

The audience attracted by these lectures included not only the Disciples at the university, but ministers from the city and a competent representation of the student body at the institution. The judgment was freely expressed that the annual lectureship of the Disciples has been given a fitting and dignified inaugural. The intellectual level of the lectures was high, the treatment of the themes adequate, and the personal impression made by the lecturer, both in his addresses and in social intercourse, such as to make greatly desirable his early return to Chicago and the university.

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## IS THE HOME SOCIETY A SUCCESS?

This question presents itself with such frequency that the officers of the society have been saving letters which come to them from men on the field. The American Christian Missionary Society is an unqualified success, as will readily be seen from this letter from Evangelist Hiram N. Van Voorhis, written from Cadillac, Mich.:

"After spending three weeks on the field here as an evangelist, I am convinced that you are spending $300 per year nowhere to a better advantage than at Cadillac. The work here is coming on in splendid shape. Eighteen months ago the church was pastorless. Today it has a good preacher, who is making 300 calls a month, giving the people a vision, and securing their unbounded loyalty. Eighteen months ago there were fifteen in the Bible school. Yesterday there were 157 present. This is a gain of 1,100 per cent. Eighteen months ago there were ten in the preaching service. Last night there was an audience of 200 by actual count. During the three weeks of meeting, despite bad weather, we had twenty-one additions, among them several men who will be of great value to the work. The pastor is talking a new church building. The American society should stand behind this work yet a while longer. There are still some delicate problems to overcome. Since seeing what the Home Missionary money is doing here, I have a higher regard than ever for the work of the American Christian Missionary Society." (Signed) Hiram N. Van Voorhis.

The first Sunday in May is Home Mission Day in all the churches. A great big home missionary offering should be taken in every church, and those churches having the budget system should not overlook the observance of the day for educational purposes. Of course, every pastor knows about American Missions. Some new literature is available. It is free. This year's trademark is the dynamo. Help to make it hum. Send to headquarters for everything relating to Home Missions. Grant K. Lewis, Secretary, Carew Building, Cincinnati, Ohio.

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It seems as if there was never a time when subscriptions could be so easily gotten for The Christian Century as right now. The words of approval and praise sent to us by those who agree to co-operate in our three-new-subscription campaign show the way our ministers feel as to the importance of getting the thoughtful men and women of their churches interested in reading the "Century." Here are some of the good things they say:

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THE CHRISTIAN CENTURY

Vol. XXXIV May 3, 1917 Number 18

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By Finis S. Idleman

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

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The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

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The colleges were assigned the larger share of the Men and Millions Movement's $6,300,000 fund, in appreciation of the necessity of thorough training for every minister and missionary that is enlisted, as well as the importance of Christian education for all our sons and daughters. The great war has given terrible emphasis to the way preparation multiplies power. It was always unwise to send unready men to great tasks; henceforth it is seen to be both insane and criminal.

As certainly as the Disciples of Christ have great and definite opportunities for the extension and perfection of essential Christianity in America and in Tibet, China, Japan, the Philippines, India, Africa and Latin America, we have inescapable and sharply defined responsibilities for the education of those who are to do the work on our behalf. The Pearsons, father and mother, did not stop with merely paying the tuition and board of the son and daughter who were going to Africa, but helped to endow Eureka College for their training. It became easier for Miss Adamson to go to the Philippines when her father and mother lifted her support from the society.

What these and other families have done the brotherhood as a whole is doing through the Men and Millions Movement. For every one of the thousand of our younger members enlisted for the service there comes $6,000 from those who are older, to enable the schools to train them for their tasks and then to purchase the tools—hospitals, chapels, homes, books, presses—with which they are to work. Furthermore, a thousand churches, through the Every Member Canvass, are marshalling their full strength for the maintenance of the workers at the front. After this first line will come all the rest, as fast as they have efficient leadership for the advance.

**Men and Millions Movement, 222 W. Fourth St., Cincinnati, O.**

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV MAY 3, 1917 Number 18

# Faith for Trying Times

LIFE NEEDS STEADYING JUST NOW.

The plunge into war came to this country at a time when we were spiritually the least prepared. We had become very wealthy and were very lacking in many of the deeper things of life. There was no wonder, then, that we should suffer various kinds of panic at the outbreak of hostilities.

In many cities there was a run on the food supplies. A certain broker found that his wife had bought fourteen sides of bacon, which must inevitably spoil before it was used. Mail order houses which had always taken pride in their promptness were compelled to send notices to their customers that grocery orders would be delayed for three or four weeks. There was need, of course, to cultivate a sentiment for economy and thrift, but that is a vastly different thing from a food panic and hoarding. The panic only gave speculators a chance to raise prices inordinately and had no really useful result.

★ ★

Strange rumors sometimes pass over communities and bring sudden fear. The country is by this time familiar with the marriage panic in Chicago. Hundreds stood in line every day for more than a week in a frantic effort to secure marriage licenses. There had been a rumor that the government would forbid issuing of licenses during the war. This long line was interpreted as a "slackers' " movement. There were doubtless some "slackers" in the line, but for the most part it was made up of couples who had before the war arranged to marry and were afraid their plans would be unduly delayed. The whole story helps to indicate the need we have for a moral and spiritual flywheel to regulate our activities.

There is no steadying influence in war-time of more value than the spirit of religion. "All things work together for good to those who love the Lord." The necessary burdens of the war will be heavy enough. We shall grow poorer. Some of us will lose loved ones. We shall see certain lines of business disturbed by war conditions. After we have taken up the necessary burdens of war, there is no need that we should in addition carry the load of panic and of strange fears which are successively exploded.

There are for such times as these the counsel of reason and the counsel of faith. Reason tells us that in a number of ways we are destined to suffer less from the war than the nations at whose side we struggle. Our material prosperity at the time we entered the war was the greatest we have ever known. With these resources at the beginning it requires only a wise use of our opportunities to go through the next few years with no more sacrifice than may be good for us in the end.

We are relatively remote from the scene of the conflict. Though our sailors are already in the field of danger, and though we send two million men to the trenches, the great body of our population will never know war as France knows it. Between us and our enemies are forces that may be regarded as invincible. No one can doubt that with the western world united in its opposition to militarism, victory will at last come to our arms. The horrors of war will be much less real to us in these days than they were in the time of the civil war, even though our speculators have succeeded in giving us prices in excess of those prevalent during those unhappy times.

The counsel of reason tells us, therefore, that we shall not face burdens greater than those which have been borne by our fathers. Unless we are weaker than they were, we shall be able to go through these troublesome times.

It is the counsel of faith, however, which best helps us to live in the midst of the present perils.

Let us not believe that the present war is an "insane war." We have been saying this to ourselves, but has it not revealed the shallowness of our own thinking? Great historic movements are never insane. There is a deeper meaning in this struggle which we shall fully apprehend after it is over. God is ever at work in human history. He makes even the wrath of men to praise him. The colossal struggle of the great civilized nations must eventuate at last in some clearer understanding of what civilization is. Let faith save us from that deep pessimism which would say of the war that it is meaningless.

Nor should we settle down to any weary belief that the present struggle indicates that war is a permanent part of the life of nations. Struggle there will always be, for struggle and competition are a significant part of the fabric of life. The present war is so expensive that it will be a long time before the nations involved could make ready for another one. If, as Bishop Brent suggests, the allies in this war are the beginning of a League to Enforce Peace, then the friendships formed upon the field of battle will be the guarantee that war shall at last come to an end as a method of settling international problems.

★ ★

We need not believe that the finer things of life will suffer in these days. We are being rescued from the brutalities of peace. This may not have been the only method of rescue, but it is certain that the individualism, the materialism, the selfishness of ante-bellum days are over for another generation. In the coming days there will be more seriousness and more appreciation of the things of permanent value.

Church people need not fear that religion will suffer. When we see literary men with materialistic antecedents turning to God we have much reason to believe that there will come into the heart of the race a new hunger and thirst to know Him who is the source of our life. Some church activities may fall into disuse, but the great fundamental task of the church will be brought forward to a successful culmination. The war will teach us that it is impossible to live in any real way without religion.

# EDITORIAL

## A SLOTHFUL EVOLUTIONIST

IN general one would say that the evolutionary hypothesis tends toward optimism, for it represents life continually making adjustments and reaching higher levels. The jelly-fish and the earth-worm and the tiger are successively higher types of adjustment to conditions. This evolutionist has a comfortable conviction that things will work themselves out by the natural operations of nature. Our little enthusiasms are scarcely needed to bring about the results.

A study of the process, however, reveals the decay and death of many species. In the museums are to be found the skeletons of creatures which once lived upon the earth and are now extinct. Even now many kinds of wild game are becoming practically extinct and will doubtless altogether disappear. The final triumph of the good in humanity is not a foregone conclusion. The survival of the fittest is not the survival of the ethically desirable. Understanding the forces of the world, the intelligence of man diverts the course of evolution to ends pleasing to himself.

To make the matter more concrete, we cannot slothfully say, "Let the drunkard and the debauchee destroy themselves; after they are gone we will have a better world." Moral evil is a contagious thing. It does not attack only the weak. It involves in its consequences many who are absolutely innocent of wrongdoing. Instead of trusting to evolution to win our victories, we must take the effective weapons and fight.

In the same way we may speak of the evolution of human society. New knowledge and conditions make imperative a reconstruction in society. One type of theorist believes in letting nature work out its own result. The better advised man sees that intelligence is better than a blind trust in the developmental process.

The Christian believes that God works and that he must be a fellow-laborer with God. Only a strong effort of the men and women of good-will will bring the victory.

## A DRY NATION DURING THE WAR

ALL over the country there is a demand that our nation shall be dry during the war. England has temporized with the evil, owing to the enormous influence of the brewers, and in spite of the number of men in the trenches the amount spent on alcoholic drinks has actually increased. We are hearing in these days that we should profit by England's mistakes. Let us not take the course England did with the liquor traffic.

There is the need that we shall conserve the food supplies of the nation. There is not very much significance in asking everybody to get out and make garden after work hours if we are to continue to permit an economic leak in our nation which costs more than our big war taxes will amount to. The millions and millions of bushels of grain should feed children instead of being used to intoxicate the morally weak in days when all should be strong.

The problem of public order is also a serious one in war-times. Both in England and Germany there have been mobs and strikes. Drink-inflamed crowds have affected the morale of the nation unfavorably. In Russia, the least advanced of the nations engaged in the struggle, a revolution has occurred without disorder and bloodshed and the secret of this is to be found in the fact that in that country the sale of vodka had been abolished.

President Wilson is at this time making up a most extraordinary war program. He must be guided in some measure by public sentiment. If he could be sure that the nation would support him, there would be little doubt that he would choose to lead the nation through the war without the handicap of the liquor traffic. He waits for the voice of the people. Churches are voting resolutions and individuals are telegraphing. It is a time to strengthen the hands of men whose sympathies may be counted on the right side.

## OUR RELIGIOUS DUTY TO RUSSIA

THE newly arrived freedom in Russia carries with it religious opportunities not less significant than the political one. There are in that country twelve million dissenters from the state church and five million Jews. The dissenters are not all Protestants, some of them insisting that the state church is too progressive. Many of the dissenting bodies, however, have a true evangelical life.

The help given by Great Britain and America to Russia should be in the direction of encouraging native movements. The *Continent,* a Presbyterian paper, is generous enough to make this suggestion with regard to native evangelical movements: "Moreover, being almost all immersionist bodies, they have the valuable strategic advantage of raising no dispute among Russians over the form of baptism—for the established Russian church has made everybody familiar with baptism by immersion. The wise thing, therefore, is for all American Protestants to come to an understanding that Russia is essentially a field to be cultivated by immersionist workers."

After the war, there will be special opportunities for Evangelical Christians in Russia, for they were English in origin, and not German as were the Baptists of Russia. This group of Christians needs many things, but especially will it need an adequate system of training for the ministry. We cannot do much good by sending preachers to Russia, or by sending money without ideas. If we could send young men with the very best of educational equipment and give them funds, they might be of enormous service to the growth of that form of evangelical teaching in Russia with which we are most closely allied.

## NEWSPAPER EVANGELISM

A NEW way of preaching the gospel effectively is presented in the use of the newspapers for the carrying of gospel messages. A Christian man, not a Methodist, has left to the foreign missions board of that denomination the sum of five thousand dollars as the beginning of a fund which shall be used to propagate the faith the world over through the printed page. The mission board would like to see the fund grow to a million dollars so that its use might extend to all the mission fields of the world where newspapers are published.

There are a number of the smaller sects which have proved it possible to use the public press with great

effectiveness as an agency for the disseminating of the views of the organization. The Christian Scientists buy whole pages even in metropolitan dailies in order to give publicity to the utterances of their lecturers. The late Pastor Russell had a boiler plate service which carried his sermons to all parts of the country. These organizations have found that the press service is worth while.

Evangelical denominations rest under the burden of a great misunderstanding. Views are imputed to them which they have never held. Other ideas, which they once held but have given up, are popularly supposed to be a part of the mental furniture of these religious bodies. It would be worth while using the press service of the world to declare just what the great evangelical bodies do hold and teach.

The printed page has this value: that it gets more careful and painstaking attention than do the words of a public speaker where the emotional atmosphere of the meeting may interfere somewhat with the effectiveness of the presentation of the truth. There is also a certain element of permanency about the message in print which makes it a more or less durable influence in the world for the truth.

# Why I Am a Disciple

**Fourth Article—Minor Reasons**

## THEIR GREAT MOTTOES

I AM drawn to the Disciples of Christ by the great mottoes or slogans which head and adorn their literature and which symbolize the structural conceptions on which their movement is based. These mottoes are the guide signs for Disciples' practice. If it is objected by some critic that the actual practice of the Disciples is far from conforming to these slogans which are so generally current among them, such an objection does not lessen for me the value and significance of the slogans themselves, nor dampen the ardor of my attachment to the people holding them.

The effect of such a criticism is quite the contrary. In so far as it seems to me a valid criticism in any given case my enthusiasm seems to be stirred with renewed determination not only to propagate the ideals represented by the mottoes but to call my own people back to them for such correction and reconstruction of their practice as may be necessary. To be aware of shortcomings among the Disciples does not alienate me from them, for I hardly expect to find another communion of Christians whose practice measures up to its mottoes better than Disciples' practice measures up to theirs, and even if I could find a communion quite consistent with its own standards it would by no means follow that my duty called me to cast in my lot with them.

My reasons for being a Disciple are found not so much in the Disciples as in the ideals of the Disciples. It is not what they are but what they are consciously striving to be that draws me to them. I do not say this to imply that anything invidious would result from a comparison of Disciples and other religious bodies. I believe they will measure up, take them all around, to about the same standard of excellence as Presbyterians, Baptists and the rest. It would be a species of pharisaism for me to claim that my own people are better than other Christian groups and to urge their superior excellence as a reason for my attachment to them.

So when I speak of their great mottoes I am under no inhibitions due to their inconsistency in the practice of them. It is enough for me that these mottoes are historically interwoven into the conscious purposes of the Disciples, and that they represent the high goals toward which this movement strives. My personal duty in relation to the Disciples is determined by whatever insight I may have into the meanings of these guide signs and the value I set upon them as leading to the highway of Christian progress and the fair uplands of the Kingdom of God.

### I.

### "WHERE THE SCRIPTURES SPEAK WE SPEAK, AND WHERE THE SCRIPTURES ARE SILENT WE ARE SILENT"

We can begin with the oldest and most classic of our mottoes, that formulated by Thomas Campbell himself at the very dawn of our Disciples' history, "Where the Scriptures speak we speak, and where the Scriptures are silent, we are silent." From the beginning the Disciples have set the Bible in the very front of all their thinking, and have sought with a diligence that was often pertinacious to ground their practices on the teaching of the divine word.

This motto was formulated in the contest waged against human creeds which prescribed doctrinal beliefs and limited the fellowship of the churches. The fathers revolted at the slavery to human opinion which these creeds represented, and in the interest of liberty of mind and elasticity of procedure, as well as for the sake of a larger fellowship than creedal conformity permitted, they held aloft the Scriptures as alone worthy to guide men's thoughts or bind their practice.

Such a standard as they raised had in it the possibility of grave abuses, as subsequent developments within the Disciples' movement sadly disclosed. By some the Scriptures were made to "speak" authoritatively on all kinds of church details—against the use of instrumental music in worship, for a certain fixed type of organization in the local church, against general societies for the propagation of missions, for the practice of baptism by immersion, against a salaried ministry, for a weekly observance of the Lord's Supper with a prescribed order of administration, etc., etc. These became tests of fellowship among sister congregations and between the congregations and individual candidates for membership.

Such a use of the Scriptures was, of course, a caricature of the Campbellian motto. Freed from the yoke of the historic creeds those Disciples who made this application of their principle of guidance by the Scriptures found themselves wearing a heavier yoke than the one their fathers were unable to bear. But it speaks volumes for the healthy-mindedness of the vast majority of the Disciples that they refused to allow their movement to be crushed under the dead weight of

such a legalistic and rabbinical interpretation of their motto. Though the character of the movement as a whole was pathetically injured by this visionless and mechanical perversion of their motto, the present complete sloughing off of the "anti" section from the main body has set the main body free to develop in the direction indicated by the broader construction of the principle of loyalty to the Scriptures.

In view of my statements in the first article of this series, it is not necessary to confess again my conviction that the Bible is a unique revelation of the will and character of God. To me it holds and will continue to hold a place of pre-eminent importance and authority in the life of the church and of the soul. Its revelation of the principles of a spiritual order is to be matched nowhere else. I feel sure that no progress in science is going to displace the Bible by a better book of religion. For this reason I believe we ought to call humanity back again and again to the Scriptures.

The motto of Thomas Campbell is as apt and applicable today as a century ago. Qualified by the Protestant principle of the right of private interpretation of the Bible, a principle the neglect of which is mainly responsible for the perverted use of the Bible among reactionary Disciples, our age can have no richer blessing than to sit again in expectant awe awaiting the breaking forth of ever new light from the sacred page.

## II.

### "IN FAITH UNITY, IN OPINIONS LIBERTY, IN ALL THINGS CHARITY."

A second motto which adorns the literature of the Disciples is a formulation which they borrowed from a prior source and have made their very own. "In faith unity, in opinions liberty, in all things charity." These words never get old to me. They do not wear out. They have a contemporaneousness that thrills me as a statement of the true basis of unity and efficiency in the church of Christ. No one would think of claiming that the Disciples have succeeded in embodying in their practice the ideals expressed in this legend. Certainly much yet remains to be done before we can be satisfied with the progress made toward the ideal expressed in the third term of the motto —"in all things charity." But boasting is equally inappropriate in respect to the first and second terms.

I believe the distinction between faith and opinion is a valid distinction. Our fathers started out with much clearer ideas as to this distinction than we have today. Unfortunately it was not long before the movement began to blur the line between faith and opinion, and the lack of clear thinking allowed many items of opinion to creep over into the sphere originally held sacred to faith. In our day we are witnessing many troubles in our Zion, most of which are the weedy crop springing up from our carelessness in keeping clear the things of opinion from the one essential of faith.

As I showed in the previous article, faith is not primarily intellectual, but personal and practical. It is the personal attitude of love and loyalty toward Jesus Christ as the soul's Lord. Upon the basis of that kind of faith we may have unity. But we cannot hope to have unity upon that basis unless we make place for liberty in the field of opinion. This means a spirit of tolerance and mutual consideration, it means breadth of view, a wide range of variety in the church's thought life, a readiness to consider new statements of reality, a discipline of faith that precludes shock in the presence of new scientific discoveries or fresh hypotheses of higher criticism.

I hold that we are in profound need throughout the whole church of a practical application of this great motto. And I feel no more deep-seated passion for my own people than that they might so faithfully live up to these familiar words that the rest of the church would take knowledge of them as a beautiful example of unity and liberty and love, and desire themselves to live by the same rule.

## III.

### "DEVOTED TO THE RESTORATION OF PRIMITIVE CHRISTIANITY IN FAITH, ORDINANCES AND FRUITS."

A third motto, and one about which there is a divided mind among Disciples of today, is that which sets forth the aim of the movement in terms of a restoration of primitive Christianity. With those who are doubtful of the value of this ideal I agree so far as to admit that it is capable of very great abuse, and may, if its terms are not rightly interpreted, be the means of smothering in a corner of the world the religious group that cleaves to it. That it should be the tombstone epitaph of many an impotent and dying church among us and of the whole lifeless "anti" defection there can be no doubt.

In this age of progress, of forward looking, an age dominated by the evolutionary concept, it is a suicidal thing to turn to a primitive period to find there the names and forms for the church of today. The dominant mood of a conquering church must be not restoration but realization. The church must feel that the best is yet to be, that the ideal has been realized in no golden age of the past, but that it remains for us yet to realize it. Only such an attitude will stimulate the church to make those constant readjustments necessary to keep in vital touch with the ever changing order of the world and really to guide the world toward the Kingdom of God.

How pathetic are those sterile groups of religionists, obsessed with this or that conception of the primitive church, who feel that it is their duty to go off in an isolated corner of society and try to reproduce that primitive church! The unrelatedness of it all to the real problems of humanity seems not to occur to them as a reason for challenging their procedure.

But this kind of primitiveness does not seem to me to be of the essence of our great motto. The faith, ordinances and life of the early church may be restored to us in a way that is not slavish nor mechanical, but vital and inspiriting. The constant danger of organized and historic religion is institutionalism and hollow formalism; what once was a palpitant experience, hot with passion and vivid with joy and hope, tends to become a mere round of ritual, or a custom, or an empty form of words. From this point of view it becomes our duty to restore primitive Christianity—to take our Christianity as if its glad message were spoken first to our souls among all mankind, and to administer the ordinances in this spirit, and to bear such fruits as such a first-hand contact with Christian things should naturally bring forth.

I do not believe the time has come to apologize for this historic motto of our people, but to reinterpret it and to reinforce it in our practice.

## IV.

### "BACK TO CHRIST!"

The fourth motto or slogan whose imperative character holds me to the fellowship of the Disciples is the cry,

"Back to Christ!" This again is not original with the Disciples, but has been caught up and woven into their thinking, as part and parcel of their thinking, until its outside origin has been almost forgotten. There is no motto that sets for me so comprehensively and with such unescapable goading of conscience the great task of my own personal life as a Christian and that of the modern church as does this laconic formula. I have little interest in the verbal contention as to whether we should say, "Back to Christ," or "Forward to Christ." *Wherever* Christ is—back of us in history, or ahead of us in ideal and spiritual leadership—let us, I say, go to him!

How eloquent are the pages of Disciples literature in their plea for the church to go back of the creeds, back of the councils, back of the Reformation, back of hierarchies, back of all that has taken place since the great redemption days, and sit again at the feet of the Redeemer himself, drinking in his words as Mary drank them into her thirsty soul at Bethany in the long ago! And with all that this motto has meant to us and done for us as a people, how far we are from entering into the fullness of its meaning even yet!

With a motto like this it is incumbent on the Disciples to prove themselves in a distinctive way the ally of all rational modern movements for the reconstruction of the social order on the basis of social justice, for this idea of a social Kingdom of God was one of the big ideas in the mind of Christ. And if a religious group sets itself to go back to him, to know his mind, to see life and God and man as he saw them, how could such a group fail to bring his mind to bear upon the issue of peace and war through the recent discussion of which we Disciples passed with the same divided and unsure testimony as that which characterized the church in general.

I remember reading once a remark of Pastor Charles Wagner, the author of "The Simple Life," in which he said it was our duty as Christians to try to read the words of our Lord as though he were uttering them for the first time, and uttering them to us.

That is what it means to me to go back to Christ, and to restore primitive Christianity. To invest Christ's words with their virgin character, to redeem them from the corruption and bias with which our historic Christianity has subverted them, this is to go back to Christ and learn afresh his message of God and of a human world filled with love.

CHARLES CLAYTON MORRISON.

# The Beauty of the Bible

**Sixteenth Article of the Series on the Bible**

**By Herbert L. Willett**

AMONG the books that make up the carefully gathered libraries of real lovers of literature—from the handful of prized volumes which our fathers were able to secure, on through the sifted lists that comprise the "five feet of the world's classics," to the vast stores of treasured lore assembled in the famous libraries—the Bible has taken an assured and unquestioned place. So impressive is the position which it holds among the world's great books that men of eminent literary authority have not hesitated to affirm that if all the volumes now known to men could be placed in one scale of a vast balance, and a copy of the Bible in the other it would outweigh them all; or that if the hard choice were necessary between the destruction of this book and of the remainder of the literature of the race, the decision, though reluctant, would be inevitable. The world might get on without even the best of the other books, but without the Bible, not at all.

For this supremacy of the Scriptures many reasons have appeared in the course of these studies. But one more deserves consideration. The Bible includes the most beautiful of literature. Its books contain some of the most unquestioned masterpieces of writing. Its charm of poetry, narrative, spoken word and character study is unescapable. In lyric beauty and solemn grandeur it surpasses all other products of the pen of man. Those who have attained familiarity with its hidden treasures of word and line, and have surrendered themseves to its ever-growing attractiveness, know the sure bases on which its literary supremacy rests. There is no volume so fascinating in all the cloistered libraries where, hidden away from all but loving eyes, is kept the past's incalculable hoard.

### IS THE BIBLE LITERATURE?

There are two classes of people who demur to the description of the Bible as literature. The first is that sort of literary connoisseurs whose limited acquaintance with the Bible has never given them awareness of its wonderful richness of prose and poetry. One occasionally meets such people, and finds in them the real Philistine spirit of dissent from any appreciative estimate of the Scriptures as worthy of inclusion among the great literatures of the race. For such people one can only feel the sympathy which is merited by the unfortunate who have missed something of the supreme joy of life. The second group is made up of those who are so convinced of the religious values of the Bible that any effort to bring to attention its literary beauty seems to them an act of sacrilege. They say, "This book is the Word of God. Why then reduce it to the level of your Homers, Virgils and Shakespeares by regarding it as a mere masterpiece of literature?" Here also one must keep a sympathetic mind. If the choice were really to be made between the Bible on the one hand as the supreme work in the field of morals and religion, and on the other as a charming collection of ancient poems and narratives, then the decision would be without question. But as matter of fact, both values are found in this set of documents, and it is no discredit to the inspiration and authority of the Bible to find that it is also a collection of human documents some of which possess imperishable beauty.

Anyone who is sensitive to the appeal of great literature finds himself debtor to the great spirits of the past who have left behind them songs that live and words that burn. To enter through the gates of literature into the enchanted world of Homer, Æschylus, Sophocles, Pindar, Sappho, Virgil, Horace, Dante, Tasso, Goethe, Moliere, Chaucer, Shakespeare, Tennyson, Longfellow, Whitman, and their thousand companions of the magic pen is to touch spirits with the immortals, and catch glimpses of that light that

never was on sea or land. It is even so with the Bible. It sweeps the horizon of man's life. It sounds the deep abysses of experience. In its voices are the great rolling thunder tones of destiny. Over its uplands blows the breath of new-breaking days. Out of all its sorrows there comes the calm assurance of a quenchless hope. These qualities it shares with the master books of the race, and it outreaches them all. In the field of the spirit's eternal conflict for freedom and for life the Bible stands unique, supreme. But there are quieter scenes, softer voices. There is the love of nature, the charm of moving lights and shadows, the flocks pasturing on the hillside, and the songs of shepherds on mountain paths. Music and poetry are found in many of the modest places of this great literature. And this variation of theme and tone invests the book with an immortal beauty which the ages have not been slow to discover.

### BIBLE STORIES

The stories of the Bible have become the prized possession of the children of every race. Every people has its narratives of adventure gathered about its cherished heroes. But the stories of the Bible do service for the universal childhood mind. In every generation Abraham goes out from his country toward an unknown land; Joseph is sold by his envious brothers, and by the providence of God becomes the viceroy of Egypt and the savior of his people; Moses, saved from royal persecution by the audacity of his mother, grows up to be the deliverer of his brethren, leads them across the shallows of the sea amid darkness and tempest, gives them oracles for their direction, smites the rock for their refreshing, and leaves them at last with his benediction within sight of the land on whose soil he was never to stand; Absalom, the handsome, wayward prince, rides through the streets with his chariot and fifty men to run before him, or sits with calculating friendship at his father's palace gates to win the hearts of the men of Israel; and Elijah climbs the steep sides of Carmel to confront the leagued opposition of the land and overthrow the priests of Baal, and then girds himself, sure of the coming storm, to run before the horses of Ahab across the plain to the gates of Jezreel. "And what shall one say more? For time would fail to speak of Gideon, of Barak, of Samson, of Jephthah; of David and Samuel and the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of heathen." Children at the impressionable age are made what one wishes to make them, less by direct command than by the power of great stories. In listening to a narrative of courage, faithfulness, chivalry, virtue and sincerity the child puts himself in the place of the hero, and invests himself with his qualities. For this reason, as well as their imperishable charm, the stories of the Bible have been the chief material for the entertainment and the religious education of the race.

### POETRY OF THE BIBLE

More attractive still is the poetry of the Bible. In fragments it breaks out from the life of early Israel in proverb and refrain, or takes more elaborate form in such war chants as "The Song at the Sea," (Ex. 15), and the "Song of Deborah," (Jud. 5.) The Book of Job is one of the unchallenged masterpieces of universal literature. It has been well said that no literary critic of any race or age could fail to include this great poem among the six greatest works of literature. Its stately prose prologue, with the swift involvement of the hero in tragedy, and the rapid hammer-strokes of fate that proclaim the four-fold disaster that befalls him; the solemn curse upon the day that betrayed him into life, (chap. 3); the shuttlelike weaving of the argument in the three-fold cycle of debate between Job and his friends (chaps. 4-30); Job's tremendous Oath of Vindication (chap. 31); the Interruption of Elihu (chaps. 32-37); the Voice of Jehovah out of the storm (chaps. 38-41); and finally the prose epilogue (chap. 42), all constitute a succession of chapters that search heaven and earth for the rich materials of argument and illustration which they lavish upon the reader. Single chapters, like the Mine of Wisdom (28), the War Horse (39), and the Sea Monster (41) are sufficient alone to place the book in the company of the great poems of the world.

But in the Psalms the highest levels of lyric beauty are reached. Here are the voices of poets to whom Palestine was the most beautiful of lands, and they never tired of singing its praise in their adoration of the God who made it so lovely. The starry heavens at night were almost a living wonder to poets like the men who composed Psalms 8 and 19. From the mountain tops of the long central range they looked with awe upon the storm, which rose out of the sea like the man's hand of Elijah's seaward look at Carmel, swept onward along the mountain glens till the very cedars of Lebanon fell crashing before it, and then passed on its majestic way far out over the eastern uplands (Psalm 29.) Who that has read with attention the 104th Psalm can fail to be impressed with its delight in the hills and valleys and far-stretching sea of Palestine. Not less did the singers of this great collection, which became the hymn-book of the later temple, delight in the great moments of Israel's history. Imagination plays about the arrival of the ark in Jerusalem to the singing of the 24th Psalm; or the exultation of Jerusalem over the deliverance from Sennacherib, in Psalm 46; or the departure of the exiles toward Babylon, as hinted in Psalm 42, in which the very highest levels of lyric beauty are reached; or the heartbreak and anger of captivity in the 137th Psalm; or the bitterness of Maccabean martyrdom in the 74th. Nor does one wonder that the 51st and 32nd Psalms have become the world's confessional, nor that the 90th is woven into every liturgy for the dead; nor that Luther made the 46th his own, and composed upon its lines the battle-hymn of the Reformation, nor that Cromwell taught his troops to charge to the strains of the 68th, "Let God arise, and let his enemies be scattered."

### VOICES OF THE PSALMS

But the Psalms were not composed alone for great occasions. They were the common vehicle of the religious life. Theirs are the voices of simple lives, as well as of the great. All shades of experience are portrayed in this collection. In going through this anthology one passes homes where bitter sorrow has fallen; he hears the low tones of mothers hushing their children with a song of quiet trust in God; he finds saints bowed over baffling problems of seeming mistake on the part of Providence; or he joins a band of pilgrims journeying in holy joy up to the feast at the city of the great King. Psalms like these come to us not only with the emotions of their first singers, but laden as well with the gladness and sorrow of all the generations of the light-hearted or weary travellers along the roadway of the years.

"Such songs have power to quiet the restless pulse of care,
And come like the benediction that follows after prayer."

And other beautiful poetry there is in the Bible, such as the Proverbs, jewels five words long, that on the stretched fore-finger of all time sparkle forever; the lovely lyrics of the Song of Songs, that panegyric of true love, rich with scented winds from gardens of spices; or the plaintive lines of dirges, like the "Song of the Bow" (2 Sam. 1) and Lamentations; or the holy gratitude of young and happy mothers over their first-born sons, as in Hannah's song of praise and the Magnificat (Luke 1.) The prophets, too, have much impressive poetry. The solemn refrain of Amos, "For three transgressions of Damascus, yea for four" (chap. 1); the hopeful dialogue between Jahveh and the wayward nation in Hosea (chap. 14); the glorious picture of peace presented by Isaiah (chap. 11); the terrifying oracles of Jeremiah regarding the approaching Scythian invasion (chap. 4); and Ezekiel's somber vision of the dead kings entering Sheol (chap. 32), are a few of many fragments of poetry which are found all along the way from the Hymn of Creation at the beginning of Genesis, past the Hymn of the Suffering Servant (Isa. 52, 53) and Paul's Hymn of Love (1 Cor. 13) to the Hymn of the River of Life at the end of Revelation.

### BIBLICAL ELOQUENCE

Hardly less impressive from the artistic point of view is the eloquence of the Bible. We are accustomed to speak of men like Demosthenes, Cicero, Chrysostom, Burke, Webster and Phillips Brooks as the masters of the spoken word. Their orations and sermons have been studied by seekers after the secret of persuasive public speech. Yet judged by every canon of effectiveness, the orators of the Bible stand in a place above all other public speakers. In the orations of Moses as they are set down in the Book of Deuteronomy, the sermons of Isaiah, the burning words of John the Baptist, the addresses of the apostles Peter and Paul, and most of all in the teachings of our Lord, there are presented examples of effective eloquence which outrival all others that we know. When it is remembered that the masterpieces of oratory of which the world most speaks have been preserved to us in practically unabbreviated form, while we have to depend upon mere fragments of biblical sermons for our knowledge of their content and movement, the contrast is still more effective.

What charm there is in the elaborate picture of the choice of a wife for Isaac (Gen. 24), an incident that is given larger space than any other in Genesis; who that has read the tender plea of Judah to the unrecognized Joseph for his little brother Benjamin (Gen. 44) has been able to keep back the tears? Is there not a strange stirring of the heart as Isaiah of Jerusalem falls into his solemn refrain, "For all this his anger is not turned away, and his hand is stretched out still," and proceeds to describe that terrible onset of the Assyrian army that shall leave the city desolate (chap. 5.) The charm of the friendship of David and Jonathan is undying; the idyl of Ruth is unsurpassed in literature; the portrait of the Perfect Woman in Proverbs (chap. 31) is classic; and the seven songs of the Book of Revelation are full of stately magnificence.

### BIBLICAL CHARACTERS

Beyond all other beauty, however, which this Book of books reveals, is that of character. Here in spite of all the limitations of the age in which they lived, are shown the most splendid characters in history. In sheer perfection of spirit and behavior the lives of Joseph and Jonathan excel all that we know of antiquity. As examples of courage and high purposefulness in an age which at best was far from enlightened, Abraham, Moses, Samuel, David, Solomon, Hezekiah, Josiah and the great prophets who have been named make up a galaxy of brilliant and outstanding men. In the apostles and friends of Jesus a similar greatness is discovered. They are not without their limitations, but in comparison with any like number of men in history they have the precedence. And in all these regards their lives have the attractiveness which inheres in great achievement. It would be difficult to think of the world without these men. And it is in this book alone that their lives are conveyed to us. This of itself might well entitle it to the supreme place in literature. But beyond all this the one Life before which all centuries stand with uncovered head, the One whose words hang in the air like banners, and whose sentences walk through all the earth like spirits, is described only in this book. Such a life makes the crown and consummation of this book. To have spoken no other message than this would have been enough. To have painted no other face would have conferred immortality.

It is doubtless desirable that as far as possible the motive for the reading and study of the Bible should be that of interest in its ethical and religious ideals. But it must be confessed that there are many to whom these considerations make no appeal. They are not necessarily without ethical and religious concern, but they may think themselves sufficiently provided with such material from other sources. In such cases one is glad to find that the literary appreciation of the Bible provides an inducement sufficient to lead to a study of its contents. It is often true that men and women who would not be sensitive to their ignorance of the Bible as the supreme book of religion would be ashamed to confess that they were unacquainted with the greatest of literary masterpieces. It is greatly desirable therefore that by any and all means an increasing number of intelligent people may be led to give to the Bible some portion of the attention which it demands. And no matter what the avenue of approach, whether that of literature, or history, or archæology, once in that domain of biblical literature, they are sure to meet somewhere the King face to face. For this reason it is possible to say that any sincere effort at Bible study is in some true sense an act of worship.

And so it is a satisfaction to insist that the greatest of books is also the most attractive. Beyond all gratitude to God for the volume itself, as it came from the hands of its first writers, we ought to be grateful for that wealth of loving and scholarly service rendered to it through the centuries in the progress of its translation and revision as an English classic. Such passages as the Eulogy of Love (Cant. 8:6, 7), or the Vow of Ruth (chap. 1:16), or the Last Sigh of the Departing Exile (Ps. 42), or Paul's immortal Hymn of Love are not only revelations of the marvelous beauty of the Bible, but as well the disclosures of the rich resources of our Anglo-Saxon mother tongue. And this but illustrates what Macauley has said of the English Bible—"A book which if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."

*These articles by Dr. Willett, including those of the series yet to appear in subsequent issues of The Christian Century, were primarily conceived by the author as chapters in a volume entitled* "OUR BIBLE." *The book is now being prepared for the press and will be published at an early date. Orders may be sent at any time. Price, $1.35.*—THE CHRISTIAN CENTURY PRESS.

# The Martial Mind of New York

**By Finis S. Idleman**

LIKE any congested population, New York City is quickly responsive to the immediate present. Its yesterdays are too old to claim attention. The present moment is all absorbing. Particularly do those interests which have movement, action, engage the supreme attention.

Most readily, therefore, does the city lend itself to the spirit of patriotic impulses at such an hour as this. When one considers the complex character of New York's population, with its vast majority of foreign-speaking and unassimilated, it is all the more remarkable to observe the universal sweep of the patriotic demonstration. There are 1,250,000 citizens of New York City who have never taken out naturalization papers; are of alien birth and allegiance. Yet so forceful is the patriotic impulse that not only are men being jailed and fined for disrespectful words concerning the flag, but a failure to show proper respect for the national hymn by rising when it is sung is not only taken as a cause for suspicion, but often an object for overt attacks (which leave this composed and comfortable citizen quite changed in personal appearance). Even if one goes to the movies, he must rise and "uncover" so many times it seems like an Anglican liturgy. Every public official is greeted by such public graciousness of standing and saluting, both as he enters and as he retires, that it savors of the good old days of kings and courts.

### KEEPING THE FIRES BURNING

The presence in the city of so many who are immediately from the scenes of war keeps the fires burning. English officers and French soldiers are always coming or going. Their utterances stir audiences to wildest enthusiasm. Recitals of German atrocities create deep indignation while instances of sacrifices and heroism thrill all classes.

Not the least among these incentives to patriotism is the presence of Ambassador Gerard from Berlin. He is so quiet, so unoratorical, so matter of fact that he stuns you with his statements. It is as if he had lived for so many months in the presence of the vandalism of Europe that nothing more is capable of stirring him to vengeance. Yet the even tempered recital of his experiences seems to give all the more credence to them and the total effect upon the public mind is one of Peter the Hermit stirring the soul of a nation to another Crusade.

Imagine what your feelings would be to hear him say in a most matter of fact way that he had to protest continually against the permitted practice of German boys shooting arrows barbed with nails through the wire enclosure where prisoners were densely crowded; that prison guards kept and trained shepherd dogs to bite the prisoners within the enclosures; that when typhus fever broke out among the Russian prisoners the English and French prisoners were transferred to that enclosure on the plea that the Allies "ought to be together now, since they fought together"; that for three years prisoners in Germany had had nothing to eat which they could not eat with a spoon; that even German citizens were fined who sought to relieve passing prisoners who gave signs of thirst and hunger.

### "RALPH CONNOR" STIRS INTEREST

No less a stirring character is "Ralph Connor" of Winnipeg. He has spoken often during the past few days and he carries his audiences with deep religious feeling. He left his church in Winnipeg and took five hundred men from his congregation to enter the trenches "Somewhere in France." His present mission in Canada is to comfort the widows and mothers of those slain and to recruit the broken ranks of his company. He said that when he called the wives and mothers and sweethearts of his "boys" together in the church in Winnipeg he was overcome with his emotion until one Scotch mother arose and said, "Dinna weep, Dominie, we would na hae them back." When asked what the men thought about the duration of the war, he said, "The men have lost all knowledge of time. There is no calendar, no clock. They recognize the fact that they are there to finish a hard job and until then there is no calendar." He brings his audiences to their feet with the statement that "my men believe they are fighting the war against war."

The ministers of New York City are universally and aggressively patriotic. Flags fly from every church and the pulpits are draped with "old glory." Enlistment papers are presented in many churches. All semblance of pacifism has vanished. Yet it is all imbued with deep spiritual passion, without vengeance. Newell Dwight Hillis was quoted as saying on last Sunday evening that he would like to see the Kaiser hung, but doubtless this was only a mental telepathic dispatch to the reporter, rather than a public declaration. Dr. Jowett has been clear and emphatic in his appeal. "It almost amounted to enlistment day," said a hearer of his on a recent Sunday.

### BILLY SUNDAY ENTERS

While all this religious fervor for the national alliance with "democracy against autocracy" moves "too strong for sound and foam," Billy Sunday enters the scene! He made his debut Easter Sunday and the flag waving that afternoon and night would have cheered the heart of the most rabid. The German Kaiser almost supplanted the Devil as the object of vituperation. Standing with both feet on the pulpit and waving two flags and calling to "Rhody" to lead in "Our God goes marching on" (while one enthusiastic preacher shouted "Let her go!") surrounded by a shouting host that seemed to fade away into a blur in the hazy distance—all this is typical of the thing New York is these days.

There is nothing changed in the city's outward appearance. Guards along the great bridges that span the East River and up the long aqueduct that supplies the city with water from the Catskills give slight token of war. The armories are crowded with men drilling and enlistment tents are everywhere. Almost ridiculous are the companies of women who, jaded with "much ado about nothing," drill and counter-march and charge with bayonets against an anticipated foe. But hospitals and yachts and private homes and wealth are being offered to the government.

### FIRST IMPRESSIONS OF SUNDAY CAMPAIGN

It is gratifying to know that beneath the light and gay life of the city is this quick response to need and this unflinching patriotism. One is not even in good social standing unless some member of the family is conducting a hospital in Europe or supporting an ambulance corps or offering some private luxury to the Government. One capitalist employing a large number of men said, "No man need apply to me for a position who has not done something to relieve the suffering of Europe." It may be that the carnage of war may give America that priceless virtue of unselfishness which we had almost lost in the hoarded gains of the past decade. John R.

Mott said recently at a conference here, "I saw not in all Europe a selfish man, woman or child." Such a spirit seems even now to brood over the city and the nation.

It is too early to give any judgment concerning Billy Sunday's reception in New York. Very naturally the Athenian spirit that "seeks some new thing" drew immense audiences the first day. The days immediately following have been testing days. Doubtless the campaign will swing into a momentum which has characterized it in other cities. We are hearing all the vitriolic language that belongs to the early stage of the meeting. While criticism is abundant the heart of it was taken out by Mr. Sunday's announcement the first day of the campaign that he would not accept anything for his services in New York, but would divide the offering between the Red Cross Association and the prison work done by the Young Men's Christian Association.

### A SUPREME EFFORT

He has already assigned New York ministers to their respective places in purgatory for refusing to cooperate in revivals or for preaching the Fatherhood of God or for believing in evolution. But as the shock of this first judgment passes there are evidences that the great host of evangelical Christians are expecting valuable results to come to the city in a quickened religious conscience and in the assault it will make upon the liquor traffic.

The finances are embarrassing the committee, but Mr. John Rockefeller, Jr., and Mr. and Mrs. Finley J. Shepard as well as other wealthy men and women are giving full support to the campaign and will doubtless guarantee it financially. The current expenses are about $150,000. The tabernacle will admit about 15,000, including standing areas. The meeting will last twelve weeks. It is the supreme effort of this unique character who is better known than any preacher of any age.

Central Christian Church,
New York City.

# China Needs Us Now!

**By F. C. Buck**

EDUCATION is one of China's greatest needs. She greatly needs the technical and scientific training, and this the Christian church can wisely seek to promote. Missions should not seek to continue the old lines of education which we are discarding in America for something better. Our formal education has been of benefit to something like 25 per cent of the people, those who have clerical jobs and the leisure class, while the mass of the people, who do the work, are given no special preparation that fits them for the places they are to occupy. There will soon be made government grants to every high school that has in connection with it an industrial school. These schools should be a part of our educational system in China; then the graduates of our mission schools would be able to fill positions as skilled laborers or even in clerical positions in the development of China's resources, industries and communications. With these schools we must carry the pre-vocational idea of fitting the right man to the right place by special teachers whose sole business is to look for and to draw out special tendencies of the pupil at school. Pre-vocational training to fit boys and girls where they belong, and to equip them with the technique, the respect for, the love of and the inspiration for their job, is the youngest idea in American education, though it is old in Germany, and is the secret of the phenomenal growth that Germany has made industrially in the last few years. Here is the chance for missions to take this most desirable and sorely needed advance and bring it to the waiting masses.

A second opportunity that offers itself—that the people stand open-mouthed and yearning for—is that capital, not predatory interests, such as the quintuple group of bankers represent, but capital, friendly, interested, consecrated capital, shall come and lend a hand and blaze the way to progress and to happiness for the masses. Great things are going to be doing, and the church, with its wealth and power, ought to lead in tendering the services that the greedy and crafty nation, whom China fears, is more than anxious to offer. We have already seen too much of this greedy sort of helpfulness to have very much confidence that the slogan of the warring nations—when they say they are fighting for true principles of democracy—will be carried with equal zeal and punctiliousness to the helpless Chinese nation's need.

A third great opportunity that can challenge the united efforts of the church is the placing at Pekin of a dozen or twenty Christian men, experts in sociology, in economics, in agriculture, in industry, in education, in sanitation, hygiene, etc., who shall keep in touch with all the latest movements in America, who shall make a national survey of the needs and conditions of China, and who shall make it their business to lobby, or to act as a friend at court, in the interests of a healthy and a rapid development in all the varied avenues of a twentieth century people's life. No nation ever did a better thing for any people than the American Red Cross Society did for China when it made a survey of the Hwai River, with a view to utilizing its flood-tide waters and obviating the sort of depredation that it brought to thousands of homes six years ago, and again this year.

China! an opportunity to work out a new nation, educationally, governmentally, economically.

China! A nation in which any democratic institution will become indigenous, for it is the finest and largest tract of virgin soil that democracy and free institutions ever had from which to develop.

Luchowfu, China.

## COMRADES

It is my joy in life to find
  At every turning of the road
The strong arms of a comrade kind
  To help me onward with my load;
And since I have no gold to give,
  And love alone must make amends,
My only prayer is, while I live—
  God make me worthy of my friends.

—Frank Dempster Sherman.

# Social Interpretations

By ALVA W. TAYLOR

### The By-Products of the War

WHEN we read of the inconceivable sums being spent in the great war and of the almost inconceivable numbers of men who are being killed and wounded we have only the beginning of the war's toll told. The by-product of its destruction is even greater than the direct product. International law is supposed to make war civilized, though the use of the term civilization in relation to war is somewhat ironical. The world is waking up to the fact that war is not a normal necessity of human life but like other atavistic returns of nature to primitive forms is a slipping back of civilization into savagery. The abject destitution which afflicts no less than 24,000,000 around the battle lines is the main by-product of this war. In Belgium 3,000,000 are suffering. In northern France 2,000,000 are practically barefoot and shivering. In Serbia an entire people of 5,000,000 are destitute. In Poland, most pitiable perhaps of all these, there are 11,000,000 among whom few children under five years can be found because poverty and suffering and the inhumanity of mankind to man have made a nation destitute. In eastern Prussia, where the armies have trampled back and forth, are another million and a half whose fortune is perhaps only a little better because they are within reach of their countrymen. A million are left in Armenia unmassacred but destined to the slow death of starvation unless help can reach them; while in Albania, least talked of but perhaps even more desperately pitiable than any, are a million and a half slowly perishing of starvation. Here is a total of more than 25,000,000 people rendered helpless by the great war machine. In some of these lands where corn is a common product it is now selling for $50 a bushel, flour for $80 a sack and macaroni for $5 a pound. Ambassador Morgenthau startled us when he returned from Armenia and asked for $5,000,000, but now the Jews are raising $16,000,000 for their fellow sufferers alone. England and France have already contributed in the past year more than $25,000,000 and there is a movement under way in this country to ask the people who have profited so tremendously by war's necessities to give fifty or even a hundred million dollars to save that innocent civilian population that is destined to death if relief does not come. With our national wealth through war business approaching the $200,000,000 mark, $50,000,000 would be a small sum for American philanthropy, but tragic as it is the men who are making their millions out of the war are the men who can look on with grim tearlessness while the multitudes die for the lack of the succor they might give. It is gratifying to report that the Armenian Syrian fund is nearing the $2,000,000 mark and that a great Christmas ship was being sent from this country, but our gratification turns to sadness when we realize that this munificence is niggardly in sight of the remarkable wealth the war has brought to our shores, and is only a beggarly pittance in the light of the need of the war's sufferers.

* * *

### War Chaplains of Today

The old type of army chaplaincy did not appeal greatly to energetic, red-blooded Christian workers. If one wished a soft snap with good pay and little to do, the chaplaincy looked to him like an opportunity, but if he desired real, vital service, he found much better opportunities in other fields. The intrusion of the Y. M. C. A. into the army camps, with its all-round program of ministering to the men physically, intellectually, morally, and socially has given the chaplaincy a new scope and vision. There is perhaps no field of Christian service that could be made more vital in terms of social service than the army chaplaincy. Equipped with a large tent, pictures, magazines and writing material, stereopticon and moving picture machine, and an abundance of energy, the army chaplain becomes one of the chief factors of the army camp, and in none of it does he need to neglect the old elements of personal contact and direct moral suasion. By furnishing entertainment, sociability and instruction, he is not only able to prevent many of the evils that gather about the army camp, but to promote the making of manhood in a rarely vital way. Where could the churches do a better evangelistic service than in furnishing adequate equipment to all the chaplains in the new army?

* * *

### Will Americans Volunteer?

The President is doubtless worldly-wise in insisting upon selective conscription, as it is called, for there is little doubt that it would be impossible to get an army of volunteers. The war issue has not been formulated by an uprising of popular sentiment, but by what might be called "the intellectuals" of our population. The average American out upon the farm and in the workshop is not yet convinced that he ought to go and fight. He will admit the logic of the President's statement of the case, but the war is too far away, the danger is too theoretical, to his mind. The justice of the case is too idealistic for the average man to be thrilled by it to such an extent that he will volunteer or consent for his son to do so. And all this is many times more true of the mothers. We must recall that even when England declared war the average of enlistments for weeks ran only from 4,000 to 5,000, and it was only when the imminence of the danger to the homeland took hold of the minds of the people that volunteers came in great numbers. Many of the Congressmen reflect this rather narrow attitude of the average American as stated by Senator Kirby, for instance, and reiterated in other words by many others, when he said, "We are not going into a world war to establish a democracy for the nations of the world, but to protect the lives of our people upon the seas, and our commerce." How differently this reads from the statement of a prominent Frenchman when he says that the Frenchmen will not surrender when they simply have accomplished the protection of their homeland, but will fight on until certain principles are established in relation to democracy and the future of peace, and then adds, "If Americans go to war, it will be for similar principles and not only to avenge some submarine commander's bloody fantasy," and then nobly holds up before the world that "in the end we shall see Germany falling in line, however unwillingly, and that will be revenge for all of the evil she has done."

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

### Boy Scouts and the Church

Ninety per cent of the boys that join the Boy Scouts are recruited from church circles, it is stated. There is real interest on the part of boy workers in relating the work of the Scouts more definitely to the church. A book, "The Boy Scout Movement Applied to the Church," has proved useful to those who are making this effort.

### The Largest Y. M. C. A. in the World

The largest Young Men's Christian Association in the world is that of the West Side, New York, which has 7,976 full-paid members, with a total budget of $367,160. During the past year over 300,000 men attended the religious meetings of this organization.

### Presbyterians and Baptists Unite

In Dixon, Cal., there were too many churches, so the Baptist and Presbyterian organizations have united to form a United Dixon Protestant church. It is said that the Methodist church is considering joining the new merger.

### Want Endowment for City Missions

The resignation of Dr. E. P. Hill, the veteran superintendent of Presbyterian missions in Chicago, calls attention to the effective work that denomination has been doing. During ten years, fifteen churches and eight missions have been organized. Twenty-eight per cent of all the accessions to Presbyterian churches in the city came from the organizations under the care of the city mission administration. The board has $70,000 in hand and holds title to $100,000 in real estate, but it has started a movement for a very much increased endowment. The organized city mission work of the Presbyterian church in Chicago is only ten years old. The accomplishments in that period have been little short of phenomenal.

### A Federated Church Hotel

The Federated Churches of Minneapolis, says the Northwestern Christion Advocate, have erected a new fireproof hotel, the St. James, of twelve stories, two blocks from the Union depot. It is first class and caters to first-class trade at about half usual rates. An auditorium on the second floor affords opportunity for Sunday afternoon services, especially for guests of the hotel. The entire profits from the operation of this hotel are devoted exclusively to the maintenance of a mission on the same block, where services are held daily under the supervision of Mr. C. M. Stocking, the ministers of the city preaching in rotation, the music provided by choruses from the various churches.

### Churches Give Sunday Evening Dinners

The city church has a difficult time on Sunday evenings. One of the experiments being tried now in a number of churches is Sunday evening dinners or teas. St. Mark's Episcopal church, in Milwaukee, serves a dinner. Concerning this, Rev. E. Reginald Williams says: "The cross-currents of the city and its perplexity keep us apart. There is only a little family life left and that is going. So we have conceived the idea of giving these Sunday night dinners, so families may meet with their neighbors and friends." The Grace M. E. church of Chicago is on the north side in the center of a rooming house territory of fifteen thousand people. Here the Epworth League serves a simple meal Sunday evening for ten cents. In connection with this is a social hour and following this is the regular devotional meeting of the league.

### Whole Parish Takes Temperance Pledge

Christ Episcopal church of Springfield, Mass., had a congregation of 17,385 at the Easter morning service. They arose and took the total abstinence pledge, to be effective during the war. The rector is Rev. John Moore McGann. The congregation interpreted this act as a part of the war duty of Americans.

### President King Favors the War

President King, of Oberlin, recently spoke before the Chicago Congregational ministers. He showed careful preparation in handling the problems of the war. He holds that whatever wrongs the allies may have done the fortunes of democracy are absolutely bound up with their interests and that as much as he hates war he believes that there are times when it is the court of last resort and this is one of them. "The worst calamity that could happen to the world would be to have Germany dictate peace terms. Freedom and democracy would become a mockery. Ideals would fall and the long, hard conflict for world principles and the rights of humanity would have to be fought over again. America must get into the war in order to save the world. The truest friend of Germany is the one who wishes her defeat and the absolute annihilation of her present philosophy which made possible her hymn of hate. It would seem that the allies are fighting our war as well as their own; they are fighting for a decent world, civilization, democracy and freedom."

### Hands Across the Sea

A great public service took place in St. Paul's cathedral, London, during the week of April 15-21, to commemorate America's entry into the war on the side of the Entente allies. The sermon was preached by the Rt. Rev. C. H. Brent, D. D., bishop of the Philippines. All government and municipal officials, members of the Entente diplomatic corps, American residents and Americans wounded in the Canadian army were present.

### Discuss Evil Spirits

There is a great revival of interest in religious questions in England. Much of the interest is of an unorthodox character. The Christian Commonwealth describes the situation in these words: "Young officers dash round to know what is the proper answer to Mrs. Besant. Bewildered mothers phone for tracts, and startled clerics dive into dictionaries of heretical sects. Over us all there is this pressure of diseased beliefs, tainting, and unbalancing, and turning aside silly souls. There are sinister and evil agents at large doing their devilish work." Sir Oliver Lodge's remarkable book, "Raymond," is provoking much discussion. Lord Halifax has delivered an address on the subject and describes the phenomena as the work of evil spirits. The Master of the Temple, Dr. E. Barnes, deprecates this tendency, saying, "We must not meet one superstition by creating another."

# The Sunday School

## Abiding

**The Lesson in Today's Life***

**By J. R. EWERS**

DID you ever try to wrench a grape branch from the vine? You never can understand this lesson until you try that. You can bend back an apple sprout and it will split off clean, but try to get that grape branch loose and unless you use a knife you can twist, bend, pull until you are tired. The branch is abiding. Jesus knew the vineyards. Often he had leaned over the wall watching the vine-dresser at work. He had seen the branches laid in heaps awaiting the fire. Sharp knives had cut them off. No fruit can mature upon a branch which has been separated from the source of sap.

The lesson which Jesus reiterates here is the necessity of abiding. How can we bear fruit if various sharp knives have severed us from him? Here is the dull knife of selfishness that presses closer and closer upon the fibers until all the sap is shut off and the branch dies. Here is the keen knife of a sudden temptation which in a moment snips the branch off slick and clean. It matters very little in the end whether we are slowly choked off or swiftly hacked off—we are off, and being off fruitage is impossible.

A healthy grape vine is prolific. Notice the number of great, purple clusters — every grape stored with delicious richness. How miraculously that vine has co-operated with that branch to change soil and sunshine into wine. The Christian teacher, the Christian missionary, the Christian doctor, the Christian business man, the Christian pastor, has the same opportunity, if he abides in the vine.

That is the trouble—we do not abide. It is as if we were located about a quarter of an inch from the vine and now and then shot over a filament and drew in a bit of sap. Then the little fiber would wither and after awhile we would send timidly out another little struggling aspiration and make another short connection with the vital source. We ought to be so firmly knit into the very life, heart and soul of Jesus that temptations might pull us and trials might twist us, and sorrow might bend us, but we would never let loose.

* * *

What is the test of discipleship? Orthodoxy? Freedom from suspicion of ever having an original idea? Ability to mouth without lisping the tribal shibboleths? Puttylike conformity to prescribed molds? Listen: "So shall you be my disciples if, *if,* IF ye bear MUCH fruit." Purple cluster hanging thick — rich, ripe, luscious, life-giving fruit. Here is a disciple who is sweet, clean, gracious, bright, kind, unselfish, high-souled who wins many to the Master. He is a disciple indeed. Here is a snarling, back-biting, heresy-hunting, venomous, creature who singularly fails to win strong men and women; what shall we say of him? There is one Christ-imposed test—the only infallible one—the quality and the amount of the fruit. Grapes do not grow without sap and the fruitage of Christian character does not appear apart from Jesus. "Apart from me you can do nothing." How can the fibers of my heart and soul be knitted into the Saviour's very being? How can we be one?

A man traveling in Europe wrote back to his wife, "Two pairs of eyes look at these wonderful pictures." He was abroad, she was in America, but he saw with her eyes also. A common taste—that is the first thing. Never until I want what Christ wants can I abide in him. What does he want? He wants the lives of men, he wants them to have his spirit, to walk in his way. I must want that. It will make me evangelistic and missionary. My love and my money must be lavished upon securing men for Christ.

Reading the New Testament carefully will send back and forth the fibers that shall bind our souls into indissoluble union. Earnest prayer will tie us into unity. Working with him will strengthen the cords that bind. The church is filled with dead branches, withered, dry—ready only for the fire. Christ's hope is in the live branches — only there can fruit appear and only in fruit-bearing can the vine be justified. The vine is glorified by its fruit. Today a dozen influences twist, pull and tear at these branches, but we must not allow them to be wrested away. The word for today is "ABIDE." We must save these tender branches to the vine. Prune them, yes. Clean them, yes, but after all by prayer, Bible-study and working with the Master to hold them firmly to him. Abide, abide, let nothing tear you from the living vine.

* This article is based on the International Uniform lesson for May 13, "Jesus the True Vine." Scripture, John 15:1-16.

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Good news comes to the widows of Civil War veterans in the shape of a bill which grants widows who have reached the age of seventy years pensions of $20 a month instead of the present $12. Widows of Civil War soldiers dropped because of marriage to another person are restored to the roll by the bill.

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# Parables of Safed the Sage

By WILLIAM E. BARTON

## The Flower Catalogue

NOW the Storms of Winter blew Cold, and the Snow of Winter lay Deep, when the Postman brought a Catalogue of Flower Seeds and Bulbs. And Keturah opened it, and gazed therein with Great Admiration. And she said, Safed, my lord.

And I answered, Here Am I, Keturah.

And she said, Didst thou ever see Flowers so Beautiful as these in this Catalogue?

And I answered, Neither have I seen such nor hath any another man; such flowers are not in Nature, but in Art.

Nevertheless, said she, I like to look on them, and some of them will I buy.

And I said, Behold the house wherein we live is not our own, and it lately was a Place of Weeds, and there is a Row of Flats hard by.

But she said, We will make it More Attractive. Thou hast thy Hollyhocks; I will have Phlox and Chrysanthemums and Cockleshells and Silver Bells and Cowslips all in a Row.

So she wrote to the man whose Vivid Imagination had produced the Catalogue, and sent him Money, and he wrote that he would send the Plants in the Spring.

And it came to pass on a day that they came by Express. And I digged in the Ground with a Spade, and I set them out that they should grow. And the Roots were wondrous things wherewith to lay hold on the Earth and transform it into Beauty, so that the one kind of Root might make earth and water into Roses, and another into Lilies. And as I digged in the Earth I thought much of the Wonder of Life as God had placed it in the world.

And I said to her, Keturah, we might not have done this had not some Benefactor of the Human Race sent us a Seed Catalogue.

And she said, Told I not thee it would be well that we should do this?

And I answered, Whether we tarry here a year or ten years, still am I glad to have planted some Flowers. Yea, though we live not to enjoy them, yet will others be glad. Keturah, thou hast done well. And so did the man who sent the Catalogue.

And I called down from Heaven a Blessing upon all men, be they Ministers or Merchants, who suggest to men the good things they ought to do, and who make the doing of them Lovely.

For I myself am a distributor of Catalogues of Assorted Virtues, and I say to people, Behold how lovely is Goodness! Go to, even now in the winter of thy Depravity, and break up the fallow ground of thy heart against the time when thou shalt plant goodness, and it shall Blossom in Beauty.

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"Religion is the first thing and the last thing, and until a man has found God and been found by God, he begins at no beginning and works to no end. He may have his friendships, his partial loyalties, his scraps of honor. But all these things fall into place and life falls into place only with God. Only with God."—H. G. Wells.

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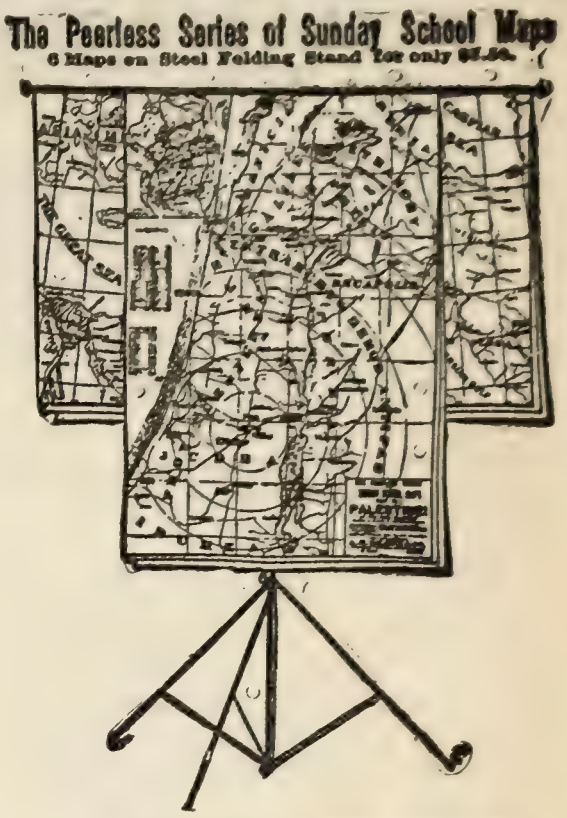


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# Disciples Table Talk

### Madison A. Hart May Go to Dallas, Texas

Madison A. Hart, who has led the church at Columbia, Mo., for many years, has been tendered the pastorship at Central Church, Dallas, Tex., from which field Harry D. Smith was recently called to the faculty of Phillips University at Enid, Okla. The offer came unsolicited, and Mr. Hart, at last report, had not decided whether he would accept or not.

### Kansas City to Be Temporary Western Editorial Office of The Christian Century

Begining with next Sunday, May 6, the editor of THE CHRISTIAN CENTURY will make Kansas City his home during the period of the absence of Dr. Burris A. Jenkins at the European front. Dr. Jenkins is expected to sail with Dr. Sherwood Eddy and others on Saturday, the 5th. Mr. Morrison is to supply the pulpit of Linwood Boulevard Church until Dr. Jenkins returns. Mr. Morrison wishes to make his temporary residence in Kansas City an occasion of coming into close contact with the pastors and churches of Western Missouri and Eastern Kansas. The study of Linwood church will be a sort of western editorial office of the CENTURY during this period, and Mr. Morrison will be glad to receive calls from any readers of the CENTURY who may be passing through the city. In addition he hopes to find time to accept an occasional invitation to meet audiences and smaller groups of Disciples on week days and evenings in the cities of the surrounding region, to discuss the problems of progress in connection with our movement. Mr. Morrison will, of course, continue his editorial work, writing from the western city. Personal correspondence may be addressed to him either in Chicago or Kansas City, but all matters of business should be taken up with the office in Chicago.

### Dr. Willett at Indianapolis Church Federation Meeting

The Church Federation of Indianapolis reached its fifth milestone on last Monday. The event was fittingly celebrated on the evening of that day by the Indianapolis churches at the Second Presbyterian Church of the city, and the speaker of the evening was Dr. Herbert L. Willett, who discussed the relation of the Church to the Great War. Dr. Willett was entertained at dinner on Monday evening by the Disciples Ministerial Association of the city. A. B. Philputt presided. C. G. Baker, of West Park Church, had charge of the program.

### Features of Texas State Convention

May 7-10 is the date set for the annual meeting of the Texas Disciples, and the place Austin. Judge J. F. Holt, of Sherman, is president of the convention; S. H. Austin, of Comanche, secretary. In addition to the messages of the secretaries, state and national, the following among others will deliver addresses: Ada McNeill Gordon, India; J. C. Welch, Bryan; H. C. Garrison, Ft. Worth; Harry D. Smith, Dallas; Chalmers McPherson, Ft. Worth; P. H. Welshimer, Canton, O.; and a number of addresses will be given also on the state work. Interesting features will be Bible school conferences and sessions, led by Mr. Welshimer; a banquet for tithers and others interested; an educational session, presided over by S. J. McFarland, business man of Dallas; and a "veteran camp fire," in charge of A. J. Bush. The Christian Courier, which has won a reputation for bigness and vision, makes the following appeal to Texas Disciples looking forward to the state meeting: "The Austin convention will be no place for personalities, bickering, piddling and strife, but a place to pray and plan and purpose for a work worthy of our great people."

### New York's Annual Meeting of Disciples

The New York state convention will meet this year at Central Church, North Tonawanda, the Payne Avenue Church and the Tonawanda Church cooperating with Central in its entertainment. The preparations surpass anything previously done in getting ready for a New York convention. It has been given wide publicity. A program of remarkable strength has been made up. The meeting place, within thirty minutes' ride of fifty per cent of the membership in the state, and with close proximity to the always attractive Niagara Falls, and other peculiar advantages, encourages the promoters to look forward to a record meeting. The date of the convention is May 8-10. Some of the leaders on the program are as follows: George H. Brown, North Tonawanda; A. E. Cory, Cincinnati; M. M. Amunson (president's address); D. H. Bradbury, Syracuse; John Johnson, New York; Mrs. L. C. McPherson; Mrs. Laura G. Craig; Mrs. F. A. Higgins, Tonawanda; Mrs. Anna R. Atwater; E. W. Allen, Auburn; John P. Sala, Buffalo; F. M. Gordon, Brooklyn; B. S. Ferrall, Buffalo; W. A. Haushalter, East Orange, N. J.; Ira L. Parvin, Niagara Falls; W. E. Fowler, Buffalo; William A. Young, Wellsville; J. H. Craig, Troy. An address on "Christian Union" will be given by Dr. W. S. Mitchell, of Plymouth M. E. Church, Buffalo. Secretaries Lewis, W. J. Clarke, Fred Cline, Miss Katherine Staub and others will also be present.

### Indiana Disciples Will Gather at Kokomo

C. W. Cauble, who leads the organized work of the Indiana churches, writes that a large convention is expected at Kokomo, May 14-17. Few cities in the state have better transportation than Kokomo. Entertainment will be on the Harvard plan. Registrations will be at the Main Street Church. Trains will be met by guides and automobiles. Names of persons intending to be present should be sent not later than May 10 to Mrs. C. M. Randolph, 615 East Mulberry Street, Kokomo.

# Disciples Ministers Discuss War

### M. L. Pontius, Central Church, Jacksonville, Ill., Sees Falling Monarchies

"While the insistent demands of democracy have not caused the war, I believe the present war will push the cause of world democracy ahead a hundred years. Place your ear to the earth and you may hear the noise of the falling monarchies of Europe. In this war God has written above every European throne the words, 'Thou art weighed in the balance and found wanting.' We need in this country a bold patriotism that will honor the stars and stripes, uphold the dignity of our nation and sustain the president in these troublous times. The victory will mean a world democracy and a citizenship that will not be selfish or national but human and world-wide."

### A. B. Philputt, Central Church, Indianapolis, Says Cause Is Just One

"We went into the war for the cause of liberty and democracy, without any desire for acquisition of territory or indemnity. I believe that our cause is a just one, and that our President has moved with great caution and patience." Mr. Philputt urged his hearers to show no personal feeling against their German friends and neighbors, but to assume, until facts show otherwise, that they are loyal to the country of their adoption. He repeated President Wilson's statement that "We make no war upon the German people, only upon imperialism and militarism." He concluded by expressing the hope that perhaps in the catastrophe of the times "a new heaven and a new earth were already born and that soon would come to the light a better day for the peoples of all nations."

### W. H. Allen, of New Orleans, Says Jesus Will Not Be Forgotten

"In the darkest hour of international strife, the world will not entirely forget Jesus. Across the dark background the blood-red passion cross will shine resplendent. The teachings of Jesus must prevail. They are at the top of the wisdom of time. For many generations, though His physical voice has been stilled, to this hour He has marvelous power to compel and hold the thought of man. He deals with the commonplace things of life, and yet with truths that are Alpine. Questions of truth, authority, love; of life, death and immortality; on all these He speaks as one having authority."

### F. W. Allen, First Church, Springfield, Ill., Says, "Fight for Better Living Conditions"

"While the soldier with musket and cannon is fighting the battle for democracy, let the patriot of the fireside carry on the fight for better living conditions. We always hate the things that are farthest from us, the things we do not understand. That explains our hatred of Germany's militarism, but the industrial situation in England, like our own industrial situation in some of our large cities, is just as deadly to democracy. I am unlike most Americans, for I do not see Germany as the villain in this piece. Rather Germany is the sharp knife that lanced the festering ulcer—a dangerous cure for a terrible disease, and that disease is lust for power and riches."

—W. B. Clemmer, of Central Church, Rockford, Ill., is preaching on Sunday afternoons at Freeport, Ill., until a permanent pastor shall have been secured for this work.

—A Men and Millions team of twenty men is now working in Pittsburgh and surrounding towns. Early in the campaign an all-day meeting was held which was attended by representatives of most of the churches of western Pennsylvania. Ray Manly, home missionary worker, and J. T. T. Hundley, of Lynchburg Christian College, are taking active part in the work of the team.

—First Church, Kansas City, Mo., J. E. Davis, minister, report a flag unveiling at a recent Sunday evening service. Two Boy Scouts unveiled a fine silk flag, which will have a permanent place in the church auditorium.

—During the recent meetings at Jackson Street Church, Muncie, Ind., the pastor, F. E. Smith, delivered a Sunday afternoon sermon on "Jesus and the War." Over 200 conversions resulted from this series of services.

—Miami (Okla.) Church will dedicate its new $40,000 building next Sunday, F. D. Kershner of St. Louis having charge of the service. A. L. Jones ministers at Miami.

—Levi Marshall, who for fifteen years has served as pastor at First Church, Nevada, Mo., but who has resigned, has been called to Greencastle, Ind., and has accepted the call.

—Vincennes, Ind., will try to secure the 1918 Indiana State Convention, under the leadership of E. F. Daugherty of Vincennes First Church. Strong claims to the meeting will be made at this year's convention, which is to be held this month at Indianapolis, date May 14-17.

—The churches of southwest Iowa held their annual convention April 24-26 at Council Bluffs.

—The Central Church property at Columbus, Ind., has been purchased by the German Lutheran people and will be transformed into a home for the auxiliaries of their organization. The price paid was $8,000.

—On Sunday afternoon, April 15, a flag-raising exercise was held at Central Church, Indianapolis, at which President W. L. Bryan of Indiana University gave the address. The men's Bible class, of which U. Z. Wiley is teacher, presented the church with a large flag. Late in the afternoon A. B. Philputt, the pastor, preached a patriotic sermon.

—S. R. Hawkins, of Valparaiso, Ind., district evangelist of the northwest district of the state, has accepted a call from the church at Warsaw, Ind., to serve as temporary pastor.

—Frank E. Welton of Moweaqua, Ill., has been called to the pastorate at Arcola, Ill.

—S. S. Lappin, of Bethany, W. Va., gave an address at the latest meeting of the Disciples Union, at Wheeling, W. Va., in which union six other churches besides the one at Wheeling have membership.

—J. W. Underwood, of Anderson (Ind.) Central Church, is suffering from another attack of heart trouble, resulting in an extremely high blood pressure. Mr. Underwood was similarly stricken about a year ago.

—Clay Trusty, of the Seventh Street Church, Indianapolis, gave the address at an impressive flag raising held by the employes of the Udell Works, Indianapolis.

—George T. Smith, of Lewistown, Ill., has accepted the work at Paxton, Ill.

—F. M. Warren has resigned from the Vinton, Ia., pastorate to accept the work at Keota, Ia.

—Edgar DeWitt Jones, of First church, Bloomington, Ill., who has been ill with quinsy, is fully recovered and in his pulpit again.

—Pastor I. H. Beckholt, of Moline, Ill., has suffered loss in the death of his three-year-old son, Robert. THE CHRISTIAN CENTURY extends its sympathy to Mr. and Mrs. Beckholt in this time of sorrow.

—H. F. Kern, who graduates this year at Eureka, has been called to the pastorate at Augusta, Ill., and will begin regular pastoral service there after his graduation.

—The Rock Island (Ill.) Christian Endeavorers are busy these days getting ready to entertain the State Christian Endeavor Convention, beginning June 30. They are planning to care for more than 1,000 live-wire Endeavorers.

—The Tri-City (Davenport, Rock Island and Moline, Ill.) Evangelistic Association banqueted at Memorial Church, April 17. J. H. O. Smith of Chicago was the speaker and gave a most inspiring and helpful address.

—On the second day of March, J. B.


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# A Card From President McLean

In my absence and without my knowledge my associates and other friends arranged to celebrate the completion of thirty-five years of service for the Society. Never before in our history has there been such a celebration as was held in the Central Christian Church in Cincinnati, on the 4th day of March. I trust it was a harbinger of a better day, a day in which public servants will be honored in their own country and by their own people and in their own lifetime. To my associates in office, to the friends who sent their congratulations by mail and by wire, to the men and women who came from other cities and other states, to the representatives of all our organized missionary and benevolent and educational and temperance work, and to the leaders of the Men and Millions Movement who made it a point to be present and to assist, all I can say is this, "I thank you, and may God reward you, for I can make no suitable return for the evidence of your confidence and affection." Wordsworth said what I feel:

"I've heard of hearts unkind, kind deeds
with coldness still returning;
Alas! the gratitude of men
Hath oftener left me mourning."

I am amazed at the numerous expressions of kindness and good-will that have come from men and women and churches in all parts of the country.

To each and all who helped to make the celebration a delightful episode in a long and busy life, I say with Tiny Tim, "God bless you every one."

ARCHIBALD MCLEAN.

# CONSECRATE MAY TO HOME MISSIONS

The conservation of our Churches and Missions all over America and the starting of others at strategic places constitute the most effective missionary work to be done on earth today—a work devolving so much on the American Christian Missionary Society that no wise and loyal disciple, or church, of Christ, will fail to support it. The fact is that no missionary enterprise among us is so fundamental and essential and far-reaching as the work of the American Christian Missionary Society in all its scope. I mean, not a mere organization, but that for which it stands. Shall we then be alert to supply men and means to hold what we have, and to make what we have more efficient?—L. C. Mc Pherson.

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Daugherty, of Manila, P. I., died from blood poisoning. Before coming to the Foreign Society he had been a captain in the Philippine Constabulary and before that he had been a teacher there in the employment of the United States Government. He spoke Spanish and Tagalog as fluntly as he spoke English. He instituted and edited a paper that had the largest circulation of any paper in the Philippines.

—In a six days' meeting with home forces Howett Street Church, Peoria, Ill., added fourteen to its membership and four more the Sunday following Easter. C. A. Brown, choir leader at the church, lead the singing; F. Lewis Starbuck, the minister, did the preaching. Over fifty members have been added since January 1.

—The cornerstone of the new building of First Church, St. Joseph, Mo., was laid on April 15. The exercises were in charge of the pastor, C. M. Chilton. It is hoped that the building can be dedicated in October.

—Guy B. Williamson, recently resigned from the Paxton, Ill., work, has begun his new service at El Paso, Ill.

—Burris A. Jenkins, of Linwood Boulevard Church, Kansas City, gave a lecture on "Birds of the Bible" at a meeting held at this church under the auspices of the local humane society.

—Sterling Place Church, Brooklyn, M. M. Amunson, minister, is making preliminary plans for a new church plant. It will probably not be on the present lot, but near it, several sites being under consideration, and the building plans contemplate a parsonage apartment and garage for the pastor's car in the structure.

# H. O. Pritchard at Yale School of Religion

E. K. Higdon, of the Yale School of Religion, writes that the Disciples were represented on the convocation program of the school this year by Professor Athearn, of Boston, and by President H. O. Pritchard, of Eureka. Professor Athearn was unable to be present because of illness, but Dr. Pritchard was present and delivered the alumni address, speaking on "Some Weaknesses in Modern Preaching." Mr. Higdon praises the address in enthusiastic terms, reporting that it was well prepared, showed a wide knowledge of prevailing conditions and wise judgment in dealing with them. It elicited much favorable comment. Speaking more in detail of the address, Mr. Higdon writes:

"President Pritchard pointed out the fact that present day preaching does not grip men, does not convince them and convict them of sin, does not inspire them and enthuse them for service as it should. He cited statistics to show the meagerness of the results of the work of the ministers in the leading denominations of the United States, and gave other tests to prove that thousands of preachers are delivering lifeless, ineffective messages. He named four specific weaknesses and discussed the causes of each: Modern preaching lacks conviction; it lacks adaptation; it lacks unction, and it lacks spiritual intuition."

On the evening of April 19 thirty members of the Campbell Club sat down to a banquet given in honor of the visiting Disciples. Besides having a good feast and social time, the club enjoyed brief talks by J. C. Archer, Professor B. W. Bacon and President Pritchard.

At the convocation this year Bishop William F. McDowell of the Methodist Episcopal Church delivered the Lyman Beecher Lectures on the subject, "Good Ministers of Jesus Christ." The eight lectures of the series will appear soon in book form. Some of the chapter titles are, "The Ministry of Revelation," "The Ministry of Redemption," "The Ministry of Reconciliation," "The Ministry of Rescue," "The Ministry of Inspiration."

Dr. Walter Rauschenbusch of the Baptist Church gave the Nathaniel W. Taylor Lectures. This series will also be published within the next two or three months. The book will be entitled "A Theology for the Social Gospel" and the chapters will deal with "The Reaction of the Social Gospel on Dogmatic Theology," "The Expansion of the Doctrine of Sin," "The Expansion of the Doctrine of Redemption," and "The Influence of the Social Gospel on Doctrines Related to Redemption." Men qualified to judge say that this will be the greatest book Dr. Rauschenbusch has yet written.

A new feature of convocation this year was the introduction of a course of lectures on missions. Dr. Arthur J. Brown of the Presbyterian Board gave three very interesting addresses on the "Problems of the Far East." The first dealt with the situation in Russia, the next with the place of Japan in the problem of the Far East, and the last with Christian missions in the problem of the Far East.

—A new Men's Club has been added to the activities of the Flatbush Church, Brooklyn, where F. M. Gordon is in a thriving ministry. This church is already launched in a series of shortened services, limited to a maximum length of sixty minutes, to run through the summer.

—State Evangelist and Corresponding Secretary C. A. Brady, of New York will close his work this week, at which time he undertakes the ministry of Cecil Street Church, Toronto. He recently concluded a short meeting with the Glenwood Church, Buffalo, Harvey Bream, minister, resulting in twenty-five additions.

—For the first time in many years the church at Connellsville, Pa., closed its fiscal year on March 31 free of debt. A step in advance has recently been made by the organization within the church of a Christian Women's Union, the purpose of which will be to see that all members of the congregation are systematically called on during the year, and to give especial attention to the spiritual development of the people. Clark Buckner has just completed his third year at Connellsville. A week's meeting recently held resulted in the addition of fourteen members to the congregation.

—The superintendent of public schools of Altoona, Ia., writes in high praise of Arthur Dillinger, who has recently been called from the pastorate there to Salina, Kan. He appreciates greatly the services Mr. Dillinger performed for the community and especially for the schools of the town. Last autumn Mr. Dillinger presented a gold medal to the winner in a local oratorical contest, and at various times made inspiring talks before the schools. He served also as a scout master, having organized a scout organization of twenty boys who were devoted to him as leader.

—Richmond Avenue Church, Buffalo, N. Y., has inaugurated a novel feature for deepening the spiritual tone of the services. A men's prayer meeting is held beginning a half hour before the service, and the door is locked five minutes after the prayer meeting is scheduled to begin. The prayer meeting is held in the minister's study, but if it grows past the capacity of that room the men will seek larger quarters. Sunday school services after morning worship make this possible. John P. Sala ministers at Richmond Avenue.

—Since March 25 there have been forty-three additions to the membership at Fowler, Cal., where H. N. McKee ministers, twenty-seven of these by confession of faith. On the evening of April 22 there were twelve added, of these, in


## *The Composition of Coca-Cola and its Relation to Tea*

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

***Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.***

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

| | |
|---|---|
| *Black tea—1 cupful* (hot) (5 fl. oz.) | *1.54* |
| *Green tea—1 glassful* (cold) (8 fl. oz. exclusive of ice) | *2.02* |
| *Coca-Cola—1 drink, 8 fl. oz.* (fountain) (prepared with 1 fl. oz. Syrup) | *1.21* |
| *Coca-Cola—1 drink, 8 fl. oz.* (bottlers) (prepared with 1 fl. oz. Syrup) | *1.12* |

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

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one family being a father, mother, four sons and two daughters. More than half of the recent converts in this church have enlisted in a win-one campaign.

—Charles O. Lee, who leads at Danville, Ind., reports seventy more accessions during the past two weeks. This makes a total of 143 who have come as a result of the Bulgin Tabernacle campaign. These new recruits are practically all from representative homes of the community. Mr. Lee baptized 115 of the 143 persons who came forward.

**NEW YORK** A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—Russell H. Conwell, noted preacher and lecturer, was called to give his lecture, "Acres of Diamonds," for a second time at First Church, Chattanooga, Tenn.

—On April 15 there were nine additions to South Park Church, Los Angeles, Cal., where Bruce Brown is now ministering. Thirty-two new members have been added during the last few weeks.

—At a great rally day service at First Church, LaFayette, Ind., on April 22, a goal of 1,000 present was set for the Sunday school service. Robert Knight, student pastor, aimed at a Purdue students' class of 300. George W. Watson, pastor at First Church, preached in the morning on "What Is the Supreme Task of Religion?" and in the evening on "Is Christianity a Luxury or a Necessity?" On two recent Sundays thirty persons were added to the congregation.

—T. H. Adams preached his last sermon at Ceneral Church, Richmond, Ind., on April 28, and has begun his new work at Milroy, Ind.

—Since C. B. Reynolds came to the work at Alliance, O., 669 persons have been added to the church membership.

—E. F. Daugherty, of First Church, Vincennes, Ind., has tendered his services to Indiana's governor, expressing his willingness to serve as chaplain of one of the Indiana regiments.

—The churches of the Third District, Illinois, will meet in annual convention at Canton, Ill., May 8 and 9. W. D. Endres is president of the district board, and H. G. Waggoner, secretary. The Canton congregation will provide lodging and breakfast for all who attend. B. H. Cleaver is pastor at Canton.

—Claris Yeuell, who has been supplying the pulpit at Killbuck, Ohio, closed his work there on April 29. Mr. Yeuell reports the baptism there of a man nearly eighty years of age who had been a notorious unbeliever.

—Last July the church edifice at Rochester, Ill., burned down, but the aggressive congregation there, led by the pastor, T. W. Shaw, at once set about planning a new home, and H. H. Peters, state secretary, reports its dedication on April 22. Mr. Peters had charge. The new building is valued at about $7,000. More than the amount required was raised. Rochester is about eight miles from Springfield.

—The Dallas (Tex.) Pastors Association set April 29 as "Meet Your Obligations Sunday," and the Disciple ministers preached on paying debts.

—J. C. Archer of the missionary department of the School of Religion at Yale, reports that three of the Disciple men of the school were ordained on April 26. Mr. Archer was assisted in the ceremonies by J. J. Castleberry, of the Mayfield, Ky., church, and by Dean Charles R. Brown, of the School of Religion. The candidates, as usual, brought from their home churches the necessary recommendations for the ordination: Hugh Shields with recommendation of Hazelwood, Ind., church; Frederick Harvey Jacobs, from Bargersville,: Ind., church, and Arthur George Scrambler, from University church, Des Moines, Ia. Mr. Archer reports that President H. O. Pritchard made a very strong impression at the Yale School in his Alumni address before the convocation.

—F. M. Warren has resigned from the work at Vinton, Ia., to accept the pastorate at Keota. Mr. Warren has had a successful pastorate of four years at Vinton.

—During the present quarter the Disciple Sunday schools of Kentucky are endeavoring to increase the enrollment of the state's schools from 80,000 to 100,000. An increase of 25 per cent on the part of every school will assure the goal being reached.

—Russell F. Thrapp reports that the meeting at First church, Los Angeles, held by R. W. Abberly, Southern California evangelist, left the church in fine condition, and added thirty new members to the congregation. The meeting extended over fifteen evenings. The Easter offering at this church amounted to over $100.

—There have been over 300 additions to the congregation at Butler, Pa., since the coming of Frank M. Field to the pastorate there fifteen months ago. The community influence of the church has been greatly increased. A new Sunday school and community house was dedicated on Easter Sunday at Butler, the services being in charge of G. L. Snively. Above $16,000 was raised in cash and pledges, exceeding obligations by $4,000. On that day also a series of meetings was closed in which Mr. Field was assisted by J. Ward Seniff, song evangelist. Over 100 members were added through this series.

—The Arkansas State Convention is being held this week at Little Rock, First church. Governor Brough gave the address of welcome to the convention. The convention sermon on "A Conquering Christ" was delivered by C. A. Finch, of Fayetteville. About 200 delegates were expected by the leaders.

—L. E. Brown, pastor of the church at Connersville, Ind., recently delivered his lecture on "Uncle Sam" to a large audience in his own church. He will give his lecture, "Seeing the Elephant" at Bethany Assembly, August 1. This lecture is exceedingly practical, dealing, as it does, with the things of the every-day life.

—Six new missions have been organized during the past year by the Ohio State Society, under the leadership of I. J. Cahill. Two of the mission points are Chicago avenue, Columbus, and New Boston. Mart Gary Smith is the new missionary at Ada, O. The convention of Ohio Disciples to be held at Bellefontaine, May 21-24, is the center of attention just now, writes Mr. Cahill. Annuity gifts of $1,000 and $5,000 are reported for the state society, and Mr. Cahill has received word from five persons that the organization has been remembered in their wills.

—W. E. M. Hackleman will lead the music in the Whitley county (Ind.) Sunday school convention, June 6-7. Recently he led the music for the Owen Co. (Ind.) convention, which was the largest county Sunday school convention ever held in the state, there being 967 registered delegates. This attendance was largely due to the untiring energies of Frank Davison, the pastor of the Christian church at Spencer, the county seat.

## ILLINOIS NEWS LETTER

A conference was held at Freeport, Friday evening, April 20, in the interest of the work there. Those in attendance were W. B. Clemmer, of Rockford; S. A. Cooke, D. F. Seyster and Daniel Wolfe, of Polo; C. C. Carpenter, of Princeton; together with the state secretary. Arrangements were made for Pastor Clemmer of Rockford to temporarily supply the pulpit of the Freeport church on Sunday afternoons. The Freeport church is one of our living-link missions.

In the recent pre-Easter campaign First Church, Decatur, R. E. Henry, pastor, secured twenty-four additions to its membership.

The church at Blandinsville, where Ward E. Hall ministers, has recently enjoyed a church efficiency campaign with "Sunny Jim" Scofield.

Martin Sorensen of Princeton, Ky., is on the field as pastor of the Metropolis Church. He would be glad to exchange meetings with another minister-evangelist during the latter part of May or June.

The Bellmont Church has secured the services of Loyd Van Lovell.

B. W. Tate has just closed his first year with the Mt. Vernon Church. Some worth-while achievements have been made during this time. A splendid new church was built, there were forty-four additions at regular services and the Sunday school has enlarged in numbers and influence. This congregation recently entertained the Southern Ministerial Institute.

Memorial Church, Rock Island, observed its forty-ninth anniversary March 23. Supper was served at 7 o'clock, after which a varied program was rendered and the history of the congregation was read. M. E. Chatley is in his fifth year of service with this church. In the post-Easter week of services six young people took their stand for Christ and the church. Herman Peiper, of Davenport, assisted as singing evangelist. For three years Mr. Chatley has been prelate of the Rock Island Commandery No. 18, Knights Templar, and delivered the Easter sermon at Geneseo for this organization.

The Mechanicsburg congregation has recently secured Charles Williams of Kewanee for full time. He will begin work there about the middle of May.

H. H. Peters, Sec.

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THE CHRISTIAN CENTURY

Vol. XXXIV May 10, 1917 Number 19

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By Edgar DeWitt Jones

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

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# April Wins and Loses

¶ The month of April fell considerably short of the month of March in subscriptions to The Christian Century. That is not to be wondered at when it is remembered that March marked the highest point in a series of four months, every one of which outstripped the best month's record in the history of the "Century".

¶ But April's receipts for new subscriptions and renewals were nearly double the receipts for April of last year!

¶ Of the readers who agreed to send three new subscriptions during April but failed to do so, a number have written that we could expect to hear from them early in May.

**Orphans Being Reared by the Christian Woman's Board of Missions at Bilaspur, India.**

# THE AGONY OF INDIA

"The greatest subject empire in the world," 1,900 miles from tip to tip, either north and south, or east and west, its 1,766,000 square miles of territory unsurpassed in fertility, and its 315,000,000 people, largely of Aryan stock, and so closely akin to their English rulers, unexcelled in natural worth, is the saddest of all known lands, having neither the enjoyment of the life which now is nor the hope of that which is to come.

There are a few great cities, Calcutta, with 1,222,000 people, Bombay 979,000, Madras 518,660, Hyderabad 500,000, but most of the people live in villages and are agricultural. There are a small number of native princes and others of dazzling wealth, but the mass of the population is wretchedly poor. Starvation is common, millions never have enough to eat, and the majority are ready prey for famine or pestilence. They are hedged in by caste, paralyzed by fatalism, and enfeebled by hunger.

As a sample of the simple elements of their poverty which must pass away with the coming of Christian enlightenment, note their 100,000,000 cattle. We have thought of their holding the cow sacred as an idle, innocent and amusing superstition. It is a national and age-long calamity. They will not eat the flesh of cattle, nor will they sell a cow or ox to anyone else to slaughter, even after it is old and absolutely useless. So they not only lose the value of their cattle but have their pastures eaten up by aged and idle beasts, to the starvation of the productive animals and of the people themselves.

A Christian teacher here and there, hospitals and orphanages at strategic points, and a few Christian women quietly threading their way through the homes, it has been demonstrated, will multiply enlightenment, initiative, self-reliance and efficiency among the people until both suffering and despair flee away. It has taken a hundred years of infinite effort and patience to open the way for India's healing. But at last the gospel has free course and the Men and Millions Movement is to hasten and double our acceptance of our opportunity.

## MEN AND MILLIONS MOVEMENT

**222 W. Fourth Street** **CINCINNATI, OHIO**

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV MAY 10, 1917 Number 19

# The Meaning of Mother's Day

MOTHER'S DAY IS RAPIDLY GROWING IN POPULARITY.

The history of the rise and fall of holidays is full of significance for social students. The fact that the Fourth of July has come into a lesser place in our calendar does not imply a diminished respect for the forefathers of 1776. It is probably due to the spread-eagle oratory of former days, which inoculated hatred for England, and because of the growing use of dangerous explosives. The day failed both as a time of spiritual elevation and as a time of pleasure. It will not be revived until we find a new way to celebrate it. On the other hand, Memorial Day has come into very general observance. Fundamentally a day in which the soldiers and sailors of the civil war are remembered, it has at last come to be a day on which all may renew the memory of their sacred dead. The appeal of such a day is to universal experience.

The reason Mother's Day has come into such popularity is that it also appeals to the almost universal human experience of reverence for elders, of which there has been all too little in America during the last generation. America with her flippancy and China with her ancestor worship have been at opposite poles. China has been nearer the truth than America.

Not every mother is an ideal mother. The failure of motherhood is one of our modern cries. We know that parental affection depends for its beginnings upon physical contact and service. The child reared by a nurse will often give the nurse a dearer place in its heart than the mother. Mothers in rich families have often missed the deeper meanings of motherhood because they have not been willing to pay the price.

★ ★

Motherhood has failed through ignorance. We now know that most of the infants that die during the summer are but victims of the ignorance of their parents, especially of their mothers. Just now we are keenly aware of the need of scattering a saving intelligence through the cities that the annual death list of innocents may be curtailed.

The juvenile court assures us that mothers often fail. We are told of girls who grow up without the knowledge which would guide their steps aright. One by one the functions of the home have been taken over by the state, but the state has hesitated to take over the instruction of children in the things fundamental to the family life. It has seemed that here the family should learn to act and not delegate its educational task to others.

It is clear, then, that on the day when the white carnation is everywhere in evidence, it is not physical motherhood that commands our reverence. There is a spiritual wealth which we associate with true motherhood which is the real source of our enthusiasm.

It has taken the slow processes of God a long time to perfect the beautiful mothers we now have in every community. In the long ago men were hunters and fighters and loafers. Their kind of life gave them inventiveness and physical strength and minds that could comprehend a wide range of facts. It brought the defects of an excessive quarrelsomeness, and a lack of the finer spiritual qualities.

Women by the nature of their life were compelled to remain in one place and care for their children. They were the core of ancient society as they are the leaders of society today. In the care of children, they developed the graces of kindness and sympathy and in the relative seclusion of their lives they had time for meditation and for the discovery of their own souls. It is for this reason that women to this day are more introspective than men. Their intuition strikes the matter-of-fact man of today as something almost uncanny.

★ ★

Our reverence for women is not the result of any survival, however. It is in fact a relatively new thing in the world. The age of chivalry gave men the romantic attitude toward the women they were to marry, who had previously been bought and sold. In these days when so many women live outside of homes, we have put a new premium on motherhood.

We realize that the intelligent, educated woman of today who for sweet love's sake makes a home and fills that home with bright-faced children has made a vicarious sacrifice for her loved ones and for the race. She is not likely to be known in the circles of artists or literary lights. The true mother has become akin to Jesus Christ in giving up for the sake of her dear ones.

Women, however, do not spend all their lives in the seclusion of their homes. As the children grow older, and the state claims them for most of the day in the schools, there is opportunity for mothers to participate somewhat in the community life. It is because so much of our legislation these days is really community housekeeping that state after state has given women the ballot. When we argue the subject of woman's rights, we most often speak of the single woman "taxed without representation." When we speak of a woman's contribution to the state at the ballot box, it is the mother we think of most.

Motherhood has made its chief contribution to the life of the race in the field of religion. The Catholic has prayed to the Madonna because of his admiration of the mother principle in life. The Protestant has dared to say, "Father-Mother God." Since we are sure that God is the incarnation of all good, we are sure that He not only has the strong love of our fathers but that He embodies as well the sympathy and tenderness of our mothers.

# EDITORIAL

## PATRIOTISM IN THE CHURCH

IS religion so different a thing from patriotism that the church need have no concern for the state in this its hour of need? The Jews did not think so in days gone by, for religion and patriotism are to be found side by side on the pages of Holy Writ and no man can separate them.

Paul, who lived in a monarchical state in the government of which he had no voice, yet wrote a chapter to urge obedience to the higher powers. Even with the shadow of his coming martyrdom across his soul, he never entered into the spirit of the writer of the Apocalypse. He was not constrained to oppose the government whose citizenship he always prized.

Those who live under a republic, where the government is "of the people, for the people and by the people," have much more reason than Paul ever had for loyalty and patriotism. The church will fail of its duty in these trying days if it does not coöperate with the state in the task of freeing our world from despotism.

Patriotism has its external symbol. All over the nation the flag is found in rather unusual places. It ought to be prominently displayed in the church. Symbols are of importance in determining our religious attitudes. The civil war veterans recently presented Old South Church, Boston, with a flag with these words: "It is presented with happy memories of our comrades, living and dead; in ever deepening loyalty to our beloved country; in the sure faith that Old South Church will continue to be what it has ever been— a prophet of the integrity and freedom of the United States of America."

There are many churches which are already at work on war supplies. Some are making comfort bags and distributing them through the Woman's Christian Temperance Union. Some are engaged in making Red Cross supplies. Some already sense the need of relief funds for stricken families and are getting ready to do their part.

The minister in these days has an opportunity to make his pulpit prophetic in the midst of our confusion. We need the clear word of Christian patriotism.

## A CITY WITH A SOUL

THERE are many cities in the history of the world which have come to have a well-defined character. Sodom stands for iniquity, Babylon for revelry, Athens for culture and Rome for power. What do our American cities stand for? Some have lived long enough to have a soul, but many have not. They are like babies; they do not have character but are only candidates for character.

The aspirations of Chicago reveal the soul of a city in the process of being born. It has been known in other parts as the city of pork-packers, or the city where murder is frequent or the city where municipal corruption is shameless. It is not believed, however, that any of these unfavorable assessments will stand in the end. There is too much here that makes for the higher life of man.

Chicago might almost be called the home of the modern social idea. Jane Addams and Graham Taylor worked out here for the first time a thoroughly successful model of a settlement house. This is indeed the home of the modern municipal playground and Chicago still leads the world in this splendid piece of uplift work. The ten millions of dollars invested in south side settlements alone testify to the humanitarian interest of a city which is not yet sold out to commercialism.

There is something to be said for Chicago as a literary center. The old-time glory of Boston may even now be slipping away from her. Even Amy Lowell, Boston prophet of the so-called "new poetry," confesses that our "Porktown" is in very fact the American "hub," so far as poetry is concerned. The middle west has a life all its own, and literary men are arising to interpret that life. A group of Chicago poets recently published the Chicago Anthology, a collection of verse. Chicago is the home of an important art center, as well.

We have yet to say that this city is in any pre-eminent way a religious city. The church of Jesus Christ has a challenge in the growth of this miracle city. Before Chicago comes to have a soul that is hard and materialistic, we should give her a soul that responds to religious idealism.

## FREAK RELIGION IN WAR-TIME

THE present emergency finds us unprepared spiritually for the things that we face. It is for this reason that we are confronted with various kinds of reactionary and freak religious tendencies. It is an abnormal thing for certain English Episcopalians to consecrate the loaf in the Lord's Supper and then carry it around to their sick, saying "Jesus has come." The Roman Catholic with his service of the mass would not usually speak so carelessly.

Every kind of conservative and long-forgotten religious practice will find revival in these days when a people which has neglected God suddenly finds that it needs religion. The millennial interest is undoubtedly increasing, fed by the war crisis. The colored people of Chicago were recently terrified by the light from a blast furnace into thinking that the end of the world had come. People are quoting with unction the words of Holy Scripture, "There shall be wars and rumors of wars," without giving the remainder of the verse, "but the end is not yet." It is a time for saying boldly that the Christian church of today does not share the beliefs of Jewish Messianism.

The Christian Scientists have been prompt in offering to give away (an unusual thing) copies of their book, of "Science and Health" to the soldiers. However, we do not hear of any considerable number who care to trust metaphysical healing to take care of infected wounds. Probably legitimate surgical practice will score victories in these days when nearly all will admit its great value.

There is also an undoubted resurgence of interest in the doctrines of spiritualism. Sir Oliver Lodge's communications, alleged or real, from his son Raymond, have been given the widest publicity. With many scientific minds admitting the possibility of a spiritistic hypothesis as possible, the commercialized spiritualism of our country will reap a new harvest.

Do not the times demand a more aggressive presentation of the truths of progressive orthodoxy? By addresses outside the church, by tract and newspaper article, we should be bearing our witness.

## A TRAGEDY FOR THE MINISTER

ONE of our exchanges has this terse note: "Hogs, $16.05 a hundred; flour, $14 a barrel; potatoes, $4 a bushel—preaching at the same old rate." This tells the tragedy of the manse in these days. Children are welcome in these households and the children grow up in an intellectual atmosphere, hungry for the higher learning. When war-time comes and everybody gets a raise but the preacher, there is a hidden tragedy.

If it is true that living expenses have increased fifty per cent in this country and in the same period churches have not increased the salary of their ministers, it is very simple arithmetic to figure out just how much less the church is paying than it used to. An elder or a deacon who gets more for his labor and his economic goods but does not raise his church pledge has in reality cut it, for we are living in days when gold has depreciated in value all over the world.

Very often the minister would like to speak of his needs to the official board, but he is usually a bad business man. He does not walk into the presence of his employers like union labor does and demand a living, with the alternative of a strike. He makes excuses in his mind for the members. He even comes to believe that they could not give any more than they do, and he goes home from board meeting to plan a new economy.

There are desperate economies these days around the manse, and these economies cost the church a lot of money. The bright preacher's wife who is taken out of religious work to slave at household drudgery is one loss. The preacher who does without necessary books and journals is practicing another fruitless economy, one expensive to the church. Shabby children from the manse in attendance at the public school reflect upon religion in the minds of other children, for this kind of asceticism is not understood in the modern world.

It will help a little to figure things out. A twelve hundred dollar church will have to raise to eighteen hundred to pay as much as it did three years ago. The same ratio applies all the way through. Shall we give our ministers a chance to be efficient?

## IMPROVEMENT IN TEACHER TRAINING

WITH the coming of the educational method, now the most important item in the program of most local churches, the improvement of the teaching force in the Sunday school becomes a matter of prime importance. The older teacher training movement arose out of a perception of the need but it did not operate in accord with the best modern pedagogical methods.

Its point of view was to begin teaching lesson material as if the prospective teacher had learned nothing in the old uniform lessons. This was an astonishing confession of the inadequacy of the older Sunday school methods. The new teacher training movement assumes that the lesson material has come to the teacher in large measure in his previous experience in the Sunday school.

The Sunday School Council of Evangelical Denominations and the International Sunday School Association have prepared a new teacher training course which will supersede the previous courses. It will cover three years of forty lessons each year.

The course is built on the needs of the developing child pupil. The science of psychology is given to the new teacher and the whole point of view of the course is to set the child in the midst and make him the object of study.

The new teacher training work will recognize the division of the school into departments, and teachers will be asked to specialize in the several departments; so that the church will eventually have teacher specialists just as the public school does.

The new teacher training material has been syndicated and each denomination will have an imprint edition of its own, after having made any changes in the work which may seem desirable. Since there is no such thing as Presbyterian psychology or Methodist pedagogy, such a course is eminently wise and economical. The study manuals are written by experts and printed cheaply in paper bound editions.

## NEGRO DEVELOPMENT IN CHICAGO

THE first house ever built in Chicago was built by a negro who had lived formerly in San Domingo. Since then, Chicago has become a favorite haven of refuge for the black man. Estimates of the colored population in this city vary considerably, but it would seem conservative to say that there are now 75,000 negroes here, since there has been a great increase lately by immigration from the southern states. Once the Pullman company was the the largest employer of colored labor. Now the stock yards have an even larger number.

The negroes of Chicago have had their own alderman, whose record is none too good. There is a negro bank and there are a number of negro real estate houses, which do business with the colored people. In the large negro section on the south side, one will find negro stores, and even where there is white ownership it has become necessary to employ negro clerks. In professional life there have been a number of doctors and lawyers of color.

While there are all these evidences of thrift and self-reliance, there is also the story of the negro's vices. The under-world has developed some of the most vicious resorts of the city among the negroes. Gambling is a most popular vice and sexual morality is low. Negro vice follows the example of the white man's vice in its alliance with low politicians. These influences in Chicago threaten to turn the negro aside from the fine development which he has been making in education and thrift.

Forty-two per cent of Chicago's negroes belong to churches, two-thirds of them to the Baptist and Methodist denominations, between which they are distributed in almost equal numbers. Their attendance at the churches averages better than for the whites. There is a diminishing interest in religion for the negro of the big city.

The city mission program of the great cities has in the negro a very complex problem and one challenging earnest attention.

The growth of the negro population on the south side in Chicago has driven many white churches out of business. The old Central church of the Disciples stands in the very center of the present negro district. It cannot be doubted that other churches of whites will be sacrificed to this movement. In some denominations, the negroes have secured possession of the old buildings

once used by the whites. This would seem to be a desirable solution of one phase of the problem.

The negro needs a better educated ministry. With the level of education in the laity being greatly raised, there is need of a colored ministry which will be able to interpret the gospel to people of higher intelligence.

# Why I Am a Disciple

**Fifth Article—Minor Reasons**

## THEIR RATIONALIST CONCEPTION OF THE SPIRITUAL LIFE

IN their way of thinking of the spiritual life there is among the Disciples a certain rationalist temper which makes my fellowship with them particularly congenial. To claim this rationalist temper as a virtue and an asset is somewhat contrary to the style in vogue today in discussing religion. It is usually assumed that the farther we can keep religion from the rationalizing faculties the better it will be for religion. The feeling prevails that the rational stands in the way of the spiritual, that the inner life of fellowship with God is to be realized in some sort of emotion, in ecstasy, in ununderstood rapture, and that when reason comes in God goes out.

Science, according to this view, is incompatible with religion.

Hence we find churchmen not a few who respond with unction to the attacks made by the pulpit upon scholarship, upon science, upon what is loosely covered by the blanket term "higher criticism," upon the method of education in religious work—in short, upon any of the manifestations of the quiet, humble, controlled and open-minded determination to know and to impart truth.

Truth, the stuff out of which a firm and rich inner life is made, is not the subject matter of popular religion today. It is, indeed, quite a stranger in the revivalism which is so characteristic an expression of the religious standards of our time. This revivalism has seized upon the emotional and voluntaristic elements in religious experience and seeks to excite them into activity by other means than by the quiet impartation of truth to the soul. Revivalism is the organized effort to reach the individual soul through an artificially created mass situation. It brings to bear upon the individual will the stimulating pressure of the "crowd," the "crowd" that has been highly magnetized by the manipulations of an expert called an evangelist. This revivalism, so rampant among all evangelical churches today, is the most conspicuous sign of the low ebb of real spiritual life in the churches. The more conspicuous instances of its success—as for example, such a work as that of Mr. Sunday, or among Disciples, that of Mr. Scoville—do but make more obvious the poverty of the church's inner life. The more successful it is the more disheartening it should be to those who have learned at the feet of Jesus that it is truth that makes men free.

Galvanizing the soul is not saving it. Galvanizing a community is not saving it. The method of bringing to bear upon the individual the pressure of a highly excited social situation may be legitimate enough in getting recruits for war, or in carrying through an anti-saloon campaign, but it is alien and hostile to the infinitely delicate task of reconstructing the inner life of the soul.

For the inner life of the soul is reconstructed and nourished by truth, by truth appropriated in the one way that truth can be appropriated—through intelligence. Real spiritual life is spread abroad from soul to soul through the medium of truth, not through the medium of a highly charged emotional organization which grips and pulls the will into some more or less arbitrary public committal. Religion has no affinity with any form or hypnotism or artificial sensationalism. In a still small voice it speaks of the truth it sees and has experienced, and it patiently lays foundations in other souls for an answering perception and experience.

* * *

Holding to this rational conception of the spiritual life, as I do, I find much substantial comfort in the historic attitude of the Disciples toward the revivalistic procedure and its implications. I am compelled to say "historic" attitude because their earlier characteristic attitude has become obscured and blurred in later years. The Disciples have forgotten their testimony and have fallen in with the revivalism which in some of its features is of essentially the same sort as that against which their earlier preaching was a stern and effectual protest. So that the point I am making in this article as a reason for my attachment to the Disciples lies, as I said at the beginning many of my reasons would be seen to lie, in the realm of the Disciples' ideals more than in the realm of their actual practice and character. Nevertheless, I am confident that as a people we have by no means altogether shaken off the rationalist heritage which we received from the fathers and founders of our movement. And I cherish the hope that it is yet possible, and easily possible, for our people to reconstitute their evangelistic procedure on a basis that will fundamentally distinguish it from the revivalism which we have so carelessly and inconsistently adopted from the practices of the Christian churches around us.

In discussing this rationalist temper of the Disciples, I shall confine myself to two points:

Their rational conception of the conversion experience, and their rational conception of the work of the Holy Spirit.

To any one at all familiar with our history the distinctive character of our thinking on both these subjects is well known.

* * *

I.

When the Disciples came into existence one hundred years ago, they found a conception of conversion dominant in the revivalism of the time which they could not endure. In both Calvinistic and free-will churches a highly emotional and hysterical state of mind was induced in the congregation by the more or less hypnotic exhortation of the preacher. Devices for manipulating the feelings of the people, and especially the unsaved, were utilized. The "mourners' bench" was typical of these devices. The unsaved were gathered around it and exhorted to pray in penitent anguish for God to vouchsafe his pardon and to signalize his grace by some token—a vision, a voice, an inner feeling of some unmistakable sort. Such a token

would certify to the soul that its prayer was heard and that its sin was forgiven. The scenes at these mourners' benches were repugnant to the sane intelligence of the Campbells, to Scott and, after he became acquainted with the Disciples, to Barton W. Stone himself, though his earlier ministry partook strikingly of the character of this hysterical revivalism.

These pioneers saw the essential immorality of this whole procedure both in its bearing upon the soul and in its implications as to the character of God. They saw men agonizing night after night, and often year after year, at these revivals, assailing heaven with their tears, striving for a blessing which came not. They saw many a soul turned into the way of cynicism and infidelity as a result of its failure to secure the requisite token of God's pardoning grace. And they were sagacious enough to see that when the "blessing" was received it was subjective and quite as likely to be a fanciful illusion as not. To the canny minds of these Disciple reformers the thing that went by the name of Christian "experience" was a thing that belonged in large part in the realm of unreality, and they exposed its illusions with scorn and ridicule and earnest argument.

Moreover they revolted at the conception of God which this revivalism presupposed. Is God so unwilling to pardon that He must be persuaded by man's groans and anguish? Does He hold the soul at bay night after night and year after year, refusing to grant forgiveness and some clear token of it? The idea was intolerable. Turning to the Scriptures these early Disciples found there a God the very genius of whose nature it was to forgive man's sins. Why should He wait when man penitent and broken beseeched Him for grace? And why should man be kept waiting in anguish for a sign if God is so willing to save?

Their answer to these questions came like a shaft of light from the Scriptures themselves. They saw that salvation or conversion involved not alone the pardoning grace of God, but the fulfillment of certain conditions by man, conditions which were within the power of man's intelligence clearly to know and of his will promptly to perform. Those conditions through which God's forgiveness is mediated to the soul of man are: faith in Jesus Christ, repentance for sin, and baptism into the body of Christ. With this insight, these reformers declared that though they would not abate in any degree the penitent soul's contrition for its sin, nevertheless when the soul had faithfully fulfilled these conditions of pardon it had the right to go forward rejoicing, assured by faith—not by some token of the senses—that sin was washed away.

* * *

With what eagerness they proclaimed this new-found gospel! It was indeed a gospel, the tidings of good news brought to thousands of souls seeking God and knowing not why they could not find Him, and to thousands of Christians who felt the uncertainty of the sign they had regarded as a token of God's forgiveness and in whose hearts the question of their acceptance with God was, therefore, forever being raised with haunting fear. To such souls the idea of performing the simple conditions of pardon and leaving the pardoning act with God came like a revelation from heaven, dispelling their gloom and despair and chasing the shadows away from their hearts. Having fulfilled the conditions God himself had set down, they saw that it would be essential infidelity to doubt that God had forgiven their sin and sheer sacrilege to ask Him for a sign.

The contrast between the prevalent conception of conversion and the new doctrine taught by the Disciples was the contrast between the superstitious and the rational, between the magical and the practical, between the supernatural and the psychological. The Disciples brought the conversion experience into the realm of the psychological where it could be controlled by practical action and checked up, so to speak, by the sanctions of reason. To the confirmation of their position modern scientific psychology brings its testimony in a fashion that further enriches the earlier Disciple view, but without invalidating any essential feature of it.

The full force and illumination of this rationalist and practical conception of conversion cannot be grasped by our generation because we are so unacquainted with the neurotic and superstitious procedure which it has now almost entirely displaced. With the coming of Mr. Moody and Henry Drummond, the conception of conversion as waiting on nothing but the acceptance by the soul of the conditions through which alone God's pardon may be mediated, was carried into the evangelism of all the churches. In theory it obtains everywhere today, save in the most unprogressive communities, though the revivalistic concomitants of the old superstition still remain in the evangelical churches and have been taken over, sad to say, in large measure by Disciples themselves.

* * *

## II.

Closely akin to the conversion superstition against which the Disciples historically revolted, was the equally repugnant conception as to the manner of working of the Holy Spirit. In the revivalism of the time it was assumed that the Spirit operated arbitrarily, touching this soul into life and leaving that soul dead in its sins. This conception, of course, was theoretically related to Calvinistic theology, but practically it obtained in free-will circles as well.

Moreover, the Spirit operated *directly* upon the soul—and it was against this view, with all its inherent and accompanying obscurantism, that the rationalist temper of the Disciples asserted itself in a fashion which I am anxious to see them revive against similar forms of obscurantism in our own day.

The attack of the Disciples upon the prevailing conception of the Holy Spirit's activity had the effect of rationalizing that conception. Mr. Campbell, following the psychology of John Locke, in which he had been brought up and which underlay his whole theological system, taught that there was no such thing as the *direct* operation of the Holy Spirit upon the soul, but that He touched the soul through the truth, that He was mediated to the soul through intelligent perception. This doctrine, of course, excited the wildest opposition among the orthodox saints. The whole gamut of heretical epithets was drawn upon for characterization of these innovators. They were called Unitarians, infidels, "rationalists," unspiritual. It was said that they denied the existence of the Holy Spirit because they refused to accept the doctrine of His arbitrary and direct operation.

Probably no doctrinal point of view adopted by the fathers of the Disciples' reformation excited such hostile reaction in orthodox circles as did this. And probably no doctrinal point of view brought more comfort and light to the thousands of men and women who came under the sway of these reformers.

The position they assumed was a very difficult one to maintain in the face of a type of spiritual life which thrived on obscurantism, which was happier in the dark than in the light, which assumed that God abides where things are not understood and that He takes his departure from things that are understood. It is not to be wondered at, therefore, that some of the pioneer Disciples were driven into rationalism of a very abstract and wooden type. Asked to define what they meant by the "truth" through which the Holy Spirit operates, they were often caught in the trap of defining it in terms of the mere letter of Scripture, or in the legalistic terms of the evidence supporting the historic facts of Christianity. The Holy Spirit's operation was, therefore, restricted to those to whom the Bible had been given, or at most to those who had had a chance to weigh the evidence furnished by Scripture to prove the life, death and resurrection of our Lord.

This unspiritual rationalism, legalistic and literalistic, could not defend itself against the charge that it kept the Holy Spirit imprisoned within a book. To Disciples themselves, recoiling from the imputation of holding to such a grotesque view, the vital and spiritual construction of the rationalist conception with which they started soon suffered eclipse. The rich possibilities of their rationalism, once the term "truth" is properly defined, seem to have gone unregarded. The Disciples—at least those of the main body—fell in with the traditional ways of thinking about the Holy Spirit, and though the popular nomenclature is somewhat awkward in their mouths, it is used for the lack of a better.

* * *

I cannot help wondering what mighty differences it would have made in Disciples' history and in that of the American church had our people grasped and developed in spiritual and vital terms the rationalist position taken by Alexander Campbell.

It would have kept us free from the obscurantism which we have taken on from other Christian groups, taken on more or less unwittingly, probably from a good-natured desire born of our fundamental passion for Christian unity to share as much as possible in common with our brethren of many names.

Had we clung consciously to this rationalist point of view, we would have been kept perennially asking the soul's great question, What is truth? What is the truth that makes men free, the truth lacking which the inner life is dull and hollow and impotent? What is the truth through which the Holy Spirit is mediated to our hearts to make His home with us? Had we kept explicit the characteristic attitude of our fathers toward this whole matter, we Disciples could have had today a much more positive religious message than we are now conscious of having; a message which would stand in sharp contrast to the obscurantist unreality of much that passes for religious truth.

Moreover, with such a message, addressed to the intelligence of men, we would have developed from our own earlier and characteristic method of propaganda an evangelism of dignity and sanity, appealing to the emotional through the rational side of the soul, and thus producing results continually in the stern realm of character. Such an evangelism would be more akin to a great system of lectureships than to the mesmeric revivalism with which our propaganda has been corrupted. The evangelist would be among the most honored of the churches' servants, instead of as now an object of apology.

I wish we Disciples had kept on in the way we started. I wish we had developed our evangelism from tne rationalist Campbell-Scott root instead of from the more revivalistic Barton W. Stone root.

And yet my confidence in the reemergence and dominance of that sane rationalism which the Campbells illustrated is growing with the years. Instead of being apologetic for such a heritage, it is my deep desire to see the Disciples of Christ appropriate it as one of the richest and most fertile of their spiritual assets.

CHARLES CLAYTON MORRISON.

# The Beauty of the Bible

**Seventeenth Article of the Series on the Bible**

**By Herbert L. Willett**

ONE of the most learned and eloquent of American preachers of a former generation wrote of the Bible in these words: "This wonderful collection of works has taken such a hold upon the life of man as no other. The literature of Greece, which goes up like incense from the land of temples and heroic deeds, has not half the influence of this book from a nation alike despised in ancient and modern times. It is read on a Sabbath in all the ten thousand pulpits of our land. In all the temples of Christendom is its voice lifted up week by week. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar and colors the talk of the street. Some thousand famous writers come up in this century to be forgotten in the next. But the silver cord of the Bible is not loosed nor its golden bowl broken as time chronicles his tens of centuries passed by. Time sits as a refiner of metals. The dross is piled in heaps, but the pure gold is reserved for use, passes into the ages, and is current a thousand years hence as well as today. Some of the greatest of human institutions seem built on the Bible. Such things will not stand on heaps of chaff, but on mountains of rock."

The Bible is the most influential of books. Doubtless within the circle of their devotees other books might claim a more intense loyalty, as the Koran among the Moslems, or the teachings of Confucius among the Chinese. But in the breadth and significance of its influence, not only upon its own adherents but upon the much wider world of its outreaching control, the Bible leads all other holy books. From the beginnings of its history, tribes and nations that hardly knew of its existence were unconsciously brought under its spell by contact with its interpreters. And out into the regions far beyond the Christian frontiers today its line is going and its words are repeated.

### INFLUENCE UPON LAW

Upon law and government it has exerted such an influence as no other book. If the Laws of Hammurabi, compiled in ancient Babylon, went far in their effect upon the political institutions of later civilization, including the Mosaic legislation, the institutes of Greece, and the Twelve Tables of Rome, even more significant has been the influence of biblical ethics and government upon the nations that came within their reach. The first great recodification of Roman law was made by Justinian, and was shaped throughout after the form of biblical institutions. Upon that foundation rests the constitution of nearly every European state. The Puritans of England very nearly approached what to them seemed the ideal political program—the substitution of the Hebrew codes for all existing laws. When the fathers of the Massachusetts Bay Colony organized their little state, they decided, naively but quite seriously, to take the Bible as their constitution, "until they had time to frame a better one." And no one need be told of the influence which the teachings of the prophets and of Jesus are exerting upon governmental policies in progressive lands on both sides of the oceans. The passion for social righteousness, democracy, industrial liberty, universal education, equal suffrage, child welfare, civic purity and international brotherhood are all inspired by the Bible. The reformatory movements, which have removed much of the blight of inhumanity to children, women, criminals, and animals, of intemperance, and the social vices that gnaw at the vitals of the world, owe their inception and progress to the same book.

### INFLUENCES UPON ART

In the domain of art the Bible is likewise the most influential of books. It erected the temples which were the glory of the Hebrew race and the pride of every Jewish heart. It changed Roman basilicas into Christian churches, and set a new type of architecture, which prevailed for a thousand years. It inspired the gothic cathedral, whose ascending arches and spires are symbols in stone of the heavenward-climbing spirit of worship. And it is taxing the resources of designers and builders at this moment to keep pace with the advancing needs of churches for suitable sanctuaries.

The best sculpture of the ages has been the product of genius inspired by the Bible. From Michael Angelo's "Moses" to Thorwalden's "Christ" the noblest creations in marble and bronze have celebrated the supreme characters of the Scriptures. The masterpiece of non-Christian art was the Laocoön group of the old Rhodean sculptors, buried for centuries on the sides of the Esquiline Hill, and now the pride of the Capitoline at Rome. It tells the story of the priest of Apollo who with his sons was crushed in the folds of the two serpents that came up from the deep. It is the symbol of the suffering race, caught in the embraces of the twin monsters, sin and suffering. It is the picture of the heathen world, without the hope which the Bible has brought. It is the portrayal of the long struggle, the sublime despair, the wild and weary agony of man. Christian sculpture depicts no such tragedies. Its master figures are the heroes who win, the saints who minister, and the little children who rejoice.

To the painters of all the centuries the Bible has furnished the subjects of a thousand canvasses. This was in part due to the fact that the churches were the chief patrons of art in its first days. It was also true that both the artists and their audiences were more familiar with biblical scenes and incidents than with those drawn from any other literature. But this was not the chief reason. The greatest artists have always been interpreters of the moral life. No one can be a really great artist who lacks the fundamental quality of moral and religious earnestness. And such men have always found the best material for their messages in the biblical narratives. If it is true that the earliest painters, like Cimabue, Fra Angelico and Raphael, were limited in their subjects by the religious conventions of their age, those limitations have long since passed away. And still the great artists find their inspiration in the Bible, as one is assured by Munkaczy's "Christ Before Pilate," Bougereau's "Madonna," and Sargent's "Prophets."

And for the best music of the ages, it can hardly be questioned that it has found its suggestions and impulses in the Scriptures. The great hymns have been for the most part transcripts of biblical utterances. The majestic music of the church, with its rolling anthems and its Gregorian chants, has been the work of the Christian spirit. The oratorios like Haydn's "Creation," Handel's "Elijah" and "Messiah" are musical paraphrases of biblical themes. And even the best of the operas are profoundly religious, though their subjects may be secular, as witness Saint Saens' "Samson," and Wagner's "Parsifal."

### INFLUENCES UPON LITERATURE

But more than in any other manner, the Bible has spread its influence through the common speech of the world, and has shaped both the ideas and the phrasing of the greatest literature. In whatever lands versions of the Scriptures have been possessed, they have become to large extent the standard of literary expression. We are best able to appreciate this fact in the field of our English tongue. The greatest works in the language reveal the influence of the Bible. Chaucer, at the dawn of the day of English letters, shows the profound effect which the Bible had upon his thinking and poetry. Spenser's "Faery Queene" is really a biblical allegory. Everyone is familiar with the extent to which Shakespeare employs the Bible in the plays. This is well set forth in Bishop Wordsworth's volume on "Shakespeare and the Bible," where citations are given at length, and the statement is made that his works contain more than five hundred and fifty biblical allusions, and that not one of the thirty-seven plays is without some such reference. One recalls many passages, like the words of Adam to Orlando in "As You Like It":

> "He that doth the ravens feed,
> Yea, providently caters for the sparrow,
> Be comfort to my age."

Many times in "The Merchant of Venice" the reader is reminded of the poet's familiarity with the Scriptures. And the speech of the king in the opening of "Henry IV" is an example of scores of references. Henry wishes to go on the crusade,

> "To chase the pagans in those holy fields,
> Over whose acres walked those blessed feet,
> Which fourteen hundred years ago were nailed
> For our advantage to the bitter cross."

Milton's majestic poems, both the "Paradise Lost" and its great sequel, are but the artistic transcript of Old and New Testaments respectively, and so constant is the biblical and classical reference and phrasing that they seem like some gorgeous fabric elaborately embroidered with the literary wealth of the ages. Byron, although he was one of the apostles of revolt against the conventions of a Christian order, yet shows frequently the influence of the

Bible upon his writing, not alone in the beautiful "Hebrew Melodies," which cover so many episodes of biblical story, but as well in much else that he wrote. And even Shelley, who proudly subscribed himself an atheist, could not avoid the forms of biblical speech, as when he says of some of the literary men of the past: "Their errors have been weighed and found to have been dust in the balance; if their sins were as scarlet, they are now white as snow; they have been washed in the blood of the mediator and redeemer, Time."

Wordsworth's writings are saturated with biblical ideas and expressions. Matthew Arnold shares with Swinburne and Rossetti the impress of the Bible. Longfellow, Lowell and Whittier make evident the place the same book had in their education. R. L. Stevenson, Kipling and Stephen Phillips display a like acquaintance with Scripture. Readers of George Eliot's "Adam Bede," Thackeray's "Newcomes" and Dickens' "Tale of Two Cities" need not be told that these authors knew their Bibles. Scott, Hawthorne and Walt Whitman, strangers in all else, meet on the common ground of the Hebrew writings. Ruskin, the acknowledged master of English prose style, says, "Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart." And with this Daniel Webster agrees when he says, "If there be anything in my style or thought to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures."

### GREAT WRITERS

Emerson, both in his essays and poetry, makes frequent use of biblical ideas and sentences. And his great contemporary and friend, Carlyle, shows the same influence. For example, in "Past and Present" there is an extended simile drawn from the story of Gideon in the Book of Judges: "In very truth, for every noble work the possibilities will lie diffused through Immensity; inarticulate, undiscoverable except to faith. Like Gideon thou shalt spread out thy fleece at the door of thy tent; see whether under the wide arch of Heaven there be any bounteous moisture, or none. Thy heart and life-purpose shall be a miraculous Gideon's fleece, spread out in silent appeal to Heaven; and from the kind Immensities, what from the poor unkind Localities and town and country Parishes there never could, blessed dew-moisture to suffice thee shall have fallen." Lord Macauley may well be ranked among the most distinguished of English writers, and great numbers of Scriptural allusions might be chosen from his writing, of which the following may be given:

"If the English Jews really felt a deadly hatred to England, if the weekly prayer of their synagogues were that all the curses denounced by Ezekiel on Tyre and Egypt might fall on London, if, in their solemn feasts, they called down blessings on those who should dash our children to pieces on the stones, still, we say, their hatred to their countrymen would not be more intense than that which sects of Christians have often borne to each other." (Civil Disabilities of the Jews.)

"He did not perceive that, though St. Paul had been scourged, no number of whippings however severe, will of themselves entitle a man to be considered as an apostle." (Sadler's Refutation Refuted.)

"We laughed at some doggerel verses which he cited, and which he never having seen them before, suspected to be his own. We are now sure that, if the principle on which Solomon decided a famous case of filiation were correct, there can be no doubt, as to the justice of our suspicion." (Idem.)

The frequent use of Scripture words and illustrations by Tennyson is familiar to all students of this favorite among the poets of our language. Professor Cook has compiled a volume of nearly a hundred pages filled with biblical allusions and phrases from Tennyson. These run all the way from brief allusions, like "Aramathean Joseph" in the "Holy Grail," to such passages as this from "Locksley Hall":

"Follow light and do the right—for man can half control his doom—
Till you find the deathless angel seated in the vacant tomb."

Hardly less sensitive to the Bible, though less given to quotation, was Browning. But in many beautiful lines his knowledge of the Book is shown, as in these from "By the Fireside":

"Think, when our one soul understands
The great Word which makes all things new,
When earth breaks up, and heaven expands,
How will the change strike me and you
In the house not made with hands?"

### INFLUENCE UPON CHARACTER

The supreme influence of the Bible, however, has been exerted upon character. As Coleridge says:

"In the Bible there is more that finds me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being; and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit."

John Selden, an illustrious English publicist, wrote:

"I have surveyed most of the learning that is among the sons of men, yet at this moment I can recall nothing in them on which to rest my soul, save one from the sacred scriptures, which rises much on my mind. It is this: 'The grace of God, which bringeth salvation, hath appeared unto all men.'"

And William Wilberforce, the emancipator, has said:

"I never knew happiness until I found Christ as a savior. Read the Bible. Read the Bible. Through all my perplexities and distresses I never read any other book, I never knew the want of any other."

To this sentiment our own great liberator adds his testimony. Lincoln writes:

"Take all of this Book upon reason that you can and the balance on faith, and you will live and die a better man."

The four men who stood nearest to the outgoings of human liberty and progress were John Wyclif, the translator of the Bible; John Hus, the martyr who died to vindicate its right to be studied; Johannes Gutenburg, who first printed it, and Martin Luther, who made it the theme of his preaching. The Bible is the Magna Charta of human liberty; the Declaration of Independence from the oppression of ignorance and superstition; the Emancipation Proclamation of the soul of man. John Stuart Mill says: "The most important point in the history of liberty was the cross of Christ." Queen Victoria said of the Bible, to a visitor from across the sea: "That Book is the secret of England's greatness"; and Andrew Jackson pointed to a copy of the Scriptures as he remarked to a European statesman, "That Book, sir, is the rock on which the republic rests." William Henry Seward uttered only a mild statement of the truth when he said: "The whole hope of human progress is suspended on the ever-growing influence of the Bible." And John Marshall, our first great chief justice, affirms:

"If we abide by the principles taught in the Bible our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

# Shall History Repeat Itself?

*The universal feeling prevailing in Lexington, Ky., concerning the charges recently made against five professors of Transylvania College of the Bible is reflected in the following editorial from the Lexington Herald, which paper is the leading journal of the home town of the college. It is a cheering report that comes to the effect that every Disciples' church in Lexington has passed strong resolutions, expressing unqualified approval of the five men upon whom the recent attack was made.*

TO write a history of Lexington and leave out of it the story of Transylvania College would be like writing a story of English literature and leaving out of it the name of Shakespeare. It was the first institution of learning established west of the Allegheny mountains. It was the pride of those who founded the city. It drew its support from men of all creeds and nationalities. Those who founded the city and gave it course and direction believed the most potent factor in its upbuilding and in the upbuilding of the community was this seat of learning which has been established in its midst. It had for its patrons and benefactors men of every walk and station in life, from President Washington down to the humblest artisan.

### "A SHADOW HAS FALLEN"

As the earliest seat of Western learning it turned from its class rooms some of the most prominent men that have appeared in any of the several walks of life, whether in medicine, law, politics, religion or literature. The nation would have suffered an irretrievable loss had there been eliminated from its development those who may be numbered among the alumni of this time-honored seat of learning. What it once was to Lexington it has recently bid fair to again be. But across its line of progress there has recently fallen a shadow, let us trust only a shadow, that might, if not arrested by the manly courage and broad-mindedness of those having it in charge, result in permanently impairing the work that has been conducted so successfully for the past several years.

### A HIGH TIDE FOR THE INSTITUTION

In repeating itself, history is no respector of persons. Transylvania College never had a more consistent and disinterested friend than Henry Clay. At the close of the second war with England the school had declined in influence and personal worth, to such an extent that those who had its future welfare at heart sought some means of extricating it from what seemed a certain decline. In the year 1818, largely through the influence of Mr. Clay, Dr. Horace Holley, an Eastern collegiate, was chosen for president. There was not at the time an abler college president in all America. Under his management the institution took on a renewed vigor. From an uncertain and meager existence the attendance increased to such an extent that in a few years it numbered among its students representatives from nearly every state in the West and South.

Into the work of this great man, however, there came the shadow of dogmatic intolerance. A Unitarian in his private belief, but in no way connected with his college work, all of the orthodox churches, so styled, sought to have him removed because he did not believe as they believed. Immersed in the great work he had undertaken, broad-minded, liberal and tolerant in all his personal relations, to find his work threatened with destruction because of his own beliefs, wholly disassociated with his life work, great-minded man that he was, he felt the necessity of withdrawing from a community that would for this reason withhold its support from him in the work he was laboring to build up, and so feeling, he resigned and turned the work he had thus begun over to other hands.

### AN EARLY BLIGHT

For fifty years the institution struggled to regain the prestige which it had attained under this great man. That position it has never yet quite regained, but under the management and control of that other great executive, John B. Bowman, a man himself cast in heroic mold, it more nearly regained its former position than it had done under any administrator between himself and Dr. Holley. Himself having in mind the creation of an institution of learning that would attract to its halls men of every denominational inclination, cast upon tolerant, liberal lines, he suffered, in great measure, from his own people, the same fate that had befallen his distinguished predecessor.

### PRESIDENT CROSSFIELD'S RECORD

When Dr. Crossfield became its president there was an outstanding indebtedness of $44,000. He told the present curators that if they would pay off that debt he would raise an endowment of $200,000, but that he would not undertake to raise an endowment fund for a college that was then in debt. In this there was wisdom. Inspired by faith in this man the board of curators paid this indebtedness. The endowment of $200,000 was not only raised, but a sum almost equal to that amount was raised in addition, and has been spent for the good of the institution. Encouraged by the success he has met, endowed with indomitable courage and a faith in mankind that never fails him, he has so managed the finances of the school that there is already in sight an additional fund for the college as great as all the other donations combined. Shall the influence of this man, and the work he is doing, be lost to this ancient seat of learning, and to the cause of education through some trivial, nonessential, differences of opinion?

We have not entered into the merits or demerits of the present misunderstanding. We know nothing of their bearings upon the great work the school is doing, except as we have been advised through the published accounts. We live in an age of tolerance. There would be no place in the world today for either Calvin or Knox, great as may have been their influence on the ages in which they lived. One might stand by the stake and see another burned to death because he differed with him in opinion, the other might thunder against the religious convictions of an imprisoned queen, with the evidence of his own dereliction in sight of her prison house, in the days of Calvin and Knox, but not today.

### THE PRESENT DISCUSSION

We trust that no narrow, partisan, self-sufficient, intolerant spirit will take possession of those who now have this great institution in their keeping. We trust they will rise above any mere differences of opinions, and emerge into the broad daylight of an enlightened and forward-looking people, who would allow in others that which they claim for themselves. We believe such will be the outcome of the present misunderstanding, and that in a spirit of toleration and charity each will respect the convictions of the other, and out of it all will emerge a better and more determined purpose on the part of all to go forward with the work that has been so successfully conducted thus far by Dr. Crossfield. Any other outcome would be a calamity, nor would censure lightly fall upon those who might produce a different result.

# Armageddon: It is at Hand!

**By Edgar DeWitt Jones**

THIS closing volume of the Holy Scriptures is a veritable field of the cloth of gold. That the devout characters who glorify the pages of "Beside the Bonnie Briar Bush" should reserve the word "magnificent" for the book of Revelation is not surprising. Quite apart from its theological significance, the book is a wonder. Considered as a colossal canvas for the brush of the Almighty, it is bewildering in gorgeous coloring. Regarded as a vast augmented orchestra, it is a succession of Hallelujah choruses with melodious interludes. As poetry it is epic, lyric, ode, and hymn in unforgettable combination.

### VARIOUSLY INTERPRETED

No book in the Bible has afforded a more fascinating field for speculation than the Revelation of John, the Beloved Disciple. There are three chief schools of interpretation and a fourth of a minor nature. These schools are: First, the "Futurist," which regards the book as dealing with the end of the world and with events and persons which will immediately precede that end; second, the "Historical," which sees in the book a summary of the church's history from early days until the end; third, the "Preterist," which looks back to the past and interprets the book as having principally to do with the times in which it originated; fourth, the "Symbolic," which sees in the majestic figures and passages metaphors and similes of spiritual value pertaining to the church in all ages.

### MEANING OF ARMAGEDDON

Personally, I incline to the "Preterist" view with some modifications. The sixteenth chapter in particular has aroused the interest of tens of thousands. The chapter might appropriately be called "The Vision of God's Wrath in the Seven Bowls." The chapter is exceeding solemn and impressive. God's wrath, long pent up, is poured out at last in terrible tide upon the earth. Angels, water, fire, frogs, false prophets, emerge; then the kings meet at Armageddon in mortal combat. The Scripture describes a tremendous upheaval and a world conflict, and the place of the battle is Armageddon.

The word Armageddon has a history. It means "mount of battle." The reference is to Megiddo, later known in Biblical history as the "plain of Esdraelon." It was a famous battle ground. Sometime during the fifteenth century before

> *"And they gathered them together into the place which is called in the Hebrew tongue Armageddon."*—REVELATION 16:16.

Christ a king of Egypt defeated on that field the confederated princes of Palestine. Herodotus refers to a noted battle fought at Megiddo. Joshua fought seven battles at this place. Here also Barak gained a signal victory over the Caananites. About the year 623 B. C., Pharaoh Necho, king of Egypt, fought against Josiah, in which conflict the latter king lost his life.

While crossing the plain of Megiddo, Napoleon encountered a Mohammedan army which numbered thirty-five thousand men. With only four thousand men, the French general gained a complete victory. The word Armageddon signifies a great conflict, a battle in which tremendous issues are at stake, a battle in which the forces of evil and the hosts of righteousness war to the bitter end.

### A POPULAR INTERPRETATION

Some students of the Scripture, taking this passage in Revelation together with others in the book of Daniel, believe that there is a specific prediction here of the great world war now raging so terribly, and that the time of the return of the Christ is at hand. The fifteenth verse, as they believe, clearly indicates His coming: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Moreover, it begins to look as if the Mohammedans would soon be driven out of Palestine; and those interested in the return of the Jews to their own country see the probability of an early fulfillment of a remarkable prophecy. There is much to give us pause, much to interest, much to reflect upon.

Undoubtedly, such an interpretation is fascinating, and no one can dogmatically affirm that it is erroneous. At the same time it is well to remember that the specific predictions that are now made with confidence have been as confidently affirmed during the progress of practically every great war that has raged during the Christian era. Literally, these predictions have not been fulfilled; spiritually, I believe they have—at least in part. It is a fact that the "beast" so prominently mentioned in the book of Revelation, and his number, "666," have been variously and ingeniously applied to various institutions and personalities. Some have made the application to certain Roman emperors; others to certain popes of Rome; still others to Napoleon Bonaparte; still others to Mohammedanism, the year 666, and just now the application is made to the kaiser. That there is a cipher and cryptic meaning throughout the book of Revelation is probable. The first century Christians had the key to this cipher, but that any living soul has discovered that key is highly improbable. The most natural and primary interpretation of these Scriptures is their reference to pagan Rome and the conflicts of the young church with her arch-enemies, the pagan emperors, or Caesars.

In a secondary sense, however, and with a spiritual significance, these passages in Revelation have had and are now having remarkable fulfillment. Spiritually, every decisive battle for intellectual and religious freedom is an Armageddon.

### ARMAGEDDON IS AT HAND!

No wonder thousands are finding so great an interest in the relation of this passage of Scripture to the great conflict now on. More nearly than any other war this seems to fill out fully the canvas of the Apocalypse. And some things are reasonably certain. Jesus Christ may not come shortly in physical person; but in spiritual power He is coming; and every institution and mankind everywhere will be the beneficiaries. This physical world of ours is not likely to pass away; but this world, this present world with its ideals of autocracy and power of sword, will pass away. A new world is about to be born and is struggling now in birth pangs.

The literal interpretation of these passages and the working out of acrostics, the finding of minute fulfillments of specific predictions, is more or less unsatisfactory. But of the spiritual fulfillment of these great sweeping passages, where there is conflict between rival forces of good and evil and the ushering in of a new era, I verily believe. We must look for these developments to emerge from within rather than to break upon us from without. The gospel is the power of God unto salvation wherever it gets a chance; the Gospel has not failed; men have failed to accept it in fullness. Mankind has never been willing to give Christianity a fair test. The sword

has seemed surer to man and more potent than love. The teaching of Christ has been good to preach, but hard to practice.

### OUR PRESENT DUTY

Our duty in these days of shock and suffering is to be found in Jesus' words to His three intimates in the garden of Gethsemane, "Watch and pray." By watching is not meant, of course, standing still and gazing into the skies, or sitting about speculating on possible results of these epoch-making events of which we are part and parcel. There is in the term "Watch" the idea of preparation, both individual and social. To watch is to be ready. There is a second meaning to the term, and that is the idea of guarding or protection. A "watch" is a guard, and signifies vigilance and caution. Surely these are times to be watchful, to be prepared, to be vigilant.

To pray is to commune with the Unseen, is to fellowship with the eternal. Prayer is "the Christian's native air," according to the poet Montgomery. Prayer is seeking to merge the human will, which is so often contrary to the Divine, into oneness with the Heavenly Father. Few of us have learned to pray. We know how to beg God for some darling gift, but to pray "Thy will be done," few of us have done that. To pray, really pray, is to become a channel for streams of grace and mercy, is to become a medium for the Spirit of the Almighty. The world is in Gethesemane and it becomes every Believer to watch and pray.

### "WRESTLING FOR CHRIST"

There is a story that has been cherished by Christians since the early days of the church—a story that bears repeating now that the church is tried as by fire. It narrates how news one day came to the reigning Roman emperor that all his gladiators, forty in number, had accepted Christ and had made a profession of their faith in Him as their Savior. The emperor was enraged and immediately gave orders that these men be required to recant. In the event of their failure to do so, they were to be transported to the bleakest and dreariest spot in all the bleak and dreary Alpine mountains of northern Italy, and there without food and shelter they were to be turned out to die. The message was carried to the gladiators and to a man they refused to disown their Savior. In company with a guard of Roman soldiers, they were taken north, up among the Alpine summits, among the eternal snows; and there in the bleakest, dreariest, and wildest spot that could be found, without food or shelter, the poor wretches were turned out into the wintry night to die of starvation and exposure. That night as the Roman officer lay in his tent, he was disturbed by a chant that was borne in upon him by the night winds. Listening, this is what he heard: "Forty wrestlers, wrestling for Christ, ask of Him the victory, and claim for Him the crown." He sat up and listened again. There was borne in more distinctly: "Forty wrestlers, wrestling for Christ, ask of Him the victory, and claim for Him the crown." He began to think about the devotion of these men to their leader. He knew something of the devotion of a Roman soldier to the empire, but he realized that the breast of a human soldier was stranger to a devotion like this. As he marveled at it, suddenly a poor wretch came stumbling through the flap of his tent and fell on his knees and begged permission to recant. The officer looked down on him and said, "Art thou the only one of thy number that durst ask this?" And he said, "The only one." Tearing his cloak from him, he threw it over the poor wretch and said, "Then I will have thy place," and out into the night he went, and the chant unbroken again rose, "Forty wrestlers, wrestling for Christ, ask of Him the victory, and claim for Him the crown."

### "THE TWILIGHT OF THE KINGS"

Mankind's proneness to use the sword has brought on at last a cataclysm such as the world has never known. It is the twilight of the kings. Democracy versus autocracy meets on the mighty field of Armageddon.

There have been darker days and sadder seasons than this present age; but it is doubtful if there has ever been a period in the world's history when more momentous issues were at stake than in this year of our Lord, Nineteen Hundred and Seventeen. A couplet of Ralph Waldo Emerson's applies most appropriately to the issues of the hour:

> God said, I am tired of kings,
> I suffer them no more;
> Up to my ears each morning brings
> The outrages of the poor.

First Christian Church, Bloomington, Ill.

# God's Dreams

**By Thomas Curtis Clark**

DREAMS are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market-place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we withstand them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we withstand them—
God's dreams!

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

### Moody's Son in Religious Work

Rev. Paul Dwight Moody has been until recently pastor of North Congregational church, St. Johnsbury, Vt., but has accepted a call to be the associate of Dr. Henry Sloane Coffin, in the Madison Avenue Presbyterian church, New York. He is a son of Dwight L. Moody and has studied under Marcus Dods and A. B. Davidson. He is a teacher, a preacher and a literary man.

### Chicago Tract Society Separate

The Chicago Bible Society has been for two years separate from the American Tract Society. The latter publishes tractarian literature and distributes these through colporteurs. The Chicago organization rents halls and undertakes to localize its work among certain races with a settled missionary, as among the Poles.

### World Alliance of Presbyterianism

The Presbyterians of the world are organized into an Alliance and Dr. William Park, who has been for forty-three years minister of Rosemary church, Belfast, Ireland, is the president of the organization. At a meeting held in his town recently Dr. Park was given a present of war scrip to the value of $5,000 and was presented also with a complimentary address from the Presbyterians of the world. There are 420 men of his congregation in the army.

### The Church Socialist League

The Church Socialist League (in America), which accepts the principles of Socialism—Fabian, Utopian, Marxian, Scientific—has taken on a new lease of life under the Secretaryship of the Rev. A. L. Byron-Curtiss, whose address is Utica, N. Y. The declared object of this League is "not to make Churchmen more socialistic, but more Churchmen socialists." Its official organ is known as the Social Preparation, of which Mr. Byron-Curtiss is editor. The president of the League is the Bishop of Utah, the Rt. Rev. Paul Jones, and the Bishop of Maine, the Rt. Rev. Benjamin Brewster, D.D., is one of the vice-presidents. Among the members of the executive committee are the Very Rev. Bernard I. Bell of Fond du Lac, William F. Cochran, Miss Vida D. Scudder, all three of whom are members of the Joint Commission on Social Service, and Miss Ellen Gates Starr of Hull House.

### Honors for "Ralph Connor"

Rev. C. W. Gordon, known to the world under his pen name of "Ralph Connor," has been visiting a number of cities in the United States. From his congregation in Winnipeg, 500 men have gone into service and fifty have paid the extreme penalty for their loyalty. The pastor has been a true "sky pilot" in the trenches, winning many men to a closer walk with Christ. Recently, a hundred ministers gathered at the clergy club in New York to do him honor. He was also entertained by Chicago ministers with honors. Dr. Gordon preached in St. James M. E. church while in Chicago.

### Church Plants Potatoes

At the close of the recent revival services in the Baptist church at Hutsonville, Ill., the members of the church and Sunday school assembled on the corner lot owned by the church, plowed the land, and planted it to potatoes in accordance with the request of President Wilson. A reasonable yield will be 150 bushels, or $300 in cash even quoted at half the price potatoes are now bringing. A patriotic demonstration followed. The Rev. J. W. Patterson, pastor, was in charge.

### Baptists Get Best Results From Sunday Revival

The evangelistic meetings held by Billy Sunday in Boston brought more help to Baptist churches than to any other. This indicates the strength that this denomination has developed in Boston in recent years. The other denominations profited in the following order: Methodist, Congregational, Episcopal, Presbyterian, Evangelical, Christian, Friends, Catholic, Lutheran, Unitarian, Universalist, Christian Science and Hebrews.

### Dr. Gladden at Gladden Club

Dr. Washington Gladden had admirers on the Pacific coast who, years ago, organized the Washington Gladden Club, though they had never seen his face. Last month, Dr. Gladden, who is now supplying First Congregational church of Los Angeles, went to Long Beach as the guest of the club and was elected an honorary member of it. Dr. Gladden spoke to a large audience that evening on "Some High Lights of Memory." His address closed with the assurance that this war is the beginning of the era of world peace.

### Bishop Clashes With the Germans

Bishop Mitchell of the Methodist Episcopal fellowship returned the other day to Chicago to speak on "The Marks of a Methodist." He praised the democracy of some countries of Europe, contrasting this with conditions in Germany. He was interrupted by some Germans who asserted that they loved the Kaiser. The Bishop finally told his hecklers that they must "shut their mouths." The incident has created considerable excitement in certain branches of Methodism.

### Church College Interests Organized

The denominational colleges have found fellowship in recent years through the Council of Church Boards in America. The Board of Education of the Disciples of Christ is represented in the inter-denominational body. The Council of Church Boards in America has recently called to the secretaryship President Robert L. Kelly of Earlham College (Friends). President Kelly has been prominent in educational and social service organizations as well as in the work of preaching within his denomination.

### Federal Council Meeting in Washington

The Federal Council will hold a special meeting in Washington, May 8 and 9, in which they will call together all the denominational representatives to counsel concerning a church program during the war. In the call some of the objects of the meeting are stated to be: "To plan for the moral and religious welfare of the navy," "to formulate Christian duties relative to conservation of the economic, social, moral and spiritual forces of the nation," and "to plan and provide for works of mercy."

# Social Interpretations

By ALVA W. TAYLOR

## Books on the Changing Order

THE ABOLITION OF POVERTY, by Jacob H. Hollander, Ph.D., Professor of Political Economy in Johns Hopkins University. 122 pages. 75c. Published by Houghton, Mifflin Co.

A big little book upon the most important social issue that faces modern civilized communities. Poverty is literally a social crime. Its extent and the reasons for it in this country are skilfully analyzed and remedies that the author feels scientifically warranted in proposing are outlined. He finds the national dividend adequate to support all and thinks there is nothing inherent within the competitive system that prohibits adequate distribution. But he finds it is inadequately distributed and, therefore, a poverty that is menacing. His remedies are collective bargaining, a minimum wage, compulsory social insurance, vocational training, employment agencies managed by government, unemployment insurance — in short, the modern social program. All these findings are set forth with precision and in a scientific temper.

* * *

POVERTY AND RICHES, by Scott Nearing. 261 pages. $1.00. Published by Jno. C. Winston & Company, Philadelphia.

Scott Nearing is one of the outstanding prophets of the new industrial order. He is commonly adjudged radical, but the Old Testament prophets were much more radical. Nearing never makes a statement that is not based upon an undeniable statistical fact; in other words, he is scientific as an economist before he is an advocate of reform. His advocacy of reform follows his findings in the industrial order and comes through consideration of the "human factor," that newly considered factor in the industrial world. Dr. Nearing does little more than ask what is to be done about the human beings involved in the light of certain facts brought to light. The old economics looked upon the labor as a cog in the machine, talked about it as a "commodity" and denied any ethical consideration being involved in its science; the new economics denies that labor is a commodity, demands that the man be lifted from among the machinery, and believes itself to be primarily an ethical science. Dr. Nearing is a prophet of the new economy—the economy that builds upon a Ruskin's demand that life and human welfare be put before dividends and material wealth and upon Christ's promise of a "more abundant life." In this volume he gives the facts about the profits of industry, the dividends to capital and the wages paid, and puts them into comparison with the amount actually needed to support a decent standard of living without sacrificing the mother's position in the home, the children's right to an education or the right to rest in old age or to care for one's own in times of sickness. He shows that 75 per cent of the working men's families have to surrender some of these things in order to live upon present wages. The fault is in the system rather than in any individual, though every individual who does not try to right the system is at fault. The demand is for an industrial democracy that will comport with our ideas of political democracy.

* * *

OPERATIVE OWNERSHIP, by Jas. J. Finn. 301 pages. $1.50. Published by Langdon & Co., Chicago.

This is a radical protest against socialism, but a constructive protest as well in that it offers a plan for solving the industrial problem through participation in the profits by the employes. The author objects to profit-sharing schemes as paternalistic and inadequate, and to socialism as confiscatory and contrary to "natural" rights to property. His plan is to have the workingmen own the plant and operate it through salaried overseers just as stockholders do at the present time in the railroad world. To obtain possession of the plants he would have the government adopt a system like unto that used by the British government in acquiring the land for Irish farmers, i. e., advance the funds, exercise the right of eminent domain to take over the properties and discharge the debt out of accruing profits until paid. He believes the fact of ownership would make most properties pay through increased skill and interest of the workmen and little risk would be involved. He does not, however, provide against the new corporation of labor becoming a closed corporation of stockholders and hiring other laborers when stock became profitable. His defense of "property right" carries him to the extremity of doubting the right of society to pay its way by taxing excess fortunes through income, inheritance and excess profits taxes. It is a stimulating and thought-provoking book.

ESSAYS IN SOCIAL JUSTICE, by Thomas Nixon Carver, Professor of Political Economy in Harvard University. 429 pages. $2.00. Published by the Harvard University Press.

Prof. Carver is a stimulating thinker and a lucid writer. He belongs to that modern school of economists that refuses to consider their science apart from the human factors involved. This volume is an ethical treatise in political economy. The main thesis is set forth in the chapter on "How Ought Wealth to be Distributed?"; indeed that question is the one upon which the question of social justice pivots in our time. He adopts what he chooses to call the "democratic" or "liberalistic" basis in contradistinction to the socialistic formula. Competition is an individual necessity. But the individual tends to prey upon his fellow-man and society must prevent him doing so; this requires the abandonment of "individualism" and the adoption of "service" as the normative basis of all social and industrial activity and transfers competition from "get-as-get-can" to service rendered with law regulating the conditions under which operations are carried on. Rewards should be according to service rendered, not according to effort put forth. There is no way to absolutely adjust rewards of service, but they can be much better approximated by demanding they be given on this basis. Law must protect consumer as well as producer; indeed, the present need is that the consumer shall receive attention. Prof. Carver treats the question of social justice on the basis that human conflict is traceable largely to economic competition and that, therefore, questions of social justice, whether considered by religion or from any other viewpoint, must be settled in the light of economic science. It is when men lack the commodities of life that friction comes and it is because some receive an undue largess of profits and others too little that we have the modern industrial conflict. Exception might be taken to the broad application of the author's formula to religious questions, but religion would profit by accepting the facts it involves.

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Whether any particular day shall bring to you more of happiness or suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself.—*George S. Merriam.*

# The Sunday School

## Self-Control

**The Lesson in Today's Life***

**By E. F. DAUGHERTY**

THERE'S a tent—soldier's tent—on the Indiana side of the railroad bridge here at Vincennes these days; it houses some of Uncle Sam's patrols, and the orders they have are to cry "Halt!" to any trespasser twice, and if unheeded on a third call, when the second line is crossed, to shoot to kill! Last Wednesday night, a farmer of convivial habits started across and was challenged. But on he want, and at the third challenge turned in drunken rage, to receive a bullet through his vitals and die in fifteen minutes. It's war times we are living in—and the voice of authority is speaking in our land!

The train was pulling out of the Union Station last Friday night, when another drunken farmer boarded it—and in accord with the law was ejected when it stopped; he flared in wrath—and got aboard again; was thrust off—and fell; arose again, staggering for a grip on the accelerating train, stumbled and fell with his head across the rails, and his soul went hence.

It was mobilization time last summer, looking toward the Mexican border. In Ft. Benjamin Harrison the first death in the ranks was registered—and the inquest's verdict was "Acute alcoholism"! The first lad of Indiana's contingent to fall—and his death attributed to booze! And it will be near a year before Hoosierdom gives all her lads a better chance at self-control by the total elimination of the saloon.

The importance of self-control? In all ages, among all people, "the fading flower of his glorious beauty" may be seen among "them that are overcome with wine." Ephraim's state, as presented in the first verse of the lesson, is the unvarying, unescapable state of John Barleycorn's pals.

"Line upon line, precept upon precept," the lessons of the utter vacuity and futility of booze cultivation have been pressed on truth seekers, until today we can gird up our loins and be cheerful in the prospect of the demolition of the business our land throughout, and the world around.

It's a pretty picture we have in this lesson of old-time dissipation! The priest and prophet, along with other outstanding citizens of Ephraim, reeling and rioting and wallowing in uncleanness about the banquet tables of dissipation! A pretty picture! Is this "Billy" Sunday speaking? No, it is the old-time prophet Isaiah—and calling a spade a spade!

"Self-control in all things!" To be sure. Present days, as they pass, give us opportunity for self-control in speech. The tendency will deepen and widen and strengthen to open the epithetical keg and fling its billingsgate at the enemy! Let's throw in the clutch of self-control! England and Germany seethe with vituperative denunciations of the enemy—no less than strain at keeping the ammunition piles replenished. It is liberty, justice and democracy for which we fight—and our enemy is barbarous — wherefore we have snatched his gauntlet. But let us put control on speech, and direct the energy it requires toward the food army's efforts, the recruiting office's appeal, and the tactical efficiency of the lives and the treasure we have laid on the nation's cause. That's the self-control for the hour.

*This article is based on the International uniform lesson for May 20, "The Importance of Self-Control," Isa. 28: 1-13. Mr. Daugherty, who leads at First church, Vincennes, Ind., has kindly consented to write these lesson talks during the next few weeks. Mr. Ewers has been compelled to leave his work at Pittsburgh for a brief rest, and during this period he does not feel able to perform this task, which he so much enjoys.

## Parables of Safed the Sage

**By William E. Barton**

### The White Elephant

NOW the Women of the City where I live sought how they might secure a sum of money for a Children's Hospital, and they devised a White Elephant Sale. And the meaning of the words was this, that when any Woman had in her house something which she wished to Get Rid Of, she called it a White Elephant, and gave it to the Sale.

Now as I walked in the City, I drew nigh unto the place, and I went within. And there were Books and Bonnets and Baskets and Clothes and Candlesticks, and Pots and Pictures, and divers kinds of Tools, and Many Things of Other Sorts. And a Damsel said to me, Wilt Thou not buy of me something? And in her Booth were Earthen Vessels and Vessels of Brass. And she said, Behold this Lovely Vase. Thou couldest not buy it at Marshall Field's for Fourteen Dollars, but here it is Only a Dollar.

And I took from my purse a Dollar, and she wrapped the Vase in the Part of an old Newspaper that hath Colored Pictures, and I bore it Home.

And my wife, Keturah, met me at the door, and she spake to me and said, Whence comest thou, my lord, and what dost thou bring?

And I said, I come from the White Elephant Sale, and I have brought to thee a Lovely Present.

And I set the Vase upon the Table, and removed the Covering, and Keturah looked upon the Vase, and her countenance fell; and then she laughed.

And I answered and said unto her, Wherefore dost thou laugh?

And she said, Safed, dost thou remember the Hopkins family that lived nigh unto us when we were First Married?

And I said, Yea, I remember them, to my sorrow.

And she said, Dost thou remember which of many evil things they did to us first?

And I spake to her of the time they borrowed the Lawn-mower, and how they Didn't Do a Thing to it save to Ruin it; and of the time their Spoiled Kid threw his Ball through the Window, and what his Fond Mother said to me when I rebuked him, and about their Chickens and their Clotheslines.

And she said, All these things they did, and many more; but the first of all the evil things they did to us was the Present they Wished on us at our Wedding. Dost thou remember what it was?

And my heart fell within me, and I answered, I think it was a Vase, but Very Unlike This One.

And she laughed again, till she wept. And she said, Safed, my lord, thou art a wise man, but no man is wise enough to visit a White Elephant Sale save his Wife be with him. Twenty years hath that Horrid Vase been in our Attic, and I never had a chance to Get Rid of it till Yesterday, when I sent it to the White Elephant Sale. And now, behold, thou hast brought it back again. And again she laughed.

But some women would have scolded.

# Disciples Table Talk

### Graham Frank Goes to Central, Dallas

Graham Frank, who, for fourteen years, has served the Liberty, Mo., church as pastor, will, in four months, assume the pastorate at Central church, Dallas, Tex. The call to Dallas came unsolicited. Mr. Frank writes to his congregation in the weekly church paper, telling of his regret at leaving the Missouri field and the Liberty congregation, and closes his message with these words: "Let it be known to everyone that the pastor is making the change not because of any dissatisfaction on his part with the dear old Liberty church, but wholly because the call to Dallas appeals to him as offering a larger opportunity both for the Kingdom of God and for himself."

### Churches of Lexington, Ky., Uphold Lexington Professors.

Absolutely overwhelming is the support that has come for President Crossfield and Professors Snoddy, Fortune, Bower and Hemry from all the Disciple churches of Lexington. The churches have passed resolutions of entire confidence in the constructive character of their teachings in Transylvania College; they also declare that they have been loyal to the "plea of the Disciples of Christ." The committee from Central Church, of which Professors Snoddy and Bower are elders, includes in its resolutions these words, which refer also to Professor Hemry, who is also a member of the congregation: "Their influence has been constructive and the fruits of their labors have been a greater interest in and appreciation of the Bible, and a stronger faith in the Great Teacher. They have been loyal to the fundamentals of Christianity and to the plea of the Disciples. The growth of Christianity in our hands demands freedom for our teachers. While certain essentials cannot be surendered or compromised and for their propagation our institutions exist, yet once they have been accepted by a teacher he must be free to teach the truth as he sees it." Resolutions from all the churches in behalf of all five men are fully as strong as those of Central. The Twentieth Century Bible Class at Central, which Professor Snoddy teaches, at a recent banquet came forward in enthusiastic support of the teachings of its leader.

### Chicago Church Will Farm for War Benefit

Patriotism was expressed on last Sunday at Englewood church, Chicago, by the raising of a flag on the church building and by the announcement of a plan to cultivate a ten acre field by the members of the church and devote the proceeds to the Red Cross. The ten-acre field is a donation from the Chicago & Western Indiana railroad. J. B. Middaugh was made chairman of a committee of six who are to arrange for the cultivation of the ground. Work has already begun. A garden expert will visit the land and recommend how it can best be utilized. A regular gardener will be hired by the church to supervise the work and the members will work under his direction. "Every war the United States has fought," said C. G. Kindred, the pastor, at the flag raising, "has been for democracy. We fought the British and they are now our friends. We fought the Spanish and they are now friendly. We will fight the Germans and some day they will be our friends."

### Death of William Campbell

William Campbell, youngest son of Alexander Campbell of Disciple history, was reported sick in a recent issue of The Christian Century. He was taken to Wellsburg, W. Va., his old home, leaving Evanston, Ill., on April 26. He arrived at Wellsburg, but passed away April 29. The only remaining child of Alexander Campbell is Mrs. Barclay of Bethany, W. Va. William Campbell joined the church some years ago and has been devoted and loyal in his support to it ever since. He spent much time with his father's books and keepsakes.

### New $40,000 Church for Baltimore

"The best news item among the Disciples in the East" is what Peter Ainslie calls the story of the corner-stone laying of the new $40,000 home of Twenty-fifth Street church, Baltimore, B. H. Melton minister. The building will be completed in about six months. Most of the funds required have already been raised, reports Mr. Melton. The structure will be of Port Deposit marble and will be modern in every detail. A large Sunday school of about 1,000 will be taken care of in the building. This work has shown rapid growth under Mr. Melton's ministry, and the present frame structure is much too small to accommodate the worshipers. Twenty-fifth Street church is located in the finest residential section of the city, with Johns Hopkins University and Goucher College for women only a few blocks away.

### Ernest H. Reed Achieves in Important Field

Ernest H. Reed is completing his third year at Pontiac, Ill., church. The importance of this field is realized when it is considered that there is not a single large Disciples church between Joliet and Pontiac, the Methodists leading in this section, along with the Roman Catholics. From Pontiac south there are numerous churches of the brotherhood. Mr. Reed is appreciated in the Pontiac community. He is serving as president of the Livingston County Ministerial Association and is a member of the executive council of the Chamber of Commerce of the city. The Pontiac church is a child of the State society, but is now self-sustaining.

### How a Great Ohio Church Works at Evangelism

During the pre-Easter season at Euclid Avenue, Cleveland O., eighty-two new members were received into the membership, fifty by confession of faith; but here is a church which works at soul-winning throughout the year, not in spectacular methods but quietly. During this especial period of activity prayer was placed first in importance among the means at hand to accomplish the desired results. Cottage prayer meetings were held in five districts of the parish, on Tuesday afternoons for women and on Friday evenings for men and women. Many of these meetings were held in the homes of shut-ins, and competent leaders were in charge. Study was made of Fosdick's "The Meaning of Prayer." Wednesday evening prayer meetings were made centers of evangelistic activity and the women held Thursday afternoon prayer circles with the same definite purpose. Personal work was not neglected, every member of the church and Sunday school having some definite task to accomplish. During the campaign the sermons preached were "typical Goldner sermons," writes T. E. Hann, of Euclid avenue church. J. H. Goldner, pastor of this great church, is given absolute support by his generous and devoted people.

### Dedication of Province, Ky., Church

Six miles from Lexington, Ky., on the Nicholasville Pike, stood until recently a little one-room brick church founded just one hundred years ago. During these hundred years the church has been ministered to at various periods by such men as J. W. McGarvey, I. B. Grubb, Moses E. Lard and B. C. DeWeese. The present minister, Hall L. Calhoun, has inspired and led the congregation in the building of a modern plant with the great aim of the highest usefulness to the large community within its reach. Since Professor Calhoun has been with the church there has been a remarkable growth, there being now a membership of more than 250. Providence contributes to all the national and state organizations in a way that compares favorably with the largest churches of Lexington. At a banquet given in the new church building to the Men and Millions team recently one of the party said: "We have traveled all over the country and this is the finest, most perfectly equipped rural church we know anything about in the United States." The edifice is of pure Doric architecture in terra cotta brick with massive columns and trimmings in white. It contains a large auditorium and seventeen class rooms, also a separate assembly room for the Sunday school. C. W. Cauble, of Indianapolis, will have charge of the dedication service, which will be held on May 27.

### Missionary Writes of Mary Wakefield

Mrs. Eva Raw Baird, missionary at Luchowfu, China, writes interestingly of Mary Wakefield, little daughter of Dr. and Mrs. Paul Wakefield, of the Luchowfu Station. She died of scarlet fever on the very day on which Mrs. Wakefield and the children had planned to start for America on furlough.

"She was the Station's child, at least it seemed as if she belonged to us all, a quaint cheery little girl, who would come all by herself to visit any of her station 'aunties.' And if you were close enough to the child-heart she would give you her confidence and tell you perhaps how the babies at home came to be sisters, and not brothers, because she 'prayed harder' than Vachel. From babyhood she was rather frail, but the last year she had seemed to blossom out into a happy little-girl-hood. Perhaps a bit lonesome for girls of her own age, she loved to talk last spring of fanciful games she 'made up.' The Chinese school-girls loved her, and she was a loyal little member of their Christian Endeavor Society. Among the summer

community of missionaries in the mountains, it was a joy to watch her; no party, no picnic, no outing of the children seemed complete without her, and remembering the lonesome spring, we were glad that Mary had come into her own. Then back in the station in the fall she longed to be in school in Shanghai with her brother Vachel. But it isn't easy to send a little girl of eight away to school, and it was put off until Christmas. Then, with the thought of furlough coming in the spring she was sent to Shanghai for one term of school to prepare her for the American schools. It was cold when they went and the first day's journey had to be made overland by chair, but the little mite went happily—she was going to school. We knew we should not see her until after furlough and we missed her. And now, after that little term of school, when she was just ready to start for America (that wonderland to all missionary children), came the call to that farther country, which, perhaps, was quite as real to Mary as America. Of such is the Kingdom . . . but our hearts in Luchowfu are aching."

**At Kokomo, Indiana, Next Week**

Commodore W. Cauble, corresponding secretary of the Indiana State Work, urges the opportunity afforded Hoosier Disciples at the state meeting at Kokomo, May 14-17. Sessions will be held at Main street church, except the meetings of the State Ministerial Association, which will be held at the Congregational church near by. At the latter sessions, which are set for Monday afternoon and evening, there will be inspiring addresses by President Paul, of Indianapolis College of Missions; Prof. Jabez Hall, of Butler; W. H. Smith, of Bloomington, and Dr. Edward I. Bosworth, dean of Oberlin College. The sessions of the C. W. B. M. will be held at these same periods in the Main Street church. From Tuesday afternoon on joint sessions will be held at the Main Street building.

* * *

—The baccalaureate sermon at William Woods College this year will be preached by President J. A. Serena, the date of the service being May 27. In the evening of the same day will also be preached a sermon to undergraduates by M. C. Hutchinson, of Fulton, Mo. The commencement address will be delivered on May 30, by Dr. F. D. Kershner, of St. Louis.

—A. E. Ewell, pastor of First Church, Palestine, Texas, gave the address at a flag-raising in that city ten days ago.

—J. P. Rowlison, of Hannibal, Mo., delivered a series of lectures recently before the students of William Woods College, his subject being "Religious Education."

—F. W. Lynch, who ministers at Sharon, Kan., has been elected president of the Wisner Library of that city. He has been chosen to preach the baccalaureate sermon to the senior class of the Hazleton, Kan., high school on May 13.

—W. P. Shamhart surprised the South Joplin, Mo., congregation a few days ago by tendering his resignation the first of May, to take effect August 1. The congregation has not yet agreed to accept it. Mr. Shamhart's plans are not reported.

—Finis S. Idleman, of New York City, will deliver the commencement address for Seminary House, Christian Temple, Baltimore, on May 10. Dr. Ainslie preached the baccalaureate sermon last Sunday.

—Beginning in the autumn the church board of Wellington, Kan., will give a half-hour study each board meeting evening to subjects especially adapted to aid them in their work. The pastor of the church, H. W. Hunter, asked the various audiences that assembled on April 29 to choose the subjects for the evening sermons of May and June from an available list presented to them. At the prayer meeting services a feature is being made of "Character Studies in the Old Testament." The studies next year will probably be of the parables of Jesus. This church boasts a very fine Christian Endeavor Society, and reports an offering for benevolence for Easter of nearly $200.

—J. Thos. Luckey has been selected for both the Memorial Day sermon and the Decoration Day address at Cicero, Ind., where he ministers.

—Christian College, Camden Point, Mo., will have its commencement season May 27-31. E. F. Leake, pastor at Independence, Mo., will preach the baccaulaureate sermon this year and J. E. Davis, of First Church, Kansas City, will give the commencement address.

—The sermon of Dr. Jones on "Armageddon: It Is Now Here," which is published in this issue of THE CHRISTIAN CENTURY, was preached at First Church, Bloomington, Ill., two weeks ago to a capacity audience.

—About 250 persons have been added to the membership at Normal, Ill., during the five years' ministry of E. A. Gilliland. Mr. Gilliland will continue to serve in this field.

—A feature of the Arkansas state convention, which was held at Little Rock last week was the unveiling of a portrait of "Raccoon" John Smith, presented to First Church, Little Rock, by Claude Ringo, an evangelist. C. C. Cline gave an address on the life and work of Smith.


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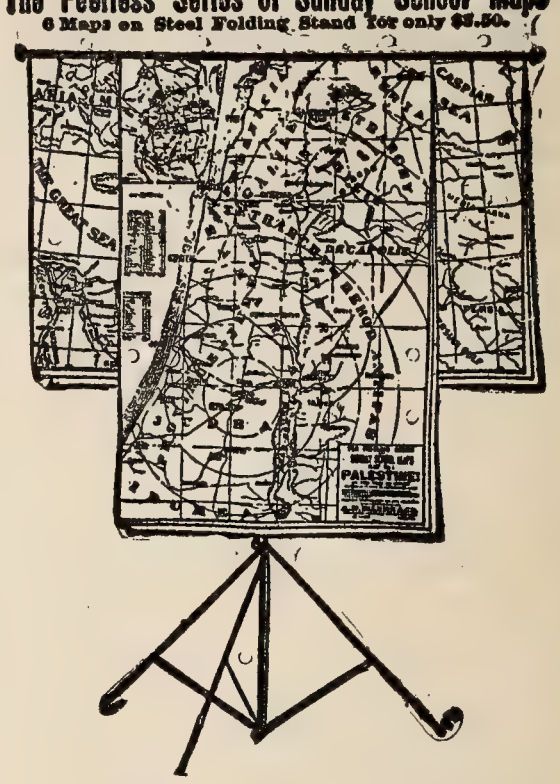

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Dr. Kershner, of St. Louis, delivered a course of five lectures during the convention.

—At Central Church, Springfield, Mo., G. W. McQuiddy, pastor, the evening service on the fifth Sunday of each month is given over to the Brotherhood class of the Sunday school. The laymen of the church have entire charge of the service including the sermon and the singing.

—Dr. Ada McNeil Gordon, medical missionary of India, was the principal speaker at a missionary rally held a week ago at First Church, Sioux City, Ia.

—L. N. D. Wells, of Akron, O., served as master of ceremonies at the rededication of Kensington Church, Buffalo, N. Y., on April 15. The entire Frontier was represented at the services. Over $3,500 was raised, although only $2,500

is needed to care for the remodeling penses. W. C. Fowler leads at Kensgton.

—At a recent meeting of the trustees Cotner University held in Lincoln, eb., A. D. Harmon was elected Dean. he Christian Messenger, of First hurch, Lincoln, reports that "Mr. Harson has done splendid work during the st year. The students and the preachs of the state and the people generally ve confidence in him and in his ability direct the internal affairs of the colge in such a way as to bring success the institution."

—The congregation of Auburn, N. Y., urch, to which E. W. Allen ministers, now worshipping in its new building, aving organized with 208 members.

—Riverside Church, Buffalo, N. Y., Iarris Miller, minister, will soon dedite a new community house, in which ver $20,000 has been invested.

—Twelve chapters of the Odd Felws Lodge attended Jackson Boulevard Church, Chicago, on the evening of April 29, in celebration of the ninetyighth anniversary of the order. Austin Hunter, pastor at Jackson Boulevard, elivered an address on "The Three Links." The auditorium was crowded nd many persons were turned away.

—J. H. O. Smith, of Metropolitan Church, Chicago, gave an address to the nen of the LaPorte, Ind., church a week go.

—Harry Philippi took charge of the vork at Streator, Ill., on last Sunday. Mr. Philippi comes to Streator from Milroy, Ind.

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—The second week of Bethany Assembly at Bethany Park, Ind., is to be Woman's Week. Domestic Science will e taught by experts from Purdue Uniersity. Woman Suffrage, Temperance, Missions, and Woman's part in the Home and the Church will be discussed y Mrs. S. C. Stimson, Terre Haute, nd.; Mrs. Culla J. Vayhinger, State Pres., W. C. T. U.; Mrs. Edward Frankin White, Mrs. Felix T. McWhirter, Miss Charity Dye, Mrs. W. W. Thornton, Mrs. David Ross, Mrs. O. H. Griest, R. A. Doan, and others of state and national eputation.

—Memorial Church, Rock Island, Ill., M. E. Chatley, minister, voted unanimously to send a night letter to President Wilson, to the congressman from he district, and to the two United States enators from the state of Illinois, urging the enforcement of national prohibiion as a war measure to conserve the ood supply of the United States.

—Carr-Burdette College, at Sherman, Tex., which has been closed the past ear for repairs and for the installation f new equipment, will be reopened in September. Announcement is made that Prof. R. J. Cantrell and Jas. A. Crain, now of Texas Christian University, will ssume the joint management of the chool, which is the only school in Texas naintained for girls.

—A number of the churches of East Texas, including the churches at Longview and Palestine, have organized to do mission work on an independent plan. An effort will be made to build church homes for a number of the East Texas towns. During this month Roy L. Brown and E. C. Tuckerman will assist in a campaign of evangelism in this district.

Robert E. Speer Says:
"30,000,000 half fed Chinese children will cry themselves to sleep tonight."

The children of your Sunday School will help relieve this distress if you will give them a chance. A great Children's Day offering, the first Sunday in June, will help the suffering children of China. Free supplies are now ready. Programs, coin pockets, leaflet for teachers. State average attendance of your school when ordering supplies. Send all orders to

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—At the latest meeting of the Dallas (Tex.) Pastors' Association the chief speaker was Evangelist Crayton S. Brooks, who spoke on Billy Sunday. Mr. Sunday will come to Dallas next year and deep interest was shown in Mr. Brooks' address.

—On a late-April Lord's day at Metropolitan Church, Chicago, the Sunday school attendance was increased from 125 to 328 and the Christian Endeavor organization from 12 to 42.

—The Ministerial Association, of Galveston, Tex., reports Pastor J. B. Holmes, has passed resolutions asking among other things for national prohibition. A resolution concerning economy in food consumption is included.

—Richmond Avenue Church, Buffalo, N. Y., is contributing $300 per year to the support of the work at Kensington Church, Buffalo, making Kensington the living link of the larger church. Over fifty persons have been added at this mission in the last eight months.

—First Church, Lincoln, Neb., has a Brotherhood class of nearly a hundred members and a Y. M. C. A. class of over fifty.

—At First Church, LaFayette, Ind., G. W. Watson minister, the record was broken on April 22, when the Sunday school registered an attendance of 1,234, although the aim had been only for 1,000 present. Pastor Watson conducted an all-adult class of over 900. Over $200 was taken in the offerings.

—The new officers of the Sacramento Valley District Conference of the Christian Church, of California, are: President, Ellis Purlee; vice-president, R. C. Davis; secretary and treasurer, Charles McHatton; superintendent of Sunday school, J. A. Emrich.

—Clay Trusty, of Seventh Church, Indianapolis, read a paper at the last meeting of the Christian Ministers' Association of the city on "The Church Reaching the Community."

—Orvis F. Jordan, of Evanston, Ill., has been honored by being appointed university preacher at the University of Chicago for May 27. On May 13 Dr. James A. McDonald, editor of the Toronto Globe, will serve in this capacity. The University preachers for June will be Prof. G. A. Johnston Ross, of Union Theological Seminary, on June 3, and Bishop Charles P. Anderson, of Chicago, on June 10.

—Dr. H. L. Willett will deliver an address at Howett Street Church, Peoria, Ill., in the autumn, reports F. Lewis Starbuck, pastor. Mr. Starbuck was greatly pleased with Dr. Willett's address at the meeting of the Northern Illinois Ministerial Institute, which was held at Clinton two weeks ago. The address was on "The New Testament Ideals of Christian Unity and the Adequate Efficiency Possible for the Church." The next meeting of the Institute will be held at Champaign.

—I. N. McCash dedicated the new $6,000 building at Plano, Tex., on May 6.

—The annual convention of the churches of Western Kentucky was held on April 25-26 at Henderson.

—Dan Trundle recently began the seventh year of his pastorate at Highland Park Church, Los Angeles, Cal. This record makes Mr. Trundle dean of the Los Angeles ministers.

—There have been over 200 accessions to the membership at First Church, Altoona, Pa., since the coming to the pastorate of W. G. Walker three years ago. The third anniversary of his coming to Altoona was made a time of enthusiastic celebration by the congregation. Since Mr. Walker took up this work several notes against the church have been lifted and a number of improvements made on the building. The work is now in excellent condition.

—F. A. Higgins and the Tonawanda, N. Y., church, with the assistance of the Crawford sisters, of Martinsville, O., recently concluded a three weeks' meeting with one hundred additions. On the day after the close of the meeting Mr. Higgins, with two other members of the congregation, was taking the Crawford sisters to an early morning train in an automobile and the car collided with a train, with the result that every occupant of the car was injured, one of them fatally. Mr. Higgins received a deep cut over the head.

—What Cheer, Ia., congregation will erect a new building this summer. M. M. Mitchem is pastor at that point.

—A. R. Adams, who went to the Forest Avenue work, Buffalo, N. Y., from Memphis, Tenn., was tendered a reception recently at which were present, among others, S. B. Lindsay, secretary

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of the Niagara Frontier Christian Missionary Association, and Harris Miller and B. S. Ferrall, both Buffalo ministers.

—C. O. Stuckenbruck, of Lake City, Ia., has accepted a call to the pastorate at Council Bluffs, and will begin his work there June 1. Mr. Stuckenbruck is a Drake man.

—Drake University, through its trustees, has voted unanimously to adopt compulsory military training for all its able-bodied students who have no conscientious scruples against such training.

—At a patriotic service held at the church at Adel, Ia., two weeks ago, the speakers were Ex-Governor Clarke; J. B. White, law partner of Governor Clarke, and W. E. Silver, a commissioned officer of the federal army.

—Miss Ruth Bell, daughter of President Bell, of Drake, will be the May Queen at the annual May festival to be held at Des Moines under the direction of the Woman's League of the city on May 17. The affair will be held on the campus.

—A recent issue of the Ottumwa (Ia.) Courier devotes two columns to the story of the third annual banquet of the Workingmen's Triangle Brotherhood of the Davis Street church, to which I. S. Bussing ministers.

### NOTES ON CHILDREN'S DAY

Children's Day this year is June 3.

More orders have been received for Children's Day supplies up to date than ever before in the history of the Foreign Society.

Our little school at Union, Cuba, has taken the Children's Day offering and sent their check. They raised $18.50.


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This should be a challenge to our American schools to do their very best. Word is being received in every mail that a large number of schools will give their greatest offering this year. One superintendent writes: "We will raise $75.00 this year." Another says their offering will be $100. Another writes they will raise $400 and one card just received says they will get $600 on June 3.

The slogan for Children's Day this year is $125,000. This is the amount set by the Des Moines Convention for our schools for this year.

If all the schools will do their full duty, the $125,000 can be raised and we will reach the full amount to be raised by September 30 of $600,000.

We have an order from a Mexican school at Ft. Worth, Tex., asking us to have the program printed in Spanish, as they want to use it and take an offering for Foreign Missions.

Last year one of the Sunday schools in Japan observed Children's Day and raised $5.00 and forwarded it to Box 884 for Foreign Missions.

The Foreign Society furnishes the Children's Days supplies free to all schools that will observe Children's Day and take an offering for foreign missions. The supplies consist of programs, "Jesus' Forest Children," coin pocket collectors and leaflets for teachers. In ordering supplies, state the average attendance of your Sunday school.

A number of schools last year averaged $1.00 per pupil for their Children's Day offering. Every school should aim this year to average $1.00 for each pupil in the school. This is not a great sacrifice for the American children.


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**Rev. J. J. Tisdall, Toledo, O.:** "Especially fine for Intermediates."

**Rev. I. S. Chenoweth, Philadelphia:** "Superior to anything we have seen; have used it for years."

**Rev. E. H. Wray, Steubenville, O.:** "None better."

**Rev. L. O. Bricker, Atlanta, Ga.:** "Absolutely satisfactory; a triumph of religious educational enterprise."

**Rev. Frank Waller Allen, Springfield, Ill.:** "Without a peer."

**Rev. Chas. M. Watson, Norfolk, Va.:** "The best published."

**Rev. Edgar D. Jones, Bloomington, Ill.:** "Gives entire satisfaction."

**Rev. Finis Idleman, New York:** "Means a new day in religious education."

**Rev. E. B. Shively, Paris, Mo.:** "Produces character in the Sunday-school."

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THE CHRISTIAN CENTURY

Vol. XXXIV May 17, 1917 Number 20

# Is Bernard Shaw a Christian?

By H. D. C. Maclachlan

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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV MAY 17, 1917 Number 20


# The Church's Hour

NEW OPPORTUNITIES HAVE COME TO CHRISTIAN PEOPLE.

In times past the church has not always seen its opportunities until it was too late. Today the nation faces the supreme hour of its history, and it will undoubtedly appreciate and respond to any organization that strengthens its hands.

Will the church recognize this day?

The church has two things to consider, the message it shall deliver and the service which it shall render. Both are "practical" in the present situation.

There are a few preachers who are misinterpreting the war and using their pulpits for unpatriotic utterances. To call the present war "a war for Wall street," as a few have done, is to show a lamentable ignorance of historic movements. Economics is important, but our economic prejudices should not obscure our historic judgment. The present war is a war in behalf of democracy. If it fails, democracy will be retarded five hundred years. The church, which is essentially a democratic organization, cannot quietly witness the hazard in which free nations are placed.

Not only are there a few radical pulpits which have erred by manifesting a sour and critical spirit toward the nation, but there are many more conservative pulpits in which there has been no recognition of the new problems arising out of the war. These days demand from us a fresh interpretation of faith in God, the use of prayer, the principle of sacrifice, the hope of the kingdom and the hope of everlasting life. The close relationship of patriotism and religion is not to be obscured, but emphasized.

★ ★

There are obvious responsibilities resting upon the church with regard to her own men who are going into service. A church of our acquaintance held a special service in honor of the boys of the congregation who had enlisted. These young men will not soon forget the interest and love of their home church.

Army life is full of grave moral perils, as we all know, The present administration has put into effect drastic orders with regard to liquor and other immoral influences about training camps. It is impossible, however, for the government to do everything. The church that acts wisely will remember its men in service with sympathetic letters which will serve to keep up their religious enthusiasm and key them up for the moral fight they must make within the ranks. We have a right to appeal to every one of these men to do his bit for Jesus Christ.

Cooperation with the Red Cross ought to be possible for every citizen, no matter how thorough-going a pacifist he may think he is. The Friends of England, although they have protested against war for hundreds of years, and although their men have refused to enlist even in this war for the liberty of the world, have found honorable place in the active service of the Red Cross. Churches are in some cases setting up a standard of "half the membership enlisted in the Red Cross as contributing members."

★ ★

There will also be hard work aplenty which must be done to furnish the Red Cross with necessities. Comfort bags containing material for simple bandages, mending materials and a Bible are to be distributed to all soldiers and sailors. Some of these bags will be sent out by other organizations with cigarette material included, but no Bible. The church has the opportunity to turn Aid societies into sewing circles where splendid Christian work can be done for the comfort of soldiers and sailors. Many of us need to give our hands to some act of toil to realize fully the Christian sympathy the times demand. The labor of our women's hands will bring to the community a realizing sense of the great emergency that is upon us.

In these trying days many families will be left with meager support, through the loss of strong men. However wisely the conscription bill is enforced, there will be mistakes and disasters just as there have always been with the volunteer system. This will create a new need for relieving the wants of the poor. The reign of high prices will bring problems to families which have no men in the war.

It is for these reasons that the church must now take a new interest in preventing poverty, if possible, and in relieving it when it occurs. Each church should find joy in caring for its own families.

With our men in the ranks, our women in the Red Cross service, our ministers generously volunteering for religious work among the enlisted men and women, and with an adequate war program for the local church, no one will be able to accuse the church of being a "slacker."

Yet let us not think that these things, splendid as they will be if we can do them, constitute the church's greatest service in war-time. We are to bring to the whole citizenship such conceptions of religion as shall steady the people and make them ready for any evil thing that shall happen. No prudent man at this hour would attempt to say whether the cause we represent shall immediately triumph. No one knows what reverses we may suffer along the way. If, however, our people are in right spirit, they will neither gloat over a fallen enemy, nor will they on the other hand grow panicky in times of reverses. We are to bring the sense of God's presence to our people and give them the overwhelming desire to do God's will as it shall be revealed to us.

# EDITORIAL

## MOBILIZING OUR NATIONAL ENERGY FOR THE WAR

IT IS a new experience for prodigal America to be short of food. In spite of the garden movement and the conservation movement, we shall probably continue to lack sufficient food supplies. The submarine is sending to the bottom of the ocean large stores which this country had consigned to the allies.

The economic argument alone would be sufficient to convince a thoughtful citizen that we should close our distilleries and saloons during the war. The millions of bushels of grain now being wasted to lower the efficiency of our citizens should be diverted to building it up. War brings great moral strain, and England has found to her sorrow that liquor has been her most serious enemy. She has temporized with this ancient enemy by cutting down the production of liquor one-half. In this country we should go all the way and abolish this source of national weakness.

The liquor people are alert to meet the national demand for prohibition by the proposal to levy an additional tax on their business. They are wise enough to know that the larger the holdings of Uncle Sam in the business, the more unwilling he will be to sell out his interest.

We are happy to endorse entirely the proposal of the American Temperance Board of the Disciples of Christ:

> The American Temperance Board urges upon all our churches and leaders the imperative duty of immediate action. Let every congregation, Sunday school, Christian Endeavor society, all conventions, large or small, send at once a ringing appeal to their congressmen and senators and to President Wilson, urging *prohibition for the war.* Save the food and feed the nations; use the distilleries to make commercial alcohol; use the breweries to pack meat and fruits, make vinegar, ice and other useful products; turn the big army of men now employed by the liquor trade into lines of work that are clamoring for help, notably the farm, or, even where an employe is physically fit, let him show his patriotism and enlist in the army.

## THE MINISTRY OF PRAYER

PROTESTANT churches must now become aware that the ministry of prayer will shortly come into larger appreciation. In some churches it has been the habit to count the time wasted until the beginning of the sermon. Scores of people can be seen entering the churches at the earlier stages of the service. The importance of the sermon will be eclipsed in days to come by the glory of the hour of worship, if we shall indeed be able to satisfy the heart-hunger of our people.

In Scotland there was a certain hard-headed infidel who had all his life spoken ill of religion. When his boy went into the army he began attending the church for the sake of the prayers. When asked by his friends why he changed, he said sorrowfully, "It is all I can do." He was driven from his spiritual rebellion by the awful emergencies of the present struggle.

Cardinal Mercier has described the prayer-life in Europe in these significant words: "Men long unaccustomed to prayer are turning again to God. Within the army, within the civil world, in public and within the individual conscience, there is prayer. Nor is that prayer today a word learned by rote, uttered lightly by the lip; it surges from the troubled heart, it takes the form at the feet of God of the very sacrifice of life." Pray God that such a spirit may fall upon our America and her soul be saved from the devastations of wealth and ease.

There is no more reason why the minister should go in the pulpit unprepared to pray than that he should go there unprepared to preach. We can no more easily find noble thoughts for the prayer hour than for the sermon hour. The levity, the smartness of many an evangelical minister must give way to seriousness in the presence of the deep things of God.

The noble prayer thoughts of all the past should become known to us, not that we should be bound by them, but that we may be inspired by them. We may well turn to twenty centuries of Christian history and to our Lord who has lived through them and say, "Teach us to pray."

## PUBLICITY AND RELIGIOUS WORK

THE meeting of the Associated Advertising Clubs of the World in St. Louis will have as one of its sections a study of the problem of church publicity. This was organized as a department last year and Rev. D. F. Weigle of Philadelphia was chosen secretary. Dr. Christian F. Reisner is president. Men of various denominations will participate in the discussions at St. Louis, O. F. Jordan representing the Disciples.

The highly organized religious bodies already take care of their publicity interests in a national way, and the gatherings of Methodists and Episcopalians are particularly well reported. The publicity consciousness among churches of congregational polity is remarkably low. It was many days before Chicago dailies knew that Dr. Shailer Mathews was elected president of the Northern Baptist convention, and then they learned of it by accident!

Some men have so manifestly hurt their reputations by an unwise use of publicity, that many preachers blossom by the roadside, unseen and unheard of, rather than commit the same error. Just because some man has become ridiculous by sending a post card to the newspapers every time somebody joins his church on statement, is no reason, however, why the wise pastor may not help himself, his church and the kingdom by letting the world know of interesting things happening in his parish.

Newspapers are rapidly opening up their pages to religious matter. They demand a type of news that will be read. They do not want the bromide of academic discussion, nor on the other hand do they want the personal puffs of some egotist. They will print the live human things that happen in connection with religion.

We need a publicity consciousness among the Disciples, both in the parish and in the nation.

## MINISTERS GOING INTO BUSINESS

WE ARE indebted to the American Home Missionary for pointing out to us the alarming drift of Disciple ministers into business. The figures from the year-book indicate that in 1914 there were 519 ministers in business; in 1915, 770; 1916, 832; and in 1917, 987. In a five-year period we shall probably see a doubling of the number of ministers going into business. Why is this so?

In the first place, powerful influences among the Disciples have opposed an adequate training of the ministry. They have tried to make our colleges say Shibboleth with their peculiar pronunciation. As a result, hundreds of men have gone into the ministry from short-course institutions and, working by the side of highly trained men in other communions, they have fallen by the wayside. The remedy for this condition is too obvious to mention.

In the second place, even well-trained ministers have been known to leave the ministry, though in a much smaller percentage. There has been an enormous increase in living expenses, but the churches have not kept pace in the way of salary. In Chicago, a carpenter has an income of fifteen hundred a year; many ministers accept less, with all of those expenses which are incident to public life. Men devoted to their families sometimes quit the ministry in order to rescue their wives from drudgery and to give their children an education. A little more liberality among the churches would prevent this.

While these two explanations will hold for a majority of cases, can it be possible that the worldly spirit has entered into some ministers? Have they proved unwilling to forsake riches for the sake of the kingdom of God? It will be a sorry time for the churches when a large number of ministers become commercialized, trying at the same time to serve God and mammon. A minister, of course, has a duty to provide for his own, as does every other man. It is to be doubted whether the pursuit of this world's goods to any further extent than this increases a minister's power for good.

## A VICTORY AT YALE

THE overturning of ancient custom is a difficult thing in academic circles. In a great old university like Yale, they rightly hold to many practices that the continuity of life in the school from generation to generation may be kept up.

It is clear, however, that with the growth of moral sentiment there is sure to be a survival of customs which are detrimental. It requires the courage of some reformer to break old customs and replace them with new ones.

Ex-President Taft has not been known as particularly keen on the matter of prohibition, and therefore his recent request that Yale reunions should be "dry" this year is the more noteworthy. He has sent out a request to 21,500 graduates of the institution making the request that no alcoholic drinks should be served at the class reunions.

The reason assigned for this action on the part of Mr. Taft is even more remarkable than the request. He wishes to influence sentiment in the nation favorably toward prohibition during the war. This it but one of the many interesting evidences that the nation is growing restless over the enormous economic waste of using liquor in war-times. The alternative is whether we shall have drink for the fathers or bread for the babies. Really, the nation should not long hesitate between these alternatives.

## GETTING STARTED ON THE MINISTERIAL PENSION

THE Board of Ministerial Relief is proceeding actively with its plans looking in the direction of a system of ministerial pensions. The old charity plan of caring for dependents, from which every minister prayed God to be delivered, is to be superseded by the new system in which pensions will be given on retirement for age or disability. As the minister will help to provide his own pension by making a personal contribution to the fund every year, the stigma of charity is being taken away from the whole enterprise.

A questionnaire has been sent to all our ministers, seeking information as to family, salary now received, other compensation received and other facts of interest to the commission having the matter in charge. When the returns are in it will be possible to fix on a scientific basis the plans for the future. The minister is to be asked to provide one-fifth of his pension, and the churches four-fifths.

Other religious bodies have been raising funds running into many millions of dollars, the interest on which will provide for ministerial pensions. The Disciples are already late, but not too late to render justice to our ministers.

As soon as the church makes adequate provision for the servants of the altar, it will be easier to secure recruits for the ministry. While men do not go into the ministry for mercenary reasons, it is right that they have some assurance that their families will not come to sorrow because of their entering the service of the church.

The efficiency of the men during their ministry will also be increased. Fear of the future and the economies sometimes practiced in order to get ready for the rainy day have sometimes proved disastrous to a successful ministry. The ministerial pension assures every man that he and his family will have subsistence, at least.

The gain which the church will have in the eyes of the public will be enormous. How can the church urge old-age pensions on secular concerns, if she fails in this duty herself?

## PROTESTANTISM SINCE LUTHER

IN THESE days when Protestant journals are remembering with gratitude the work of Martin Luther, there are found in a number of Catholic journals criticisms of the reformer and the system of religious thought which he originated. Some of these are quite as captious and superficial as some Protestant criticism of Roman Catholicism.

We have been interested in the suggestion of the *Catholic World,* however, that Protestantism has apostatised and gone back to a doctrine of works, though not to the Catholic doctrine. Luther taught justification by faith alone. The writer in the *World* suggests that in these days there is a general lack of interest in faith among Protestants, and that in place of faith has come a humanitarianism with its new emphasis upon works, which are not necessarily related to faith. It is then represented that Catholicism is a combination of faith and works.

This is the distorted statement of a writer who probably has but little acquaintance with evangelical churches. Protestantism has changed since Luther's day. We have not exchanged one static religion for another. This change is the evidence of the vitality of our religion, for living things always change. There is today a new interest in humanitarianism, but it can hardly be described as eclipsing the religious interests of our churches. We are so far from this extreme that we still have to exhort a good deal to secure the funds for our philanthropic work.

Nor have the evangelical churches lost interest in faith. Faith with us is not acceptance of dogma, but the practice of a living fellowship with God and Christ. Our faith may not be as strong as it should be, but we still have faith in faith.

The chief change in Protestantism is that among intelligent people it has long since lost its negative quality. We are far less interested in showing up the errors of Rome than in finding the truth and in giving it to others.

# Why I Am a Disciple

**Sixth Article—Minor Reasons**

## THEIR VIEW OF THE BIBLE

A VIEW of the Bible has always obtained among the Disciples of Christ which predisposes their movement favorably toward the modern scientific view of the Scriptures. I heartily accept the scientific view of the Scriptures and therefore find myself particularly enthusiastic as to this traditional view held by the Disciples. It affords a basis for congeniality of mind which I hardly think I could find in any other communion.

Before proceeding further to discuss the point, let me remind the reader that I am not urging any of their minor reasons for being a Disciple as though they were decisive reasons. They are not decisive, either separately or taken altogether. They are incidental considerations which make my fellowship with Disciples congenial and intellectually comfortable. Nor are they the reasons I would urge upon others for becoming Disciples. My paramount and decisive reason for being a Disciple is found on the level of a common purpose with them, not on the level of intellectual affinity with them in this or that doctrine or theory. Nevertheless, any such affinity has a value of its own and deserves to be mentioned as part of the explanation of my relation to the Disciples. So with the particular view of the Bible, which obtains among them. I could be a Disciple if they held the same orthodox tradition as Presbyterians, for example, hold.

Yet I count it a good fortune that I find the Disciples from the beginning committed to a view of the Bible which to me seems to be an adumbration of the modern critical view if it was not in essence and principle the same thing. At any rate, the fathers of the Disciples got for themselves the kind of odium that heresy always gets. They were called infidels on account of their free, critical use of the Bible. They were cast out of the synagogue of orthodox fellowship for their views of the Scripture. Had our present-day vocabulary extended back into their time they would have been known to religious history as "higher critics," if not "destructive critics."

Taking it in large outlines and disregarding matters of detail, the modern science of historical criticism as applied to the Bible is characterized by three presuppositions on the basis of which all its work is done.

* * *

First, modern criticism takes the Bible as a normally human book, written by real men at definite times and places, and under normal human conditions and circumstances. It can be understood in many of its parts, says modern criticism, only if it is taken in connection with its actual historical background. To assume to understand it apart from this historical context leaves one a prey to caprice and personal bias and obscurantism. This critical or scientific view of the Bible is contrasted with the view which regards the book as without historic origin, a sort of literary Melchisedek, having neither father nor mother nor any genealogy at all. In a sort of child-like way the latter view assumes that the book may have been written in heaven by the fingers of God himself, and passed down to man in a more or less miraculous fashion. The result of such a view is that the Bible becomes more than a literary medium or carrier of divine truth; it becomes a sort of idol or fetish, a thing which in itself is worthy of worship.

The second principle of modern critical study of the Bible is that it is a progressive book. It grew. It not only grew in the accretion of its literary materials, but it grew in the development of its fundamental ideas. What it started with is not the same as that with which it ends. As the historical development of the Bible goes on it is continually achieving higher and higher ground of knowledge and interpreting God and all spiritual realities in fairer and richer terms. Modern criticism has freed us from the delusion of a level Bible, a Bible all of whose parts are equal in value or authority to all other parts. It shows us a Bible whose earliest parts—though far superior to all other contemporary religious writing—are ethically crude in comparison to the later portions of the Bible itself. As the Bible develops it gets better, it gets truer, it reveals a better God, a more open and more ethical pathway to Him and it touches more spiritual motives in our hearts to draw us to Him in fellowship, worship and service. The last part of the Bible, says the higher criticism, is the judge and standard of the first. The New Testament, containing the interpretation of God which Jesus brought to men, not merely supplements the older portions, but in many particulars displaces and supersedes them. Thus the higher criticism breaks up the dead level of the Bible and teaches us to interpret the book by the principles of growth and progress.

* * *

In the third place, modern criticism challenges the correctness of the particular translations of the Bible to which we are accustomed and seeks to make the most clear and adequate translations, at the same time investigating also the purity and authenticity of the text itself. It is very easy for us to fall under the spell of a particular translation of the Scriptures and let ourselves uncritically imagine that the translation itself is somehow inspired and authoritative. Likewise we all tend to take the text of the Scripture as tradition has handed it down to us, without questioning as to how it came to be in just this form, and whether a more correct arrangement of its parts, based on thorough historical study, is possible. These are lines of investigation into which Biblical study has gone far in our day, in many cases confirming tradition and in many cases upsetting it and giving us new arrangements of materials.

In my study of the history and character of the Disciples I have been impressed for many years with the essential likeness of their characteristic way of taking the Bible to this modern scientific way of taking it. The similarity is particularly vivid in the case of Alexander Campbell, whose originality in the field of Biblical interpretation was his most distinguishing characteristic. My thesis in the present article is that the views of Mr. Campbell foreshadowed the views of modern Biblical scholarship in these three particulars, which I have described as the basic presuppositions of the higher criticism. In a word, I like to say that Mr. Campbell was the pioneer higher critic of the American church, that he was a higher critic before the days of higher criticism and that the Disciples who took their basic conceptions of the Bible from Mr. Campbell should be, as I am inclined to think they are, more favorably disposed toward the work of modern Biblical scholarship than any other evangelical communion.

Mr. Campbell's fundamental contention about the Bible was that it should be read with the same common

sense as we bring to the study of any other body of literature. He could not think of it as a magical book to be considered apart from the complex historical situations out of which its several portions came. It must be interpreted in the light of its historical setting. He was continually insisting that there were four initial questions that had to be asked about a given portion of Scripture before we were prepared to give its meaning: Who wrote it? To whom did he write it? Under what circumstances did he write it? What purpose was in his mind when he wrote it?

These inquiries all point the student of Scripture toward an orientation in the historical situation out of which the particular portion under examination was written. It would be too much to say that this way of treating the Scripture was original with Mr. Campbell, but it is not too much to say that he, more than his contemporaries, made this historical method conscious and fundamental and systematic in his own thinking and teaching. Mr. Campbell's method carried him far away from the pseudo-supernatural view of the Bible prevalent in his day and carried him just as far in the direction modern criticism has gone as the limited historical knowledge possessed by his generation would allow. Had Mr. Campbell had at his command the great fund of historical resources gathered in the past seventy-five years his own principles would have carried him to the point where the free and reverent Christian scholarship of today stands.

Moreover, Mr. Campbell was particularly unawed by the venerableness of any particular translation and felt quite at liberty not only to make a new translation of his own—as he did in the volume entitled "The Living Oracles"—but to critically challenge the text of a particular portion of the Scripture—as to its proper place in the context, its authorship and the quality of its teaching. Here more than at any other point in Mr. Campbell's method, he fell short of positive fruitful results, due to the utter lack of those materials which scholarly diligence has gathered since his day. I do not wish to claim too much for him at this point, but I am impelled by his whole attitude to say that he was facing it in precisely the same direction as higher criticism. He would have been of all men most able without a tremor to consider such questions as the composite authorship of the Pentateuch, or the literary rather than the historical character of the book of Jonah, or the dual authorship of Isaiah. He would have been as fearless as Ewald, or Wellhausen, or Driver, assured all the time that his faith in the Bible could not be disturbed by the might of the evidence no matter on which side it might fall.

* * *

In the third place, and most important of all, Mr. Campbell and the early reformers with him conceived of the Bible as a progressive book, not a book of one level, but of many levels, a book which, growing in history, was continually rising to higher levels of truth and authority. It is true that he did not express this view in the evolutionary terms to which we are today accustomed. These terms and this concept of evolution were not formed yet. But he broke away from the old static conception of a level Bible as radically as modern criticism has broken away from it.

Mr. Campbell and the early Disciple reformers saw in the Bible three distinct bodies of literature interpreting three successive dispensations—the patriarchal, the Judaic and the Christian. As the Judaic superseded the patriarchal and the Christian superseded the Judaic dispensations, so the literature of the Judaic dispensation superseded the literature of the patriarchal and the literature of the Christian superseded the literature of the Judaic. These successive dispensations were called the starlight, the moonlight and the sunlight ages of the world respectively, and the revelations of God for the earlier ages were not only supplemented, but often annulled by the revelations of the later age. We Christians living in the Christian dispensation are under the New Testament alone and not under the Old. It was the preaching of this doctrine before the Redstone Association of Baptist Churches in a sermon that afterward became famous that led to the tension between the Campbellian reformers and their Baptist brethren, with whom they had united after they left the Presbyterian household. Mr. Campbell said straight out that we were not bound by the law of the Old Testament, but only by the teaching of the New. This proved to be "destructive criticism" with a vengeance, to the minds of orthodox Baptists, and they hurried together after the sermon to take action against the then youthful heretic.

From that day to this the Disciples have held clearly and pertinaciously to that view of the Scripture. It has been basic in all our interpretations, and has given us preeminence in opposing certain religious movements based on Old Testament authority, as, for example, the Seventh Day Adventist movement. From the standpoint of a level Bible it is difficult to meet the Adventists with their "Thus saith the Lord." But the Disciples, holding that the old law and the whole old covenant was "nailed to the cross" of Christ, are able to silence the claims of Sabbatarianism where none else can.

This view has greatly simplified Christianity and Christian duty for thousands of souls. There is no doubt that the Old Testament, while a rich asset to Christianity, is also a considerable liability. It helps us to understand Christianity when once we are made to distinguish it from Christianity, but so long as it is given a place on a level with the New Testament it unduly complicates Christian truth and obscures the simple Christian way of life.

Let me repeat—I am not saying that Mr. Campbell's view of the progressiveness of the Bible is the same as the modern view. It is not the same. His covenant or dispensational concept was a legalistic, clumsy and artificial device as compared to the concept of a vital and gradual unfolding of the knowledge of God in the experience of the Hebrew people and through the teaching of their prophets and seers. But it is like the modern view in that it decisively abandons the static, level concept for the growing, dynamic, progressive concept, and that after all is the essential and chief thing. Had Mr. Campbell lived in an age in which the more vital evolutionary concepts were known he would undoubtedly have thought of the Bible in those terms.

* * *

All this makes me glad that I am a Disciple. I cannot think of this eminent Biblical critic, Alexander Campbell, and of the principles of Biblical interpretation with which he so saturated the thinking of the whole Disciples' movement, without blushing with shame in the presence of such reactionism as we see illustrated among us occasionally, and now rather conspicuously at the "trial" of certain Biblical professors in Transylvania College for alleged teaching of "destructive criticism." All such attacks upon free, reverent Christian scholarship are but a reversion to the very type of thing which, in principle if not in fact, Mr. Campbell and the Disciples have ever stood strongly against.

CHARLES CLAYTON MORRISON.

# Is Bernard Shaw a Christian?

**By H. D. C. Maclachlan**

TO a certain type of mind our question is answered as soon as asked. Indeed, it has no business to be asked. Everybody knows that Bernard Shaw is not a member of any church, adheres to no form of Christian confession, writes plays that the censor refuses to license, holds dangerous views about marriage, is a socialist, makes fun of the martyrs, writes such sentences as this: "(The Apostle Paul) is no more a Christian than Jesus was a Baptist." Therefore, it is concluded that he is not only not a Christian, but an enemy against which Christianity would do well to be on its guard.

But the question is not as easily settled as that, and it occurs to me that the best way to settle the matter is to let Shaw settle it for us. "He that is of age ask him."

### PARADOXICAL, ELUSIVE

A difficulty, however, presents itself. Shaw at his best and truest is a playwright, and everyone knows how hard it is to determine the personal beliefs of a dramatist from those of the people in his plays. The better the dramatist, the more objective, and while undoubtedly even Shakespeare sometimes speaks in propria persona, one can seldom say quite positively: "This is Shakespeare and this is Hamlet or Prospero."

Furthermore, Shaw is the most paradoxical of writers and takes a whimsical delight, as he himself puts it, in puzzling "journeyman brains." To the dogmatically minded he is as elusive as the flea of his native country. He is the original "three-card-monte" man of literature. This is true even of his prefaces, which are supposed to justify and explain his plays, but which, while they always interest, amuse and shock us, do not always leave us clear as to how far we can take them at their face value.

Bearing these difficulties in mind, let us see what we can discover, bearing on our question, about Bernard Shaw, the man, his theological opinions, his ethical faiths, his social message.

### SHAW THE MAN

It is somewhat of a paradox that so little is known of the private history of a figure who has been so much in the limelight for the last twenty years. Yet what is known reveals a strong, self-reliant, courageous and honorable character. His home life has been clean and happy—which, when we remember Shelley, Byron, Ruskin, Carlyle, Dickens and John Wesley, is something to the credit of genius. Always an indefatigable worker, at one time, as he tells in his preface to "Three Plays for Puritans," he once "dealt with music and pictures together in the spare time of an active revolutionist and wrote plays and books and other toilsome things into the bargain." His personal habits are almost ascetic.

Add to this the fact that he thinks of life in terms of service and practices his creed. From the days when a young man he spoke to the Hyde Park rabble on socialism and single-tax, to his recent war articles he has put himself at the service of the people, not always to their satisfaction, but generally, I think, for their good.

I have made these brief jottings about the man's private life and character because I cannot conceive of the question of his Christian status being decided without that evidence in. For, after all, life is the final creed.

### THEOLOGY

Coming to his theological opinions we have more material to work on; for, as it happens, Shaw has condescended in the preface to "Androcles and the Lion" to enlighten us as to his views about Jesus and the beginnings of Christianity. It is a long document, covering 127 pages and along with the play itself is, despite the inevitable Shavian paradox, undoubtedly meant to be a sincere appraisement of Christianity for the needs of the modern world.

The sub-title of the Preface is significant: "Why not give Christianity a trial?" It was, I believe, Matthew Arnold who once, on being asked if Christianity was a failure, replied: "I did not know it had ever been tried." Evidently, Shaw, the Reformer, agrees with Arnold, the Critic. But this raises the question, What is Christianity? to which the Preface is an attempted answer—more stimulating and practical, I venture to think, and not less true, on the whole, than Harnack's or Loisy's essays in the same field, both of whom, by the way, call themselves Christians.

### MIRACLES

Miracles "in the sense of phenomena we cannot explain," he finds on the whole not only credible, but common. Specific miracles will be accepted or rejected, according to taste. Christ's miracles of healings are no more to be rejected than the similar results of Christian Science. He recognizes the fact which is a commonplace of modern thought, that its miraculous accompaniments are the gravest difficulties in the way of the acceptance of Christianity by cultivated people. The whole question, however, he concludes is irrelevant. Miracle may demonstrate power and good will, but not the truth of a doctrine or the divinity of a person.

About the "person" of Jesus he is far less in line with any possible orthodoxy. He denies categorically any theological divinity save that which all men possess in their degree. He uses such language as this: "Jesus now became obsessed with a conviction of His divinity." The man Jesus, however, elicits his unqualified admiration. The "meek and lowly" tradition rouses his ire. He cannot even find that picture of him in the gospels. On the contrary, he finds him the most red-blooded of men, the type of all right-minded militancy, not disdaining the use of physical force when it was necessary to conserve his ideals.

### LITTLE SYMPATHY WITH PAUL

He is much less sympathetic towards Paul, whom he declares to be an "incorrigible Roman rationalist," wholly misunderstanding the mission of Jesus. Especially severe is his criticism of the Adam and Eve theory of the fall and the whole religion of magical redemption which Paul builds thereon.

In a word, he insists that there are two "Christian" religions in the world—one the religion of Jesus that has never been tried, and the other the religion of Paul, the only one that has been tried—and failed. Of course, he is too hard on Paul; but his berateement of him seems almost worth while when you come by way of contrast upon this description of the mission of Jesus as conceived by Himself: "He was to take away the sins of the world by good government, by justice and mercy, by setting the welfare of little children above the pride of princes, by casting all the quackeries and idolatries which now usurp and malversate the power of God into what our local authorities quaintly call the dust destructor, and by riding on the clouds of heaven in glory instead of a thousand-guinea motor car."

Such is Shaw's Christology set forth for the most part in his own Shavian words. Traditional it is not; iconoclastic and irreverent towards most of what you and I believe, it certainly is. But is it Christian? I think not, unless we agree with Shaw that the real Christianity was entirely side-tracked by the Apostolic College before it got begun. Yet, on the other hand, it is not anti-Christian. It is pro-Christ and infinitely nearer the kingdom than the religion of many modern Phari-

sees who cry, "Lord, Lord," when they do not the thing that he says.

We pass now, I think, to less debatable ground—Shaw's ethical ideals.

### SHAW'S ETHICAL IDEALS

He has Carlyle's own hatred of cant. He abominates the lie ancient and modern. Sincere himself, he wants others to be as sincere as he. Especially he wages war against the false romanticism which makes people say and do things they do not really mean. In "The Devil's Disciple" he satirizes the idea that people do not do heroic deeds unless for a bribe—even though it be that of love itself.

"Candida" is a kindly skit on self-conscious goodness. I say "kindly" for the picture of the Socialist Parson of the Kingsley type is one of the most sympathetic things Shaw has ever done. But in spite of his evident liking for Morell, he helps you to laugh at him as being a victim of his own catchwords and conventions. Over against him he shows us Candida, straightforward, unsubtle, motherly. The scene in which she strips him to the spiritual bone, so to say, and lets him understand what she really loves him for—his weakness, his irresponsibility, his need of "mothering," is one of the most illuminating things in modern literature and I will commend it to every "uplift" parson I know, including myself.

### SHAW A PURITAN

Again, Shaw is essentially a Puritan. It will, of course, at once be objected that no Puritan could have written "Mrs. Warren's Profession" or "Man and Superman" with its *leit-motif* of sex. But that is a superficial criticism. It is the very puritanism of the man that demands frank treatment of the most fundamental of all human instincts. Shaw goes deeper than historic puritanism. He preaches the clean mind as well as the clean deed. He wants the cup to be scoured inside as well as out. His criticism of the modern theatre is just that, while wrapped in the swaddling bands of Philistine morality, it appeals furtively to the low and the base.

But Shaw's puritanism is more than negative. He is an *Idealistic* Roundhead. He demands not only the clean life, but the high life. He is an anti-hedonist to the marrow of his bones. He repudiates the ideal of happiness as unworthy of man. "This is the true joy of life: the being used for a purpose recognized by yourself as a mighty one; being a force of nature, instead of a feverish, selfish little clod of grievances, complaining that the world will not devote itself to making you happy."

### GOD-CONSCIOUSNESS

In the third place, his ethics are shot through with God-consciousness. I have ventured to give it that name, since it seems to me that God is what he intends by his "lifeforce" and what not.

He is never tired of insisting that we are at every moment of our lives in the grip of a Necessity higher and stronger than any of earth which bears us along, it may be to difficulty, danger and death, but at least in the direction of its own eternal purposes for which it first laid hands upon us; and that the greatest event that can happen to a soul—call it conversion or what you will—is to come into recognition of that Necessity. Says Blanco in "The Showing-Up of Blanco Posnet":

> "What's this game that upsets our game? For it seems to me there's two games being played. Our game is a rotten game that makes me feel that I'm dirt and that you're all as rotten as me. T'other game may be a silly game, but it ain't rotten."

And he goes on to express his faith in God:

> "You bet he didn't make us for nothing; and he wouldn't have made us at all if he could have done his work without us. By gum, that must be what we're for! He'd never have made us to be rotten, drunken blackguards like me, and good-for-nothing rips like Feemy. He made me because he had a job for me. He let me run loose till the job was ready; and then I had to come along and do it, hanging or no hanging. And I tell you it didn't feel rotten: it felt bully, just bully. . . . . I played the rotten game; but the great game was played on me, and now I'm for the great game every time."

How does that sort of morality strike you? It seems to me that it has at least the makings of Christianity in it. Would that all Christians were as Christian in their ethics as Shaw.

### SHAW'S SOCIAL MESSAGE

We omitted Shaw's social message in considering his ethical ideals, because it is so prominent in all his work as to call for special treatment. Here, too, Shaw is most like a Christian. You will recall that the sub-title of the Preface to Androcles is "Why Not Give Christianity a Trial?" That, from one point of view, is the text of all Shaw's preaching. He passionately, fervently desires to see society and government Christianized in the sense of being inspired by the ideals and regulated by the principles of Jesus. Beginning his career as secularist humanitarian, he has worked his way to what is indistinguishable from Christian Socialism. If he does not believe in the theological divinity of Jesus, he does believe in his practical Lordship to such an extent that he is militantly contemptuous of every profession of loyalty to Jesus, which consigns the sayings of Jesus to the scrap-basket of unpractical dreaming. Bernard Shaw believes, as many of us do not, in the Sermon on the Mount. He believes that it has a meaning for practical politics. He believes that Christ's kingdom is one to be realized here and now through the machinery of statecraft and the organization of parish councils and police boards.

### "BLESSED ARE YE POOR"

He shares all Christ's indignation against the well-to-do Phariseeism which mouths religious phrases while it grinds the faces of the poor. He believes in the beatitude, "Blessed are ye poor"—not "poor in spirit," as one of the evangelists misreports it. In play after play his motive is to create a sound social conscience to make men feel that they are responsible for their brother man. He knows of no necessary evils. He is pitiful towards the outcast, the downtrodden, the victim of social exploitation. He pities Mrs. Warren, the Procuratress, more than he condemns her. He is sorry for Lickcheeze, the tool of the slum landlord. He not only says to the Magdalene, "Go and sin no more," but to her accusers—and here scorn and indignation take the place of pity—"He that is without sin amongst you cast the first stone." Like Christ he knows they dare not; for the woman is the very flesh and blood creation of their own sins.

### THE QUESTION OF MONEY

On the money question he is very explicit. "Jesus was a first-rate political economist." He believes he spoke of a realizable condition of society when he said, "Take no thought, saying in full"; which he would interpret in modern terms as meaning that every worker has a right to an income that shall lift him above the fear of want; otherwise, all the preachments in the world will never keep men from making money their treasure. He points out that the present organization of society on the basis of unlimited commercial competition, is the exact opposite of the kind of kingdom Jesus preached, based on real equality and freedom. So long as the great majority of men are economically dependent, it is idle to talk about their being Christians in the sense of the Sermon on the Mount or the parables. And for those who are economically independent, while they may be charitable, they can't be just. The environment is wrong. The conditions make the thing impossible. If men are to be what Jesus meant them to be, society must be re-organized on the basis of economic justice.

And so we might go on indefinitely; but the point is that Bernard Shaw believes that Jesus held the secret of social well-being, and that the only salvation for human society is to accept that secret as he gave it and apply it to the immemorial diseases of

civilization. That it has to be translated in modern terms doesn't change its nature. It is still Jesus' teaching, his program for a regenerated world.

Here you have the crux of the case for Shaw's Christianity. He believes in the social message of Jesus and preaches it as best he can to a more or less skeptical world. He tries to do the things Jesus says. Many people accept the supernatural message of Christianity and reject the social; Shaw rejects the supernatural and accepts the social. Which is the better Christian? Many people would burn you at the stake for not believing their formula for the divinity of Jesus, while making their living by paying non-living wages to their working-girls. Shaw would burn you at the stake for the latter, but he cares not a jot for the former. Which is nearer the kingdom? Think it over!

Of course, two blacks do not make a white. All Christians are not oppressors of the poor; all socialists are not anti-supernaturalists. A third type is possible. I think it is the real Christian type. Bernard Shaw is not that.

And yet—:

"John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. And Jesus said, "Forbid him not for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

# A Poet With a Program

**By Edgar DeWitt Jones**

*Editor's Note: Our contemporary, the Christian-Evangelist, of St. Louis, published recently the following article by Edgar DeWitt Jones in appreciation of the poetry of Mr. Thomas Curtis Clark, office editor of The Christian Century. In his introductory note, at the head of Dr. Jones' article, the editor said: "We count it a special pleasure and privilege to be able to present our readers a study of one of the foremost of the younger American poets by one of the most prominent of the new prose writers of the day." Dr. Jones' interpretation is so gracious and so just that it would be a real injustice not to give it to the readers of The Christian Century, to whom Mr. Clark's poetry has become not only a taste and a habit, but a continually increasing inspiration.—C. C. M.*

THIS is the day and the hour of the poet. More readable verse is being written these days than for many a year. Volumes of poetry are coming off the press in a steady stream; and what is still more significant, these volumes are finding ready purchase. The "world war" has much to do with the revival of interest in poetry, and has undoubtedly quickened the imagination of those who possess the poetic genius. Much of the new verse, however, is equivocal and without a definite purpose unless it be to create a sensation by its unconventionality either in subject matter or vehicle. Thomas Curtis Clark, of Chicago, however, is a poet with a program, a definite purpose, and a lofty goal. Indeed, I should say that Mr. Clark's motif is finely expressed in one of his brief stanzas entitled, "A Thought for Today."

Not for the eyes of men
  May this day's work be done,
But unto Thee, O God,
  That, with the setting sun,
My heart may know the matchless prize
Of sure approval in Thine eyes.

* * *

Mr. Clark is a poet of the inner life, an interpreter of the soul, a seer of the realm spiritual. Quietly and unassumingly, though emphatically, he avers a mission for his Muse, and explains that this mission is epitomized in a memorable verse from the forty-sixth Psalm, to wit, "Be still and know that I am God." This text, as the preacher would say, falls naturally into two divisions; and that is precisely what this poet says. Thus perforce much of his verse is that of the brooding, woosome kind. He keeps calling us apart, he bids us be still, but not simply for the sake of being still. He bids us be quiet for a lofty reason. Listen to our poet now as he sings "A Song of Quietness."

Be still, my heart, and let the world rush onward;
  Be still awhile, that we may be with God.
Why should we follow, follow still in madness?
  Why should we bow to Mammon's tyrant rod?
Be still, be still! Now let us wander backward,
  Through flowery fields that we have hurried by.
Let us, as children, pluck again the daisies
  That fleck the fields as stars the midnight sky.

Be still, my heart! What profiteth this fretting,
  This ceaseless strife, by proud ambition stirred?
What gain shall come from all this greed for getting?
  Be still, my heart, while God declares His word.
More truly speaks the lily of the valley
  Than busy marts, with spirit-killing roar.
Be still, be still, let Silence be your teacher,
  Be still, my heart, and heed the world no more.

Wordsworthianlike, our poet would lead us by the still waters, and across the verdant fields, and through fragrant orchards; that partially, at least, the lesson of quietness may be learned in God's great out-of-doors. Mr. Clark writes of "Spring," of "Roses," of "Gardens," of "Crocuses," of "Violets strewn on the hill," of the "Frost blossom" that "glistened," of "Forget-me-nots, Larkspurs, and Anemones," of "Waking apple trees." Here is his philosophy o' life among homespun surroundings; here it is in short, staccato lines:

Same old sunshine,
  Same old flowers;
Same old home nest
  For quiet hours:

Same old home folks,
  Plain, but true;
Same old garden,
  Grass and dew:

Same old meadows,
  Daisy-strewn;
Same old blue sky,
  Same old June:

Same old hearthstone,
  Same old friends,
Same old *loving*
  Till *living* ends.

* * *

Not only would Mr. Clark lead us to God by way of Nature's stillness and the trysting hours of the soul, but also by way of childhood's joyous troubadours. Here are three stanzas from his lovely "How Far Is It to Childhood Town?"

How far is it to Childhood Town?
  A small one asked of me,
Not knowing of the pain she gave—
  My heart she could not see;
For as I sought, in simple words,
  To please her eager ears,
A tear broke past unwilling eyes,
  As they looked on other years.

How far is it to Childhood Town?
  Oh, many miles, my child!
Beyond the Mountains of Defeat,
  Where blasted hopes are piled;
Beyond the Vale of Sorrow, where
  The trees with blight are brown,
Far, far away that happy place
  We once called Childhood Town.

And yet your heart, my happy child,
  Feels naught of human woe;
No mount, no vale, no stormy sea
  Your simple life can know.
For you a river, passing fair,
  Flows evermore adown
By that rare realm, sweet Fairyland,
  Your own dear Childhood Town.

* * *

Mr. Clark is deeply interested in our knowing God. The great goal of his verse toward which his thoughts move is that his readers may come to know the Good Father. Therefore, it seems that his poem entitled "God Is Not Far," reveals the poet at his highest and best. His text for this verse is, of course, St. Paul's oft-quoted line from the seventeenth chapter of Acts. Here is the poem:

God is not far from any one of us:
The wild flower by the wayside speaks
    His love;
Each blithesome bird bears tidings from
    above;
Sunshine and shower his tender mercies
    prove,
        And men know not His voice!

God is not far from any one of us:
He speaks to us in every glad sunrise;
His glory floods us from the noonday
    skies;
The stars declare His love when daylight
    dies,
        And men know not his voice!

God is not far from any one of us:
He watches o'er His children day and
    night;
On every darkened soul He sheds His
    light;
Each burdened heart He cheers, and
    lends His might
        To all who know His voice.

And now a comment or two on Mr. Clark's style. It is very simple, direct, and lyric to the core. He reminds me at times—particularly in his short, single-stanza poems—of John B. Tabb, the blind poet-priest, whose verses, brief though they were, used to glorify the pages of the *Sunday School Times* and occasionally bejewel the *Atlantic Monthly*. There is also a suggestion in some of his familiar and conversational verse of certain productions of Frank L. Stanton of Georgia. Now and then I have fancied some resemblance in style to that of Richard Watson Gilder. Thomas Curtis Clark's verse has individuality of style; not stridently so, but impressively so, nevertheless. I know of no poet nowadays with whose writings I have any acquaintance, who breathes so insistently and continuously the still-small-voice quality, and who woos so persuasively the heart toward God, upward and onward forever.

* * *

Best of all, Mr. Clark is only at the threshold of his career. His work shows marked progress. He is a growing poet. Already his verse is finding a cordial welcome in the pages of journals and magazines of high standing. The name "Thomas Curtis Clark" is coming to have a familiar sound. Thus, this young poet, son of the Manse, thoroughly and genuinely religious, is coming into his glorious own. And the religious communion in which his father has long been an able and beloved minister—the religious body that bore him and nourished him, is proud of him today. In fine, thousands of his admirers the land over look upon his steady rise with pardonable pride and great expectations.

Lastly, listen to Thomas Curtis Clark's tribute to the poet, and thereby learn how well he is wedded to his Muse. He entitles the lines, "The World-Builders":

Give me the poet's vision;
  Grant me the gift of song;
Life and the things eternal
  All to the bards belong.

They are the true world-builders;
  Theirs are the deathless years;
They hold the ageless scepter—
  Wielders of dreams and tears.

Where is the soldier's glory?
  Where is the monarch's name?
Theirs is a bloody story—
  Theirs is a blighted fame.

Where is the statesman's grandeur?
  Where is the courtier's pride?
Lo, in the tombs they rest them,
  By the wild ocean-side.

Give me the poet's vision;
  Grant me the gift of song;
Life and the things eternal
  All to the bards belong.

# Is the Church Making Good?

**By Charles Stelzle**

WHENEVER I hear a man declare, with emphasis, that the church is a failure; that it is a waning power; that it is an effete institution which will soon be superseded by another organization, I am reminded of the anvil that wore out many a hammer. The church is the anvil and the "knocker"—well, he is another hammer.

### CHURCH SHOULD BE CRITICIZED

We will admit, at once, that the church needs to be criticized—severely criticized, sometimes. But there are certain facts of which we must not lose sight. When it is said, for example, that the "church having failed, outside agencies have arisen and today they are taking the place of the church," it should not be forgotten that the religious institutions which are supposed to rival the church are all of them supported by the church. The Young Men's Christian Association, for example, is the church at work among men. The rescue mission of the Salvation Army is the church specializing upon certain classes of people. Whatever one may think of the value of these agencies and of their effectiveness, they are not really rivals of the church in the sense that they have been organized because the church has failed to make good.

Not every church can be run as the Salvation Army is being conducted, for instance. In ministering to the spiritual needs of the world, the church has simply learned to adapt itself to various classes. And the workingman, who, for social reasons which are perfectly legitimate, does not care to go to the rich man's church for fear of being patronized—and I don't blame him much for this—greatly prefers a church made up of his own class, where he can hold his own with the rest of the people.

### CLASS DEMOCRACY

There is such a thing as "class democracy," and the church in its dealings with men has learned to recognize this very human fact. We may theorize about it as we please and wish that conditions were otherwise, but we must take people as we find them.

When it is asserted that the churches are not doing anything in the work of caring for the unfortunate in our great cities who are outside of the church, I recall a very extensive study which was recently made among the social workers in the United States. This study revealed the fact that while the church membership in this country is only about one-third of the entire population, it furnishes 75 per cent of the social workers.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

### Report on the Chicago Federation

The Chicago Church Federation has been under fire this spring. Mr. A. G. Fegert, who is the religious editor of the *Chicago Herald,* brought out a letter in which there were some insinuations and one or two charges which affected the honor of the secretary of the federation, Rev. W. B. Millard. He also charged that the Church Federation was inefficiently managed. A committee of ministers and laymen have spent many weeks on the matter and have published a report which has received the unanimous endorsement of the federation. In this report they vindicate the character of Mr. Millard but admit that the federation needs to improve its method. A commission is now busy studying the city federations of the country with a view to planning for Chicago one better than any of them.

### Church Federation in the Cities

Church Federation in many cities has been accomplishing results that are satisfactory to the Christian forces in these cities. San Francisco Federation has been carrying on an anti-vice campaign which has attracted the attention of the whole nation. In Louisville there has been a fight on the pari-mutuel companies. The leading feature of the federation work in Indianapolis is a simultaneous evangelistic campaign with local forces each spring.

### Church Advertising Convention

The Associated Advertising Clubs of the World have generously given the church entree to their annual conventions and there is now a section on church publicity. The convention is in St. Louis this year the first week in June and several days will be given to a careful consideration of the various problems connected with church publicity.

### Episcopalians Protest Union Church

The Living Church, high-church organ of the Protestant Episcopal church, which is much agitated over what it calls Pan-Protestantism which it regards as a danger to the coming (?) Catholicism, is now protesting against the work of the Federal Council in asking for funds for a union church in Panama. This is regarded as an invasion of the parish of a little Episcopal church down there which everybody seems to have overlooked. The people of this little church are commended for continuing to hold the field.

### Churches for the Deaf

The Methodist Episcopal Church of Chicago has for a number of years had a congregation of deaf mutes which met in First church and "listened" to sermons by a preacher who could reach these people. Now we hear that the Roman Catholics of Chicago will build a church for deaf mutes and Archbishop Mundelein has donated a thousand dollars for this purpose on condition that ten thousand be raised.

### Methodists Talk About Chaplaincies

The bishops of the Methodist Episcopal church met in Detroit recently and held a conference over the question of chaplaincies in the army. Methodist chaplains must have the recommendation of a bishop to enter the service. Bishops McDowell, Cranston and Hamilton will look after Methodist interests in Washington. The Methodist bishops have also interviewed John R. Mott concerning co-operation with the Y. M. C. A. in its work for the army.

### Y. M. C. A. Gets the Money

The Young Men's Christian Association asked the nation for three millions of dollars as soon as the war was declared by this country and with characteristic energy they have gone after the money and gotten it. They will build "tabernacles" for each brigade so that there will be an association for every five or six thousand men and two hundred tabernacles to a million men. The standard staff for each tabernacle is intended to be five men, one secretary in general in charge, one assigned especially to religious work, one to athletics, one to good fellowship and personal helpfulness and one to manage a moving picture outfit. The work of the Y. M. C. A. on the Mexican border attracted nation-wide attention through the secular papers and there is no reason to doubt that the service will be quite as efficient now.

### Catholic Party Threatened with Schism

An English writer in an American Episcopalian paper says of the petition of 1,000 clergymen to allow the reservation of the sacrament and its use in worship by the sick: "Nothing less than a schism within the Catholic party is threatened." The bishop of Oxford is vigorously opposing the innovation, while the bishop of London is a mediating influence. Some present this argument: "If it comforts stricken souls, why interfere?" Others declare their duty to support the doctrine and discipline of the church. Some are zealous for the truth.

### Wish Disestablishment Postponed

The royal assent was given to a bill to disestablish the Welsh church (Episcopalian) on September 14, 1914. Since then another bill has been passed asking that the disestablishment be postponed until the close of the war. The ecclesiastical leaders of the Welsh church are now before parliament asking for still more delay on account of the war conditions. It is said that Mr. Lloyd-George is willing that the delay till one year after the war as now requested shall be granted.

### Moslems Impressed by Armenian Steadfastness

The Moslem persecution of the Armenians has made a deep impression upon the persecutors. Dr. Barton reports as follows: "The faithful adherence of such a vast proportion of the Armenians to their belief in Jesus Christ, and their refusal to deny Him in order to save their lives, has been a mighty object-lesson to their persecutors, and has made a deep and abiding impression upon the Mohammedans who have witnessed this loyalty. It is true that some—although comparatively few—have accepted Islam in order to save the lives of their families, yet in many cases these new-made Moslems have met with but little mark of respect from the Mohammedans, thus showing that the Mohammedans themselves despise the man who changes his religion in order to save his property or his life. On the other hand, hundreds of thousands have not only refused to give up their belief in Christ for a reward, but have, with cheerfulness and courage, singing hymns and in prayer, started upon their long journey towards the desert and to probable death."

# Churches Consider Need of the Hour

A NOTABLE meeting of the Christian forces of America occurred recently when the Federal Council of the Churches of Christ met in Washington, May 8th and 9th to attempt to relate the churches to the need of the hour,—the work to be done on account of the nation being in a state of war.

The call to the constituent bodies of the Council, besides its thirty denominations, included the Y. M. C. A. and Y. W. C. A., the Federation of Women's Mission Boards, both home and foreign, the Home Missions Council, the Foreign Missions Conference, the Y. P. S. C. E., the American Bible Society, the Prohibition Movement, and the World Alliance for Promoting International Friendship Through the Churches.

An imposing array of names made up the roster of delegates from these various bodies, there being at least a dozen bishops, a famous governor, the Belgian minister, and one saw such famous names as John R. Mott, Robert Speer, Dr. Frank Mason North, Presidents King of Oberlin and Faunce of Brown, Dr. John Henry Jowett, Mrs. Henry W. Peabody, Miss Holmquist of the National Y. W. C. A., and many others of national and international repute in church and kindred organizations.

### DISCIPLES PRESENT

Of our own people Presidents Cramblett and Pritchard, Peter Ainslie, Finis Idleman, Editor Kershner, A. E. Cory, R. H. Miller, E. M. Bowman, and all of the Washington pastors were there with greetings and ready hospitality.

The great thing involved, however, was of such magnitude that no name, however famous it might be, seemed great enough to promise solution of the terrible difficulty confronting us as a church. And the part the church is able to do in this struggle, as a church —as an organization, was at the final meeting of the congress left almost as vague as at the beginning.

Since all the avenues of mercy and practical assistance to our soldiers and sailors as well as to the people themselves are already covered by splendid organizations like the Y. M. C. A., the Red Cross and like completely equipped and working units, now, too, backed by the government in wholehearted terms of highest appreciation and satisfaction, giving to them every power within the province of the government to give, it seems as if the church must realize that she has fallen short of her great opportunity save in one respect—she is organically allied to the great movement for promoting World Friendship, and after all, that is the most vital point.

### PROMOTING WORLD FRIENDSHIP

If in the quarter century just past the organization which has been recently formed within the churches of the world known as the Alliance for Promoting International Friendship Through the Churches, had been working at its task which is an obviously necessary and essentially churchly one, the present world conflagration could not have taken place, since the majority of those forces now employed in destroying each other are professedly Christians.

For this reason some of us who were present at the recent conference feel it our duty to urge upon the Church of Christ, everywhere, her present great opportunity toward making future wars impossible by promoting in both great and simple ways the fullest confidence and friendship between all nations, especially toward alien representatives who happen to be among us here in America, thus affording all an opportunity to share in the plan, from the youngest to the oldest member of any church, a piece of work in Christian unity which opens no loophole for controversy or discussion of opinion. B.

# The Duty of the Church

## IN THIS HOUR OF NATIONAL NEED

A MESSAGE TO THE CHURCH OF CHRIST FROM THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA: SPECIAL SESSION ASSEMBLED AT WASHINGTON, D. C., MAY 8-9, 1917.

AFTER long patience, and with a solemn sense of responsibility, the government of the United States has been forced to recognize that a state of war exists between this country and Germany, and the president has called upon all the people for their loyal support and whole-hearted allegiance. As American citizens, members of Christian churches gathered in Federal Council, we are here to pledge both support and allegiance in unstinted measure.

We are Christians as well as citizens. Upon us, therefore, rests a double responsibility. We owe it to our country to maintain intact and to transmit unimpaired to our descendants our heritage of freedom and democracy. Above and beyond this, we must be loyal to our divine Lord who gave his life that the world might be redeemed, and whose loving purpose embraces every man and every nation.

As citizens of a peace-loving nation, we abhor war. We have long striven to secure the judicial settlement of all international disputes. But since in spite of every effort war has come, we are grateful that the ends to which we are committed are such as we can approve. To vindicate the principles of righteousness and the inviolability of faith as between nation and nation; to safeguard the right of all the peoples, great and small alike, to live their life in freedom and peace; to resist and overcome the forces that would prevent the union of the nations in a commonwealth of free peoples conscious of unity in the pursuit of ideal ends; these are aims for which every one of us may lay down our all, even life itself.

We enter the war without haste or passion, not for private or national gain, with no hatred or bitterness against those with whom we contend.

No man can foresee the issue of the struggle. It will call for all the strength and heroism of which the nation is capable. What is the mission of the church in this hour of crisis and danger? It is to bring all that is done or planned in the nation's name to the test of the mind of Christ.

That mind, upon one point, we do not all interpret alike. With sincere conviction some of us believe that it is forbidden the disciple of Christ to engage in war under any circumstances. Most of us believe that the love of *all* men which Christ enjoins, demands that we defend with all the power given us the sacred rights of humanity. But we are all at one in loyalty to our country, and in steadfast and whole-hearted devotion to her service.

* * *

As members of the church of Christ, the hour lays upon us special duties:

To purge our own hearts clean of arrogance and unselfishness;

To steady and inspire the nation;

To keep ever before the eyes of ourselves and of our allies the ends for which we fight;

To hold our own nation true to its professed aims of justice, liberty and brotherhood;

To testify to our fellow-Christians in every land, most of all to those from whom for the time we are estranged, our consciousness of unbroken unity in Christ;

To unite in the fellowship of service multitudes, who love their enemies and are ready to join with them in rebuilding the waste places as soon as peace shall come;

To be diligent in works of relief and mercy, not forgetting those ministries to the spirit, to which as Christians we are especially committed;

To keep alive the spirit of prayer, that in these times of strain and sorrow, men may be sustained by the consciousness of the presence and power of God;

To hearten those who go to the front, and to comfort their loved ones at home;

To care for the welfare of our young men in the army and navy, that they may be fortified in character and made strong to resist temptation;

To be vigilant against every attempt to arouse the spirit of vengeance and unjust suspicion toward those of foreign birth or sympathies;

To protect the rights of conscience against every attempt to invade them;

Above all, to call men everywhere to new obedience to the will of our Father God, who in Christ has given himself in supreme self-sacrifice for the redemption of the world, and who invites us to share with him his ministry of reconciliation.

# Social Interpretations

By ALVA W. TAYLOR

### The "Good Old German God"

THE Kaiser recently exhorted his people to invoke the help of the "good old German God" in their warfare, and his talk is always of the victories that "our God" will give "our glorious arms." This "good old German God" was a god of war and the glory of his followers was in their arms. The Kaiser's recent commendation of the example of Attila, the barbarous conqueror and devastator of nations, is in good keeping with his prayers and exhortations. Attila believed in his "good old German God" implicitly and fought for him and with him in all good conscience and murdered multitudes after the battle was over and the sacking began. God was his God and not the God of the conquered. This "good old German God" is the ancient ethnic or tribal god of heathen Prussia; this conception of him is a return to the days of the barbarian and the tribal consciousness of early history. In ancient times all tribes fought in the name of their god and the battle was between the gods of the warring tribes as well as between their armies. The Prussians gave up their tribal god and the pagan customs that went with him very loathly. Long after southern Germany had yielded to Christianity, Prussia held out; an attempt to convert them in the tenth century met with such savagery that the missionaries were slain and no one dared another missionary excursion to them for two hundred years, and even when they did come to consider the plea at last they desired to reserve the rights to keep up such barbarous practices as the destruction of their aged and of deformed children. The Prussians have never ceased to be a warlike people; they never submitted to the Popes as did Bavaria, and Luther found them ready adherents to his cause, much less from a religious than a political reason. Bismarck's successful coalition of the Germanic states was accomplished under war conditions and by imposing the will and the King of Prussia on the other states; and now all Germany fights under Prussia's domination and the world wars to end "Prussianism."

### Kultur, Imperialism, "Benevolent Assimilation," Etc.

The Prussian idea of Kultur is not different in kind but only in degree from the age-long imperialism of nations whose military power enabled them to coerce the smaller peoples for their own advantage; it is a sort of scientific application of the same notion. England could, with all good "Christian" conscience, coerce the small and backward peoples on the plea that as she forwarded her commerce and world-power she also did them good; the good to them was a sort of by-product of profit to herself, to be sure, but good was done them by imposing peace, justice and the material fruits of a higher civilization, and the end justified the means. It was not, and the English rule of others than Englishmen is not democratic, but Britannia rules the waves and the "workshop of the world" must have markets that are advantageous; and then comes the philosophy and the religion of it all, born, as it is liable to be, of the national interest, that the Anglo-Saxon is a sort of a chosen of the Lord to bring benefits to the child peoples of the race. This is the religion of such as Rudyard Kipling. In our own land—a democracy without monarchical implications—many still believe in the "destiny of nations" with ours as *the* nation and are badly infected with the idea of the Anglo-Saxon being the modern Israel of the Lord. We found a sort of consistency between democracy and imperialism by coining the philosophy of "benevolent assimilation"; this phrase was a compromise between our fundamental democratic conscience and belief in the rights of "government being founded on the consent of the governed" and those frankly imperialistic elements among us that did not believe in our fundamental democracy except for ourselves. Happily, democracy has won and our "outlying possessions" are becoming "territories" as a transition stage to "statehood" and the Philippines are promised independence with the same faith that gave Cuba independence. The drive of principle in this war is that of our type of democracy and the doctrines of Bryce and Wilson regarding the rights of small nations against the whole old-world type of imperialism as represented in its extremity by Kultur.

* * *

### Who Shall Pay the Piper?

War exigencies have brought us the most revolutionary action of a half-century in the voting of conscription. Volunteer armies have been the Anglo-Saxon way of making war for centuries, with the draft as a last desperate resort. Congress seems less willing to adopt revolutionary methods of as radical a type in raising the cash to support these conscripted armies. With the vast accumulations of wealth in the hands of a few and with the great profits of war going to a few and with the experience of the other nations at war before them, Congress proposes very conservative action when it comes to conscripting wealth. It is the old story of the man and the dollar, with the dollar able to claim the strongest forces. The man with a thousand a year will add a special war tax to the heightened cost of living and his usual taxes and thus pay a larger share of his small savings than the man with millions. The man with millions will add millions through war prices, perhaps, and give up not more than one-third of his income. The plea is, of course, that business will suffer and be deranged. The farmer, the workingman, the housewife and all common folk will find business deranged through war prices and war taxes, but patriotism is expected to make them work harder, save more and live for the common cause; not so apparently with "business." The workingman must suspend all laws and rules governing his work, the farmer must work into the night to provision the world, but this precious "business" must go on "as usual." Congress even refuses to take more than 16 per cent of the excess profits of the munition makers; their workingmen must suspend the nine-hour law, but the manufacturer must not even suspend excess profits. Then, as a last resort, we must have a 10 per cent tax put on our daily food and all necessary articles of life, which means that all goods can go up an extra 10 per cent, whether imported or not, and the consumer pay billions in order that Uncle Sam may collect millions from such part of our consumable goods as happens to be imported. While taking young men from all walks of life into the army, at risk to life and limb, for a mere $25 per month, why, in the name of humanity and equity and all that is just, not also take all the excess profits and most of the greater incomes?

The Toiler Speaks—

"I will give my hands—my hands
Knotted with strain and toil,
Torn with the labor of all the lands,
But you—will you give your spoil?"

The Student Speaks—
"I will give my brain and soul,
I will not wince at pain;
I will pay to the full the toll,
And you—will you give your gain?"

The Clerk Speaks—
"I will give my life—nay, breath,
O, God, I have no more;
I will laugh at a grisley death,
But you—will you give your store?"

The Poet Speaks—
"I will give my dreams and my songs,
I will write with the sword;
I will challenge kings for these wrongs,
And you—will you give your hoard?"

The Young Man Speaks—
"I will give my youth—this youth,
The glad, full flush of health;
I will kindle the torch of truth,
And you—will you give your wealth?"

The Mother Speaks—
"I will give my sons—these sons,
All—all that I hold;
I will give my flesh for the guns,
And you—will you give your gold?"
—From "The Challenge," by Paul Lyman Benjamin in "The Survey."

## SECULARIZING THE PULPIT

The American Lutheran Survey gives a partial list of themes that were announced in the New York and Boston papers recently as subjects for pulpit discourses. The list could be lengthened out indefinitely to show, first, that in some preachers' minds it is more important that current events should determine what a man is to preach than that the Word should decide; second, that the Scriptures are seemingly regarded as incapable of furnishing themes with which to interest men; and, third, that many preachers are willing to dishonor the Scriptures and discount the power of the gospel. Here are a few of the themes:

"Are We a Nation of Dough-faces?" "Is the Pope the Antichrist, or Is He a Coming Kaiser?" "Is Neutrality a Farce?" "At the Sign of Old Glory," "The Feminist Movement," "Ruskin's 'Unto This Last,'" "The Message of Shakespeare," "Labor and Capital," "The Fools in the Bible and the Fools in Greater Boston," "Plays that Preach: 'The Eternal Magdalene,'" "National Preparedness," "Dr. Jekyll and Mr. Hyde," "The League to Enforce Peace," "Preparedness the Crisis of Our Day," "Getting Home from Third," "Charlie Chaplin's Half-Million," "The Restriction of Immigration," "When Mr. Sunday Comes to Boston," "How to End Race Prejudice," "The Path to Prosperity," "Hyphens and Adjectives."

### Tells Road to Happiness

Professor Hugh Black of Union Theological Seminary, New York City, author of "Happiness" and other books, gave Ford Hall the following epigrams telling of that state:

"If you can't get what you want, want what you can get."

"If you can't paint pictures, do something equally worth while."

"Happiness is not a matter of income, but of output."

"Life is rich or poor according to your relationships."

"Enjoy your pleasures while they last."

"Appreciate your blessings before they are gone."

Professor Black is a graduate of Glasgow University and has been awarded degrees of D. D. by Yale and Princeton. He has been in America ten years.

# The Sunday School

## The Spirit of Truth

**The Lesson in Today's Life***

**By E. F. DAUGHERTY**

THAT "upper room" is memorable for several significant things, but for none of more significance and consequence to the Kingdom of God on earth than its expressions respecting the "Spirit of Truth." It is an outstanding thing in this story that He was "to convict the world of sin, of righteousness and of judgment."

How goes the thought of the times on sin? Since the days when Dr. Edward A. Ross published "Sin and Society" it has been increasingly hard for any sinner to hide in the mazes of "syndication"; corporate responsibility for bad conditions in human living is being as unerringly fixed in these days as ever individual responsibility was fixed. The trust, the combine, the corporation, the magnate council are one today in facing the fact that they are servitors rather than exploiters of the general public. Human welfare is the supreme value. Whatever ministers to it deserves place; whatever blocks it will soon come to displacement under the present day ministry of the Spirit of God in the world. He is "making all things new"; overt acts have long been taboo, when criminal; surreptitious negligence in drainage, ventilation, food supply or water may be pilloried as "sin" today, because the Spirit of God, guiding men "into all truth" is working *by the side of* and *around* no less than *in* the Church of the Living God, where the Word is heard.

* * *

And about righteousness? Slavery went down after several centuries of Christian leavening, and polygamy, judicial torture and other iniquities, which once were in vogue. War will so go in time, because the reign of the Spirit of Truth will make it an anachronism. None of the peoples locked in sanguinary struggle today wanted war; all loathed it in fact, though many for a half-century past have been zealously preparing. War is the fount of all inhuman and malodorous iniquities; the ages past have had no moral monstrosity in action that has not been revived and brought forth in a disheartening renaissance on war's fields today. Yet the multitudes of participating lives revolt from the exigencies of their situation, and their soul revolt is prophetic of the time when "righteousness" will so fill the earth that war will be taboo.

And judgment? Well, the judgment day of old-time theology is hardly as effective as in Jonathan Edwards' time, and then its main issue was fear, rather than reformation. The Spirit of Truth in the life of the present world is impressing on individuals and nations the fact that wrong cannot be gotten away with eternally; the law of the harvest is inexorable in the spiritual, no less than the physical realm. Every day is a judgment day in the unfolding of destiny, and woe to man or nation which elects to do wrong! Judgment has already begun in the terrible mischoice, and it is the judgment of condemnation.

* * *

The "fruits of the spirit" are more in the world today than ever before. The love, joy, peace, long suffering, patience, temperance, etc., which are budding in human realms of thought, will blossom in human relations, when it comes to be recognized that no church, nor creed, nor ritual, nor dogma, nor modus operandi of religious work has a monopoly on the truth of God. He hath not left Himself without a witness among any people, and wherever the disposition of human helpfulness in the spirit of Christ is operating, there the work of His eternal Spirit is being constructively done.

*This article is based on the International Uniform Sunday school lesson for May 27, "The Holy Spirit and His Work." Scripture, John 15: 26-16:14.

# Disciples Table Talk

### Wabash, Ind., Pastor a "Municipal Asset"

The *Wabash* (Ind.) *Times-Star* contains an editorial concerning the service which F. E. Jaynes of the Christian church of Wabash is rendering the community. Mr. Jaynes was called to deliver a patriotic address at a local theater on Easter day to an audience of about two thousand people of all creeds and of none; a few days later about forty thousand people assembled at an outdoor gathering to hear another message of patriotism from the same speaker; and a few days ago at a flag-raising promoted by a local fraternity Mr. Jaynes made the principal address. The Wabash minister is being called on continuously for speeches; last week he delivered six commencement addresses. The *Times-Star* closes its editorial tribute with the words, "Mr. Jaynes is a municipal asset."

### Frank Waller Allen Resigns at Springfield, Ill.

After three years of ministry at First church, Springfield, Ill., Frank Waller Allen presented his resignation on Sunday, May 6, to become effective August 1. Mr. Allen's work has been successful in a most notable degree, both in the church and in the community. He will continue to reside in Springfield for the time being, doing literary work and lecturing.

### Ohio's Hosts to Assemble at Bellefontaine, May 21-24

The Disciples of the progressive state of Ohio seem to have no fear of the soundness of Professors Snoddy and Bower of Transylvania College; these leaders are programed for addresses on live topics at the state meeting of the churches to assemble at Bellefontaine, May 21-24. Professor E. E. Snoddy gives an address on the morning of the 23d, his theme being "Christianity and the World of Today," and he speaks again in the afternoon of the same day on "Christianity in America." Professor W. C. Bower is the chief speaker for the evening of the 23d, with the theme, "Makers of Men," and he speaks again on the following morning on "Religious Education in a Democracy." Professor Snoddy also speaks at this same session on "The Disciples of Christ." The afternoon of the first day of the convention and the morning of the second will be given over to the sessions of the C. W. B. M., with E. H. Wray, of Steubenville, Mrs. Laura D. Garst, of Indianapolis, and President Paul of Indianapolis, as leading speakers. The state president will also give her address and brief talks will be given after lunch by Miss Hetty Rosenberger, Mrs. O. C. Williams and Miss Jessie Jerome of Hiram College. The College of Missions Quartet will sing at all these sessions. On Tuesday afternoon, the men's session, W. R. Warren will speak on "The New Pension Plan"; J. A. White, superintendent of the Ohio Anti-Saloon League, will give an address, and Geo. P. Rutledge, of Cincinnati, will speak on "The Church and War." The evening of Tuesday will be given over to the state work, addresses being given by Secretary I. J. Cahill and President C. B. Reynolds. The state board will hold a meeting on Wednesday morning, and a class room period has been arranged for the same period, with the following speakers: J. H. Goldner, on "The Church and the Preacher"; President M. L. Bates, of Hiram, on "Young People and Life Work"; Mrs. G. C. Neil, of Toledo, on "New Graded Missionary Material," and Marion Stevenson, of St. Louis, on "The New Standard Teacher-Training Course." W. H. Boden will speak on "Our Obligation to the Country," W. F. Rothenburger on "An Adequate Policy for City Problems," and Professor Snoddy will begin his series of addresses. In the afternoon speakers will be: C. M. Rodefer, of Bellaire, on "The Business Man's Ministry"; Mrs. Lillian Burt of Columbus, on "The Immigrant"; F. W. Burnham on "Home Missions," and Professor Snoddy. Evening speakers will be Professor Bower and a Men and Millions representative. On Thursday morning, a class room period, speakers will be Howard Spangler, of Cleveland; Miss Abbott, of Lima; President Bates; C. A. Hanna of Cleveland; C. A. Pearce, of Marion; and Professors Snoddy and Bower. In the afternoon Secretary Bert Wilson, Dr. Fred Kline, G. W. Muckley and President Bates will speak.

### Ashland, Ky., Church Getting Out of Debt

W. A. Fite, minister at First Church, Ashland, Ky., writes that this congregation has just finished a campaign to reduce the church debt. The indebtedness on the church March 1 was $11,100; today it is $5,000. The amount raised during the campaign was $6,100. When the present $75,000 church property was dedicated, on December, 1913, there was an indebtedness of over $28,000. Pledges to be paid in annual installments covering five years were secured to meet this indebtedness. The last of these pledges is not due until next February. The program of the campaign was to secure all delinquent payments possible, to get all who could to make last payment on their pledge in advance and to secure as many new payments as possible. Considering the high prices of all things purchasable, and the fact that the church membership is only about 400, with no great wealth in the congregation, Mr. Fite feels that the campaign has been a genuine success. The church debt at the beginning of his pastorate, in September, 1915, was $16,400. Thus, within the last year and eight months, there has been raised on the debt $9,400, exclusive of interest. The pastor is an ardent advocate of "Tithing" and finds that this method of financing works most successfully in his field.

### Indianapolis to Have New Community House

Clay Trusty is now in the tenth year of his ministry at Seventh church, Indianapolis, and he celebrated this fact by the dedication on last Sunday of an $18,000 Community House as an addition to the already elaborate equipment of this church. Charles A. Bookwalter, former mayor of the city and leading citizen, delivered the principal address. Governor Goodrich also gave a brief talk. C. W. Caudle dedicated the building. The structure measures 72 by 58 feet, and has a removable stage 14 by 28 feet. This enables the building to be used either as an auditorium or gymnasium. The library and reading rooms of Seventh church will be used in connection with the community building. This enterprise is an outgrowth of the efforts of the church to minister to the needs of the young people of the community. The church is a half-hour's car ride from the Y. M. C. A., and fully 50,000 people are within walking distance of the church. This is the only building of the sort in this section of the city. Although the new structure is under the control of the church, all financial responsibility for it is assumed by the men's organization, which is incorporated as the "Seventh Christian Association." This organization will encourage all sorts of wholesome activities for young people—games, dramatic clubs, minstrel entertainments, community meetings, etc. All young people will be welcomed, without regard to creed. The larger part of the money that is to pay for the building will come from the pockets of men who are not members of Seventh church. The erection of the building makes an addition to the church's property during three years of $25,000 value. This congregation is wide-awake in respect to all phases of church work. Church college classes

# Missionary Narrowly Escapes Torpedo

*Note: The following letter has just been received by the Foreign Society from Mrs. Johnston, who has just returned to America from her Congo work.*

Falmouth, England,
April 22, 1917.

I think you will be glad to hear that we have made this journey from Congo in safety. We have much to thank God for. They told us that on Friday morning we were an hour ahead of having been torpedoed. Two vessels went down an hour later where we had passed —no one saved on either ship. Friday evening we picked up two life boats of twenty-six sailors from a torpedoed boat. They were all saved. One old man may die, as they had been out twenty-two hours, and it was very cold. So far Congo boats have been very fortunate. But I shall not advise anyone to come this way again until the war is over. I am not looking forward to my trip across the Atlantic with much pleasure. We had quite a rough sea, and very cold after the Canaries. Many of us suffered somewhat of colds. I am feeling very well now. The C. B. M. missionaries, with whom I came this far, have been such pleasant companions for me, also some other English people of Lever's Company. Ten English grown-ups and three children besides myself, in all. We had General Tombeier and his staff on board from East Africa, and eighty German prisoners. Plenty of interest, but not of the really enjoyable kind.

I went to church today—the first time in nearly four years, to an English service, I mean, of course. And strange, the organ voluntary was American airs—the National anthem and others. The English are greatly rejoicing over America's advent into the war. They were wondering what they were going to do for food, etc., now they seem to feel America has come as a friend indeed.

LILLIAN P. JOHNSTON.

have been successfully conducted at the church every Thursday evening for over two years. A community paper is published weekly, and this has not only been self-sustaining, but has also paid the salary of Mr. Trusty's assistant and for office expenses. More than 1,200 members have been added to the congregation since Mr. Trusty has been leading, and this without the aid of an evangelist, except singers. There is a Sunday school of nearly 500 attendance, and an active church membership of 800. R. S. MacLeod, who is now in Yale, will go out to Tibet in the autumn as the living link of Seventh church. A box of supplies valued at $100 has just been sent to Tibet, the gift of the congregation to the mission there. Four young men of the membership have decided for the ministry in the last two years and three of them are preaching regularly now. Several young men of the congregation are volunteering for war service.

### New York Disciple Secretary Goes to Toronto

For five years state secretary of the New York Disciple churches, C. A. Brady has now moved across the line and will give his time to preaching service in Toronto. C. M. Kreidler, recording secretary of the state organization, writes of Mr. Brady as follows: "It has been a long time since the Empire State has had a man in the field who so well knew the actual conditions of the varied church fields and who was such a friend of all the churches, especially mission churches." Mr. Brady held a large number of evangelistic meetings and was very successful in this branch of his work.

### Iowa's Convention to Be Held at Des Moines

May 21-24 is the date of the state meeting of the Iowa Disciples, and the place is Des Moines. The C. W. B. M. will hold its sessions beginning Monday, May 21, and closing Tuesday evening with a "Circle" banquet. At the state missionary society sessions, which begin on Tuesday evening, the following are some of the speakers programmed: H. E. Van Horn, Oklahoma City, Okla.; W. C. Cole, Des Moines; William Baier, Spencer; F. W. Mutchler; B. W. Garrett and C. S. Medbury, Des Moines; W. A. Shullenberger, Des Moines; W. T. Fisher, Mason City; B. W. Pettit, Albia and A. McLain, Cincinnati.

### Dr. Willett Again Seriously Ill

Readers of THE CHRISTIAN CENTURY will regret to learn of the illness of Dr. Herbert L. Willett. Two years ago Dr. Willett suffered a severe attack of rheumatism, and he has been in great pain from the same trouble for the past week. However, he is much better at the present writing, and it is hoped he may be reported much improved in next issue. It is also hoped that Dr. Willett's helpful series on the Bible may be continued in that issue. From the letters coming to the office, it is evident that these articles are proving very popular.

### W. F. Rothenburger Leads Franklin Circle, Cleveland, in Large Achievement

The annual meeting of Franklin Circle church, Cleveland, O., was held on Wednesday evening, April 16, with R. A. Doan as guest of honor. The reports showed the following accomplishments: 145 additions, 71 of which were by confession of faith; an average Sunday school attendance of 552; an average weekly attendance at all functions of from 1,400 to 1,800, with a high water mark of 2,561; $3,500 to missions through the regular societies, $2,465 through the C. W. B. M. and local organs—a total of $5,965; $10,043 for current expenses; $9,290 through the building fund—a grand total of $25,298. The living links of the church are C. R. Lemon at Sandusky in the Ohio Society; C. W. Dean in the Rocky Mountain District through the American Society, and sixteen native workers at Nantungchow, China, in the

# A Report

The Board of Trustees of the College of the Bible met in special session at Lexington, Ky., May 1st, 1917. This meeting was in response to the call of the executive committee and for the purpose of considering the published charges of Dean H. L. Calhoun and certain students that destructive criticism is being taught in this institution. At the beginning of this investigation the Board considered maturely what is its jurisdiction and what should be the nature of its investigation. The Board recognized from the beginning that it is in no sense a tribunal for conducting a heresy trial, but that it is responsible to the friends of the college for the fitness of the men selected to teach therein, the subject matter of their teaching being an essential part of their fitness.

* * *

The Board decided unanimously to make a thorough investigation of conditions existing in the college. After prolonged consideration and informal conferences with Dean Calhoun and the other members of the faculty on method of procedure, the Board adopted the following program of procedure.

1. Resolved: that the Board of Trustees of the College of the Bible is competent to conduct the investigation of the conditions in the College of the Bible.
2. That we request Dean H. L. Calhoun to appear before the Board and present his charges against the members of the faculty of the college in their presence.
3. That all parties shall be given full opportunity to present all testimony in support and defense of the charges.
4. That all members of the Board may interrogate all parties to their satisfaction, and that the members of the Board may call for any witnesses or students for examination as to the charges.
5. That the chairman of the Board shall rule on the relevancy of all questions with right of appeal to the Board.
6. That all questions put to the members of the faculty shall be put by members of the Board, but all parties may interrogate any other witnesses.
7. That the Board in executive session shall then come to its conclusions and formulate its report.

Dean Calhoun objected to this program of procedure, but later waived his objections. The program of procedure being finally accepted by all parties concerned, the investigation was begun. Dean Calhoun appeared before the Board and made formal charges that destructive criticism was being taught in the College of the Bible, and declared that he had three sources of information from which he could prove his charges. He was granted liberty to use all three sources in support of his charges. Before the examination of his first witness was completed, Dean Calhoun stated that he was dissatisfied with the method of investigation and declined to proceed any further and tendered his resignation.

The Board then invited before it the students who had petitioned it to make investigation. Only two of these appeared and both refused to produce any testimony unless Dean Calhoun conducted the investigation. The Board then called before it all students named in the Battenfield letter and others whose names had been mentioned to the Board as having had their faith undermined by the teachings of the college. The Board then called before it every member of the faculty and the president of the college for lengthy statements and examination. These men gladly came before the Board, ready to answer every question put to them by the Board. This investigation continued until the Board was thoroughly satisfied.

The Board has found no teaching in this college by any member of the faculty that is out of harmony with the fundamental conceptions and convictions of our brotherhood which relate to the inspiration of the Bible as the divine word of God, divinely given, and of divine authority, or to the divinity of Jesus Christ or to the plea of our people.

The Board has found no student whose faith in any of these things has been shaken, but has had evidence that the faith of many students has been strengthened.

* * *

The Board believes that the disposition to preserve the good of the past, combined with the ability to improve for the tasks of the present should be the underlying principle of its trusteeship of this institution.

The Board further believes that it is impossible to have agreement among members of the faculty on all points relating to the interpretation and application of the Scriptures and to God's methods of working, nor is it important that there should be such agreement.

The Board prayed most earnestly for the guidance of our heavenly Father in its investigations and conclusions, and believes that He has answered these prayers and gives Him the praise and looks to Him to bless with His leadership this institution which is so dear to the hearts of our people.

That the brotherhood may know from their own statements something of the vital teachings of these brethren in their classrooms. we have invited them to submit a brief statement of their teachings on the points in question.

MARK COLLIS, Chairman.
ROBT. N. SIMPSON, Secretary.

May 9, 1917.

**The Divinity School**
**OF THE UNIVERSITY OF CHICAGO**

Courses will be offered in the Old Testament by Professors Smith (J. M. P.), Luckenbill, Willett, Sprengling, and Gordon; New Testament by Professors Burton, Norton, Goodspeed, and Case; Systematic Theology by Professors Mathews, Smith (G. B.), and Youtz; Church History by Professors Moncrief and Christie; Religious Education by Professors Soares and Ward; Homiletics and Pastoral Duties by Professor Hoyt; Practical Sociology by Professor Burgess; Public Speaking by Professor Blanchard; Music by Mr. Stevens. Courses in other departments of the University are open to students in the Divinity School.

Summer Quarter, 1917.
1st Term June 18-July 25—2d Term July 26-Aug. 31.
Detailed announcement sent upon application to the

**Dean of the Divinity School**
**THE UNIVERSITY OF CHICAGO**
**CHICAGO, ILLINOIS**

Foreign Society. The staff of workers consists of William F. Rothenburger, pastor; Miss Norma Williams, assistant; Mr. Reece Jones, social director, and Mr. Jesse Van Camp, director of music. In the last few years this down-town mother church of the Disciples in the Sixth district has increased its membership by 55 per cent (resident membership, 950), its Bible school by 100 per cent, its budget by 77 per cent, its equipment by $41,000 and will soon close seventy-five years of interesting history, during which time it has contributed twenty-two lives to distinctly Christian service.

### Father and Sons Banquet at Jacksonville, Ill.

Myron L. Pontius, pastor at Central Church, Jacksonville, Ill., reports a most successful Father and Sons Banquet at this church, with 225 persons present; each man in attendance brought a boy with him as his guest. Five reels of motion pictures were shown after the feast. Mr. Pontius reports that 26 members were added to the membership at Central on Easter Day, making a total of over fifty added since January 1. On April 29, the eleventh anniversary of the dedication of the present building was celebrated with F. W. Burnham, H. H. Peters, Miss Lela Davis and Miss Lillie Faris present. Mr. Burnham and Mr. Peters gave addresses in the auditorium and Misses Davis and Faris held a meeting for children under twelve in the junior room. Central church is already a living link in the state work, and is endeavoring to become a living link in the Home Society this year.

* * *

—A telegram from Seventh church, Indianapolis, reports $8,500 more than was expected raised on last Sunday, on the occasion of the dedication of the new community house of the church, described elsewhere in these columns. C. W. Cauble led in this successful effort. This church already has a very fine educational building costing $15,000.

—C. F. Evans has resigned at Santa Clara Avenue, Dayton, O., to which work he came as a missionary pastor four years ago. During the period of his service 129 members have been added to the congregation. A recent evangelistic meeting, with LaVerne Taylor, of Hillsboro, O., leading, added seven members.

—President Jos. A. Serena, of William Woods College, is representing the Men and Millions movement in several Missouri district conventions. He spoke recently at Mongomery City and Marshall.

—Central church, Pueblo, Colo., has called to its pulpit J. E. Henshaw, of Arkansas City, Kan. If he accepts the work he will begin service about the middle of June. W. T. Hilton resigned at Pueblo March 1.

—Claude E. Hill has just completed his first year at First Church, Chattanooga, Tenn., and reports 189 added to the membership without outside help, $1,000 of repairs on building, increase in Sunday school membership to second largest in the city, the largest regular morning audience in the city, and pastor's salary increased $600 per year. A city mission board has been organized and a city missionary will be employed.

—The church at Palestine, Tex., will make an addition to its building for Sunday school purposes. Ten additions to the membership are reported for a recent morning service. This church is enthusiastic over a new purchase of 200 copies of "Hymns of the United Church."

—The annual convention of the New Mexico-West Texas Missionary Society will be held at Clovis, N. M., May 22-24. It is hoped a full report will be at hand for a later issue.

—Marion Elizabeth Sarvis arrived at the home of Mr. and Mrs. Guy W. Sarvis at Nanking, China, on January 26.

—F. E. Jaynes, pastor at Wabash, Ind., writes that his mid-week prayer-meeting has been quadrupled in attendance since Dr. Willett's book, "Moral Leaders of Israel," was adopted as a text for study. He also sends word that this plan for the meetings has won the interest of the younger and more alert members of the congregation. Here is a suggestion for other churches.

**NEW YORK** A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—C. J. Armstrong, formerly a Disciple minister, but for the past four years pastor of the Congregational church at Superior, Wis., has accepted a call to the Congregational pulpit at Gary, Ind. He will begin work June 24.

# They Appreciate the "Century"

"I am a regular reader of THE CHRISTIAN CENTURY and have come to the conclusion that it is the best paper in the brotherhood."—H. L. Pickerill, Lexington, Ky.

"I am a constant reader of the CENTURY and should be very lonely without its weekly visit. It contains each week great and vital messages pertaining to vital Christianity."—E. M. Waits, president Texas Christian University.

"THE CENTURY is one of the best-edited journals in the brotherhood."—F. Lewis Starbuck, Peoria, Ill.

"I consider THE CHRISTIAN CENTURY a distinctive religious periodical. It's clear, candid and thoughtful handling of the vital religious problems of today is admirable."—W. G. Eldred, Eminence, Ky.

"Strong, fearless editorials, clear-cut articles and well-edited news pages. Every page of every issue is readable and valuable."—C. E. Lemmon, Hastings, Neb.

"I read the CENTURY with increasing interest. You are doing a valuable service for the Disciples and the church at large."—Peter Ainslie, Baltimore, Md.

"Snappy, newsy and well-edited. I read the CENTURY with much interest."—H. E. Sala, Peoria, Ill.

"I liked Dr. Willett's article on 'Inspiration' in the CENTURY. I have never gone through a clearer and saner statement and I am sure it will help many a struggling young man to get a new grip on the vitals of the Bible. The sweet reasonableness of these articles cannot fail to command the respect of all sober-minded and thoughtful people who weigh things before they get panicky."—F. E. Lumley, College of Missions, Indianapolis.

"The CENTURY is a fine tonic for those who have felt the weariness produced by threadbare discussions and commonplace utterances long since discarded by so many as inadequate to our growing life."—Chas. A. Lockhart, Helena, Mont.

"I find THE CHRISTIAN CENTURY so helpful that I always take pleasure in bringing it to the attention of others."—Wilford H. McLain, Niles, O.

"From a literary viewpoint the CENTURY has no peer in our Brotherhood. From a theological viewpoint it is liberal. One is deeply impressed with its desire to serve the Disciples of Christ."—J. L. Fisher, Hicksville, O.

"The CENTURY is the greatest paper I know."—Carl Agee, Lexington, Ky.

"The chief feature of the CENTURY which commends it to me is its devotion to freedom and progress. For dead theological systems it has but little affinity. It brings the soul to the Fountain of living waters and leaves it there with its God."—J. W. Lanham, Madison, Ind.

"I consider THE CHRISTIAN CENTURY one of the leading religious journals of our day."—Thos. Penn Ullom, Winona Lake, Ind.

"I am never ashamed nor afraid to place copies of the CENTURY in the hands of my most intelligent and cultured non-Christian friends. A gentleman of rare culture, but not a church man, said to me recently that the CENTURY is the highest class religious periodical he had ever seen."—W. O. Stephens, Lake Charles, La.

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—H. J. Loken, formerly of Berkeley, Cal., church, is now working in connection with the Union Theological College, Chicago, where he is associated with C. A. Young.

—R. L. Handley has resigned at Virden, Ill., to take a position as a representative of the Christian Board of Publication, with headquarters at Springfield, Ill.

—Professor O. B. Clark of Drake University, recently read a paper before the Chicago Historical Society on the subject, "Abraham Lincoln and the Poor White Tradition." Professor Clark gave ample proof that the Great Emancipator was, in fact, a man of "blue blood," being descended from Englishmen of character and standing.

—About sixty members have been added to the congregation at Hyde Park, Chicago, since October 1.

—Charles O. Lee, of the church at Danville, Ind., reports that with seven more additions to the membership on May 6, there have been added a total of 153 since Easter Sunday.

—Edgar DeWitt Jones, of Bloomington, Ill., was to be chief lecturer on the State Ministerial program at Kokomo, Ind., this week, in place of Dr. Edward I. Bosworth, of Oberlin College. Dr. Bosworth has been called to important war work with the Y. M. C. A. Dr. Jones' subjects are "Preacher Poets and Poet Preachers," and "The Ancient Gospel in Modern Fiction."

—Byron Hester, who leads at Chickasha, Okla., writes that four persons made confession of faith at the church there on May 6.

—Arthur Braden, of Lawrence, Kan., will supply in the pastorate at Salina, Kan., during the summer months. Arthur Dillinger, new pastor at Salina, will spend the summer in Chautauqua work. There have been five accessions at Salina since Mr. Dillinger's coming. He writes, "This is the best unworked field I know of in the brotherhood."

—A union evangelistic meeting at Plymouth, Ind., resulted in a number of additions to the membership of the Disciples church there, to which John F. Stubbs ministers. Eleven persons were received by baptism on April 29 and one by letter on May 6.

—Frank Lowe, Jr., Christian Endeavor field man for the Disciples, will be one of the drawing cards at the Arkansas Christian Endeavor Convention this year, which is dated for June 22-24.

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**Foreign Christian Missionary Society**
**BOX 884, CINCINNATI, OHIO**


—O. F. Jordan, of Evanston, Ill., is booked for June 6, at the world's convention of the Associated Advertising Clubs. Mr. Jordan's address will fall under the "Church Publicity Section," and he will speak on "What Goods Have We to Advertise?"

### Norfolk Churches to Aid Soldiers

I am informed that there are 5,000 men at the St. Helena Training Station at this port. A great many of these are Disciples coming from all parts of the Union. If there is any service that our churches of this community may render we will be glad to do so.

Mr. J. G. Holladay, superintendent of the Bible School of the First Church, is secretary of the Navy Y. M. C. A.

The pastors are: G. H. Combs, Portsmouth, Va.; E. E. Manley, South Norfolk, Va.; C. M. Watson, Norfolk, Va.

CHAS. M. WATSON,
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Of the author of *"Friendly Town,"* J. H. Garrison, Editor-Emeritus of the Christian-Evangelist, says:

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## Illinois News Notes

Major K. Griffith, the pastor at Versailles, will preach the baccalaureate sermon for the local high school on the evening of June 3rd. He recently delivered a lecture in the opera house with moving pictures on "The Life of Our Saviour."

The Franklin church, where James Todd, Jr., ministers, will adopt the unified service soon. The Endeavor Society expects to contribute ten dollars to the work the Illinois Christian Missionary Society is doing among the colored people of Bloomington.

Palmyra takes two offerings for missions each year in the church, March and October; and two in the Bible school, June and November. The total amount is apportioned to the various boards on a percentage basis. The offering in March was $100. C. H. Earenfight took the work at this church a few months ago.

Floyd B. Taylor reports that the Chambersburg church expects to improve the interior of the building soon. Mr. Taylor finds the stereopticon helpful and uses it often, especially for missionary purposes.

The church at Chapin, under the leadership of L. Hadaway, is rendering a community service. The church is being remodeled.

The Salem church, J. F. Rosboro, pastor, recently celebrated the payment of an old debt of $5,400 on the church property.

A. J. McClees, who has charge of the pastoral unity of Ludlow and the nearby country church of Mt. Olivet, is arranging for an all-day meeting sometime this summer of all the churches in his neighborhood and is introducing the budget system for missions.

J. M. Francis, having spent about thirty-five years as a pastor in Central Illinois, passed away at his home in Knoxville, Friday, April 20th. The funeral services were conducted at the home by Brother Chas. D. Hougham, pastor at Dana. The remains were taken to Saybrook.

H. H. Peters,
State Secretary.

## Doings at Sunny Spokane

A great work is being accomplished in Spokane and the Inland Empire. Just now we are pushing Home Missions with A. O. Ishmeal as superintendent. He is doing excellent work in connection with his pastorate in Kenwood church.

Ellis B. Harris, an instructor in Spokane University, is ably serving North Hill church. Glen B. Hutton, the "boy" preacher, is stirring things at Jackson Avenue. Hardy G. Koen is being felt for great good at Pacific Avenue.

G. W. Knepper, of Ann Arbor, Mich., made Central church a visit in response to a call extended to him and he captivated the people and in return was captured. He will take up the work about July.

Roy K. Roadruck, our new Bible school superintendent, has already fallen in love with the Northwest and with his work and we have learned to love and appreciate him.

R. Lee Bussabargar has taken up his duties as field secretary of Spokane University and fits in well. It was the first time the writer had seen the face of Mr. Bussabarger since he was among the football players of "Transylvania."

The student preachers of the University are doing some remarkable things in the church around Spokane.

Evangelist C. L. Organ and wife are in a good meeting at Deer Park, twenty-five miles out. A promising church has been organized. This means another church to be served by a student or a member of the faculty from the University.

The writer's services as pastor of Dean Avenue church are being greatly blessed. This is the third year I have served this church, at the same time being at the head of the Department of Oratory and Dramatic Art of Spokane University. Arno Hammer, a promising young man, has succeeded S. S. Bowsher as superintendent of our Bible school and the work is progressing. Next Sunday is "Go to Sunday School Day" for the Northwest, proclamation having been issued by the three governors of the Northwest.

LeRoy St. John has succeeded W. B. Kenny as our chorister. He has just returned from Baker, Ore., where he assisted Mr. Hilton in a meeting which resulted in many additions and great strength to this worthy church. The writer had the pleasure of serving as pastor at Baker before coming to Spokane.

I have time for a meeting in June or July and if a song leader is desired, perhaps, Mr. St. John could be secured.

J. Quincy Biggs.

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*The Composition of Coca-Cola and its Relation to Tea*

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

*Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.*

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

| | | |
|---|---|---|
| *Black tea (hot)* | *1 cupful (5 fl. oz.)* | *1.54* |
| *Green tea (cold)* | *1 glassful (8 fl. oz. exclusive of ice)* | *2.02* |
| *Coca-Cola (fountain)* | *1 drink, 8 fl. oz. (prepared with 1 fl. oz. Syrup)* | *1.21* |
| *Coca-Cola (bottlers)* | *1 drink, 8 fl. oz. (prepared with 1 fl. oz. Syrup)* | *1.12* |

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

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J2

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Vol. XXXIV May 24, 1917 Number 21

# For an International Commission

By Jane Addams

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**SENIOR CLASS, COLLEGE OF MISSIONS, INDIANAPOLIS, 1916**

**Left to right, *back row:*—Miss Neva Nicholson, Miss Tobitha Alderson (Mrs. H. C. Hobgood), Mr. Ben F. Holroyd, Miss Annie Louise Filmore, Mr. C. Manly Morton, Mrs. Ida Jeans Dameron, Miss Laura Lynne Major.**

***Front row:*—Mr. Roderick A. McLeod, Miss Esther Wilson, Mrs. Florence Thompson, Miss Idella Wilson (Mrs. Higdon), Mr. T. Newton Hill.** [*Note: By an error the above cut was used last week in connection with the story of the nurses class of the Kansas City hospital.*]

# THE SUPERMAN OF THE CHURCH

Nothing was more strongly emphasized at the Edinburgh World Conference on Missions in 1910 than the necessity of large calibre and thorough training among missionaries. There was an insistent cry from every land for more men and women, but always with the qualification, "Whether few or many, send no half-baked mediocrities." The new day demands not merely leaders, but leaders of leaders; not merely teachers, but teachers of teachers; not merely preachers, but makers of preachers. Every convention, conference and report since 1910 has reiterated the same cry. If additional enforcement of the lesson were needed it has come with hundredfold volume in the Great War.

Not only does all missionary work now require extraordinary training, but each field exacts special preparation. Each has its own problems as certainly as its own language. Africa wants civilization-builders—India, philosophers who are masters of abstract thought; China, scholars and statesmen; Japan, saints and scientists; South America, Christian courtiers—all of them, men and women of the utmost refinement and keenest sensibilities.

Only Providence can explain how this overwhelming demand was anticipated by the building of the College of Missions at Indianapolis. A few women of the Christian Woman's Board of Missions simply realized that something of the sort had to be and set about providing a superb house for it, as one of the Centennial achievements, before the program of the school was formulated or the teaching staff chosen! Then the Edinburgh recommendations were taken as a chart and the faculty was appointed with specific reference to the task. God had the men and women ready to do the work.

Without hesitation it was made a graduate school, with all its energies devoted exclusively to the preparation of missionaries. It refuses to duplicate ordinary college work. If there is an academic language, science or Bible course which the student needs it is provided by Butler College across the street.

When the Men and Millions Movement, another providential leading of the Disciples, was incorporated, there was no question as to requiring that each one of its thousand new missionaries should have at least one year of graduate study in the College of Missions or some equivalent institution. Now the success of the movement will provide $150,000 toward perpetual endowment for the work which its triumphant recruiting is multiplying upon the College.

**Men and Millions Movement,**

**222 W. Fourth St., CINCINNATI, O.**

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV MAY 24, 1917 Number 21

# Remembering Our Dead

OUR DEAD MAY LIVE AGAIN IN US.

Though Christians would not be entirely satisfied with an immortality of influence such as that set forth by George Eliot in "The Choir Invisible," we may not disregard the place held in our life by those who have passed out of the earthly existence.

We are accustomed to speak of the evil influence of those who lived before us. The social student complains of the "dead hand of the past" which controls our institutions. There is, of course, a kind of reverence for leaders of other ages which has proved to be a reactionary influence.

It is equally true that the memory and influence of the dead have served to sadden many lives. A thousand weary pilgrimages to the cemetery to place the futile offering of flowers upon a grave takes the youth out of a woman's heart, or robs a lover of his chance of life.

Once we are free from the pagan fear of death, our sacred dead may become a power in our lives, not to destroy us, but to build us up.

Memorial Day began as a time for the decoration of the graves of soldiers and sailors of the civil war. At this season of the year many fraternal orders also decorate the graves of their comrades. The churches may well use Memorial Sunday as a day on which to set forth the constructive influence which our dead may have upon us.

Let no one think that the subject is not one of keen interest to our people. The masses for the dead, spoken daily at great expense throughout the fellowship of the Roman Catholic church, testify to the interest felt by the living in those who have departed. Every meeting of spiritualists bears a pathetic testimony of the same sort. The Protestant minister is urged again and again to answer the question, Shall we know each other over there?

★ ★

One of our scandals in America is our early forgetfulness of our dead. In China the family history is inscribed on race stones for a thousand years. A man knows the history of his ancestors. Such practice may indeed be only a foolish superstition with some, or an empty pride, as when some son of a passenger on the historic Mayflower claims a dignity for his idle life on account of his family history.

Remembering our dead in the family circle may warn us of weakness, may inspire us to great exploits, and above all may give us a sense of kinship with eternity.

The nation, too, does well to remember its dead. The present war has sent us all back to our school histories. Though we are now making history with unaccustomed speed, we are anxious to draw inspiration from the great deeds of the past. In our great cities there have been seen processions of men in the garb of the continental soldiers of revolutionary war days. This historic pageantry has brought vividly to our attention the fact that we are the heirs of a great history and the fact also that this history places obligations upon us.

In the revolutionary war we fought for freedom and democracy. Washington lives again today in many of our patriotic impulses. It was no mere formalism that led the French and English leaders who visited us recently to go to the tomb of the great general and leave a wreath there. In this war we have an opportunity to make effective in the larger world what Hamilton and Jefferson saw in vision for their own country. The thirteen colonies in their day became the United States of America. Are we now approaching the federation of the United States of the World?

★ ★

The church has been peculiarly negligent in keeping alive the memory of her dead, conservative though she has always been. Alexander Campbell is a semi-mythical figure to hundreds of young Disciples. A few days ago an intelligent young woman picked up a historical tract from the literature table in her church and, after reading it, said it was the first statement she had ever seen of the historic origins of our movement.

Congregations with twenty-five or fifty years of history have lost many members to the other country. Many of these were people of piety and worthy of emulation in the things of the spirit. Should not a church print those names on the calendar once a year, or read them from the pulpit? One funeral oration is not enough for some men. We might well preach their virtues again and again.

The church comes into its greatest sense of catholicity from an understanding of its total history. St. Augustine was in fact father of both Protestantism and Catholicism. His wonderful mind gave the world "The City of God," from which sprang Catholic imperialism, and his "Confessions," from which came our modern evangelical attitude. The two conceptions were harmonized in his own mind. Could they be harmonized today? Could we have one holy catholic church in which should dwell the hatred of sin and the quest for God?

We are not always to turn our eyes backward. We must be posterity worshipers as well as ancestor worshipers. But we have lost much by our undue exaltation of our modernity. Lord Bacon continually spoke in pompous pride of what "we moderns think." Our lack of interest in our sacred dead speaks of a similar pride and spiritual emptiness in ourselves.

Let us claim fellowship with all noble souls.

# EDITORIAL

## CHURCHES SHOULD NOT BE SLACKERS

IT will be a shame for any congregation to neglect to adjust itself promptly to the new duties resting upon all the churches in these stirring times. All philanthropic bodies are being put to the test. The church will now be judged pragmatically. It is by our deeds that we are to be known.

Every church should keep accurate trace of the men of its parish circles who go out to war service. These should not be forgotten in the prayers of the congregation. Members should send them not only the literature of the parish, but personal letters as well. The spiritual ministry of a congregation to its enlisted men may be of a most significant sort.

We should suggest to the men who enlist in the fighting units, and also to the women who enlist for Red Cross service, that they are to serve as living representatives of Christ in a situation of great significance. Our young people who go out to do their duty to the nations should with the same idealism seek to advance the cause of Christ among their associates, whether in the trench or by the side of the sick in the hospitals.

The churches should not fail in their duty to the Red Cross. There will be need of comfort bags, bandages and other supplies. The enlisting of a great army of Red Cross members is planned, for large funds will be needed to carry on the great humanitarian tasks in the times of need that lie ahead.

The spirit of economy and thrift is to be cultivated throughout the churches. The garden movement, the movement looking toward simpler living, can be helped enormously by the assistance that can be rendered by the church.

There is a place for Christian theory, but now we are needing service rather than theories. Events have gotten beyond our control. We feel ourselves being carried, like Paul, whither we would not. As the nation staggers under its heavy responsibilities, the church must serve as a Good Samaritan to the whole community.

## PROGRAMS FOR THE WAR-TIME

THE mails are full of plans just now for the co-operation of the church with our nation in its present need. These plans are sometimes very practical and sometimes they deal with the more spiritual phases of the church's work.

Rev. Francis E. Clark has offered prizes to the young people of the Christian Endeavor societies for the best garden raised. The notes that are being sounded by this movement are industry, economy and thrift. It is at once recognized that these plans of the veteran leader of the young people are practical and wholesome.

The International Sunday School Association proposes to have a Patriotic Sunday on July 1, when the schools shall invite such organizations as the G. A. R., the Spanish War Veterans and others who have served in army or navy. Flag-raising exercises are to be participated in by the Boy Scouts. Older people will be urged to join the Red Cross and all will participate in an offering for the army service of the Y. M. C. A. The whole intent of the day is to bring to vivid consciousness the patriotic emotions of this religious group.

The Federal Council of the Churches of Christ has just concluded a most significant meeting in Washington, D. C., in which has been urged the fact that certain spiritual attitudes are appropriate to the time as well as practical duties. We are urged "to purge our own hearts clean of arrogance and selfishness," "to hold our own nation true to its professed aims of justice, liberty and brotherhood." Dr. Jowett, preaching before the assembled ecclesiastical dignitaries, said: "If ever the gospel, the whole gospel, and the whole Christ was needed, it is now."

These are wholesome intimations that the Christian forces are making rapid adjustments to the new situation in which we find ourselves. They help to justify the prediction that before the war is over religion will have come into a new place of power in the hearts of our people.

## DANDELIONS AND SOCIAL RESPONSIBILITY

MOST cities now have the lawns properly cleaned up for the summer months and the green grass has already painted the landscape in the new and beautiful color of the spring-time. In the midst of the grass is coming an unwelcome intruder which threatens the appearance of the lawns, the dandelion. It grows from a seed which floats in the air and may be wafted long distances. One careful householder was greeted with "You are digging up your dandelions, I see." "No," replied the householder, "I am digging up my neighbor's dandelions." Herein is a parable.

In our religious work we used to look at things from the viewpoint of individualism. We tried to get men saved one by one, without studying community conditions bearing upon the problem of salvation. Temperance work was done by getting individuals to sign pledges. In these latter days we are seeing that individual salvation does not work very well with the idle sons of millionaires or with the overworked men of certain industrial operations.

The man who digs dandelions all alone will have it to do every year. However painstaking the work may be, it is never permanent in its nature. The church which does nothing more than save the wreckage of humanity is working on a perpetual task and can never hope for a redeemed world. When we create a community concience concerning the dandelion, and civic pride impells every man to do his part, the community can make effective the work of the one man who had hitherto toiled in vain.

The church is deeply interested in social action against the saloon and every haunt of vice. It is concerned with housing, public health, wages, and many other matters which were once thought to be devoid of religious significance. By creating a public conscience in the community to secure right conditions of living, personal salvation becomes a more workable sort of enterprise.

## SIN IN WAR TIME

THE effect of the great world struggle upon the private lives of the people has been two-fold. Many have reacted to the call of community service, and their lives are being ennobled by sacrifice and devo-

tion to great human enterprises. With others, however, there is a brutalizing effect.

The English poet Noyes in his "A Belgian Christmas Eve" has drawn a terrible picture of German atrocity, and this picture is found to be true to documentary evidence. The very soldiers who committed these outrages may have been rather decent men while at home among their neighbors.

The Chicago Tribune states editorially that there are three million illegitimate children in Germany, born since the war began, and the state has been compelled to make provision for these children. It is proposed that the state adopt them, bringing Plato up to date.

In every country it will take a long time to live down the loose standards that have come to prevail in this war. The family life is menaced, and governments which are anxious for more human cannon fodder will not care very much how the children are born.

The drink evil grows very much worse unless curbed by the strong hand of the law. Lloyd George is quoted as saying that England has three enemies, Germany, Austria and drink, and the greatest of these is drink. Yet in the face of this assertion the government of neither England nor America has yet dared to adopt war-time prohibition.

These dark facts show why the governments of Europe have taken a fresh interest in religion. Sin would destroy the nations but for the moral and spiritual power generated in religious institutions. It takes more than rations and ammunition to make an army. Great armies are made up of clean men. Cromwell's soldiers went into battle singing psalms. The religious spirit means clean habits and the sense of a cause.

### THE FUTURE OF PALESTINE

THE British armies in Palestine continue to advance. This is not a new crusade to rescue the tomb of our Lord, but only one of the features of the great world war. However, the historic hopes of the Crusaders may come to be realized at last through this army.

What possibilities for the prophecy-monger! Great Britain has been called "the lost tribes of Israel" by one daring prophet. The Jews in the person of these British soldiers are reclaiming the land of their fathers.

More sober students of world events see the possibility of the redemption of Palestine from the economic misrule which has afflicted it for centuries. The country was called a "land of milk and honey" in the long ago. This was a relative term, of course, and the comparison was made with the desert from which the Hebrews had come. Yet it is possible with modern methods to make the fertile plains of Palestine blossom again.

There are sentimental reasons why Palestine should have a change of rule. The pilgrims who go there by the thousand go with the poetry of religion in their souls. They find the holy places of Bible history dirty and ill-kept. Most pilgrims go home again with a deep sense of disappointment.

We would like to see Palestine under an international control, in order that men of all nations and all creeds might freely visit the spots made sacred by religious tradition.

Some people are interested in the Zionist movement to transport the Jews back to their native land. Most of the Jews do not want to return, and even scientific agriculture would not permit more than one in ten of them to live there. Yet it will be worth while to remove every bit of hindrance now in the way of the Zionist movement.

The Christian scholar watches events in Palestine with interest. It will be a wonderful thing to have there a new government friendly to research in Palestine, for then the spade may uncover many facts of the greatest significance to us all.

Work thou for pleasure,
  Paint or sing or carve
The thing thou lovest,
  Tho' the body starve.

Who works for glory
  Misses oft the goal.
Who works for money
  Coins his very soul.

Work for the work's sake
  Then, and it may be,
That all these things shall
  Be added unto thee.

—*Kenyon Fox.*

# Why I Am a Disciple

**Seventh Article—Minor Reasons**

### THEIR PRACTICE OF BAPTISM BY IMMERSION

AMONG my other minor reasons, I like the Disciples because they practice baptism by immersion. I like immersion and prefer it to any other mode of baptism. For several considerations which I shall enumerate in this article I believe immersion to be the most appropriate form for the administration of baptism and delight to practice it. In saying this, however, I am impelled by the spirit of candor in which this series of articles is being written to state at the outset that the dogma of immersion-baptism as held traditionally by the Disciples and Baptists is thoroughly repugnant to me. I distinguish between the *practice* of immersion and the traditional *dogma* of immersion. I believe in the practice, but I utterly reject the dogma by which the practice is usually defended.

By the dogma of immersion-baptism I mean two things: first, the contention that immersion and baptism

are equivalent terms—that baptism is immersion and immersion is baptism; and secondly, the contention that immersion is authoritatively imposed upon the church by the New Testament or by the command of Jesus. Both of these contentions I unqualifiedly reject.

As to the first contention, I can only say that to me it is unthinkable. Making immersion and baptism equivalent terms brings confusion into the Scripture passages which refer to baptism, and cannot be defended on any but the most wooden and mechanical construction of the linguistic data involved. In holding this view I know, of course, that I am out of harmony with the teaching of Alexander Campbell whose fundamental contention in his long life of debating the baptism question was that the Greek word *baptizo* as used in the New Testament meant the act of immersion. It is not my purpose to argue the point in this article. The only thing I can take space at this time to say is that the scholarship of the world disagrees with Mr. Campbell's linguistic position, and that it is a simple and easy task to expose the fallacies into which his great mind fell when treating of this problem.

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Nor am I unaware of the widespread adoption of Mr. Campbell's position by the Disciples. So deeply has the Disciple mind been moulded by his way of thinking on baptism that it is not easy to get even those who have become discouraged in the attempt to impose the immersion dogma on the Christian world to subject their traditional forms of statement to thoughtful criticism. I was talking the other day with the pastor of one of the greatest churches in our brotherhood, a man who is himself one of the most trusted leaders of our organized life, on whom the suspicion of heresy has never rested. He was frankly confessing his aversion (to be exact, I ought to say his disgust) for the Disciples' baptismal procedure, and I was arguing the case with him. I picked up a copy of his church bulletin which carries a standing note concerning the things the Disciples stand for. In it I found him saying, "We believe that baptism is immersion in water." Now the truth was he believed no such thing, and admitted it when I called his attention to it. Moreover, it was not difficult to show him that the Disciples in general—certainly those who have any decent degree of catholicity—do not believe any such thing, even though, like myself, they keep on saying it. To believe that baptism is immersion in water is to condemn as unbaptized the larger portion of the Christian world, a position none save the most relentlessly consistent "Campbellite" has the gracelessness to take.

In spite, therefore, of their never having critically reconsidered the Campbellian dogma, the actual attitude of the Disciples and their practical belief are entirely inconsistent with it. And there is no doubt in my mind that they are moving steadily toward a deliberate and conscious repudiation of the intolerable position in which Mr. Campbell's fallacious reasoning on this subject unfortunately placed them.

* * *

The same is true of the other half of the immersion dogma—the contention that the will of Christ and the teaching of the Scriptures positively fix immersion as an obligation upon the church. Of course if the linguistic argument falls, much of the ground is cut away from this appeal to the authority of the Scriptures, as the appeal rests on the wooden assumption that where Jesus or any Scripture writer uses the word baptism he means immersion. Here again, it is not my purpose to argue the case, but only to state my own view, referring the reader for specific facts and arguments to my book on "The Meaning of Baptism," especially to Chapter XIV, on "Did Christ Command Baptism?" In addition to the great weight of scholarship against the identification of baptism with immersion, as used in the Scriptures, there are coming to be other considerations not connected with a linguistic or literalistic dispute which make it seem highly improbable that our Lord or his apostles were diverted from their spiritual and moral task to bind by authoritative sanction a particular physical act upon the practice of the church.

We now know that Jesus found immersion in vogue. He did not—nor did John—introduce it. He used it; he did not invest it with any unique importance by authoritative sanction. In giving the great commission, the thing that he commanded was *baptism,* not immersion. And while it is unlikely that any other mode of administering baptism save immersion occurred to his mind, it is equally improbable that the particular mode was an essential part of the thing he had in mind when he commissioned his disciples to baptize. What he commissioned them to do was to preach the gospel, to incorporate into an organic body—baptize—those who believed and repented of their sins, and to teach them all the things his disciples had been taught by him. By what physical symbol they were to perform their baptismal function he does not concern himself, any more than if he had commissioned them to perform the marriage service would have necessarily carried with it the inseparable use of a ring. The giving and receiving a ring is not marriage; neither is immersion in water baptism.

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I seem to be far enough removed in my thinking from the Disciples' traditional way of defending immersion to excite my readers' wonder that I should suggest the subject at all as a reason for being a Disciple. To which I reply two things:

First, that the Disciples themselves are abandoning their old-time legalistic apologetic for immersion. There are at least a thousand pulpits among us where the immersion dogma is never preached. These pulpits were wearied and ashamed of the old legalism. Hundreds of pastors, too disgusted with the subject to give it a rethinking, have dropped back into the policy of simply telling inquirers and applicants for membership who object to being immersed that immersion "happens to be the practice of this church and there's no need of looking for reasons pro or con, but simply to submit to it as a bit of the ritual of becoming a church member." Without always knowing it, these pastors are following the apostolic procedure more closely than are those who make people think that in being immersed they are obeying a positive command of Christ. For in apostolic times there was no consciousness that immersion had any such relation to the will of Christ as the modern immersion dogma makes out. It was accepted as a customary and therefore unchallenged way of being initiated—baptized—into a religious group. My observation is that among more intelligent people these pastors who treat immersion in this way, as a part of a customary ritual, are far more successful in persuading their converts to be immersed than are those who try to support it by the legalistic dogma.

The second thing I wish to reply to those who wonder how I can find in the Disciples' practice of immersion a

reason for being a Disciple myself, is that I have reasons of my own for preferring the practice of immersion to any other mode, reasons which it seems to me should appeal to all Christian churches to persuade them to practice it too. These reasons are not compulsory; they are not mandatory; they have no legalistic authority behind them. With the abandonment of the immersion dogma the baptismal discussion shifts from the field of dogma and authority to the field of practicality and preference. Rejecting the traditional contentions of immersionists it does not follow, as some imagine, that all modes of baptism are of equal value. It yet remains to ask whether there are any considerations of a practical or aesthetic sort which should determine the church to practice immersion only, in preference to any other form or mode. I believe there are such considerations, and that the sum total of them makes a more convincing case than has been made by the awe-exciting appeal to the authority of Christ or the Scriptures. I will take up the rest of this article in suggesting what these reasons are.

* * *

First of all, something is to be said for custom and historical precedence. Things that were done in the founding days of the church are not authoritative, to be sure, in any statutory sense. But there is a certain aesthetic value attaching to them which suggests that they should be perpetuated where practicable. The reason the marriage service of the Church of England is universally preferred among Protestants of many denominations is not that no new service can be formulated equal in literary excellence to that, but because that is the service by which the great ones of our English speaking world, including kings and queens, have been wedded; and in its use each new pair has a certain subconscious sense of fellowship with all who have entered the holy estate by that way. In like manner the use of immersion is the ceremony of initiation into the church, coming down to us from the classic period of the church, brings to each new convert the sense of participation in the life of the early disciples.

* * *

A second reason is the natural symbolism which immersion possesses. The cleansing of the soul portrayed by the cleansing bath, gives to the practice of immersion a precedence over any other device, and when to this natural symbolism is added the specific Christian symbolism with which Paul invested the rite, immersion is seen to possess a dignity and richness of content which should give pause to the church that would substitute anything else for it.

A third consideration in favor of immersion is one that is often urged against its use, namely, its difficulty and relative inconvenience. It is a debatable point, I admit, but something is to be said in favor of launching the Christian life by the use of an impressive ritualistic device in conferring church membership upon the convert. The value of elaborate ritual at the initiation of a candidate into a lodge or other fraternal society is generally recognized. It is very doubtful if the church gains anything by making admission to its membership too casual an affair. The physically impressive act of being immersed in water tends to register deep in the soul the fact of a complete break with the old life and to make vivid in memory the holy vows involved in becoming a Christian.

* * *

A fourth consideration in favor of immersion is its relation to the growing cause of Christian unity. Immersion is the only catholic mode of baptism. That is to say, it is the device which is everywhere acceptable in the Christian world. It therefore lends itself as an available solution of the baptism controversy to those who desire to practice Christian unity. It is exclusively the practice of the Greek Orthodox church. It is practiced optionally by practically all pedo-baptist Protestant denominations. It is acknowledged by the Roman church to be the apostolic and even now acceptable practice. In the interest, therefore, of Christian unity the practice of immersion has a strong and unique claim.

A final consideration is the fact that to adopt a single universally acceptable mode, and to practice that mode alone, is a sure way to end the controversy over baptism. A sure way to keep alive the controversy and the division which grows out of it is to keep two or three modes of baptism at hand for the candidate to choose from. Not until the mode is made single and identical will it pass from the level of controversy and conscience to the matter-of-course level, where it belongs. The thing to be conscious of in baptism, and to have a conscience upon, is baptism itself, not immersion nor sprinkling nor any mere physical act. The implication in the practice of plural modes is that the mode chosen by the candidate is held to be superior in virtue to the others. This implication diverts attention in greater or less degree from the essential virtue of baptism itself.

For these reasons I like immersion, and prefer it, and believe it should be universally practiced in the church. The fact that the Disciples do so universally practice it adds to the congeniality of my connection with them.

CHARLES CLAYTON MORRISON.

# Misuses of the Bible

**Eighteenth Article of the Series on the Bible**

**By Herbert L. Willett**

THE Bible has had varied and strange experiences. It has run the gauntlet of every sort of hostility, from the persecutions of Antiochian and Roman tyrants to the ribald calumnies of the latest scepticism. But these attacks are of small moment. The Scriptures have never been endangered by even the most envenomed assaults. After all the centuries in which they have endured, both open offense and secret detraction, they occupy today a position of impregnable strength, and take their place by the side of the race of weary and troubled spirits "like a strong man, ready to run his course."

But the Bible has suffered in the house of its friends. Indifferent to the assaults of external opposition, and unmarred by the clumsy handling of morbid-minded per-

verters of its contents and purpose, it is yet sensitive to the manifold misinterpretations of its spirit and meaning which ignorant piety has persisted in practicing through all the ages of the Christian society. No book has ever been subjected to such torturing manipulation in order to make it fit the Procrustian bed of erroneous systems of thinking and conduct. No document has ever been put to such painful rearrangement to make it an aid in the propagation of fantastic schemes.

The reasons for this experience are easy to trace. The Bible is the most impressive work in the world's literature. In regions where the Christian faith prevails, it is the authoritative manual of the holy life. Its assistance in the propagation of ideas or plans of activity is a leading consideration with the promoters of such plans. To enlist it as an ally is to have already half won the campaign. In this manner numberless customs, practices, institutions, notions and guesses have attempted to gear themselves into the machinery of the Scriptures in order that they might secure the power afforded in no other way. If a total catalogue of these various forms of propaganda could be given, it would more than occupy this study. One must be contented with a few examples, and a word of comment upon each. From a few it is possible to judge of all.

### "CITING SCRIPTURE" FOR A PURPOSE

The myriad-minded Shakespeare was an amused observer of this tendency to bring erratic and unsubstantial schemes under the protecting wings of the Bible for popular recommendation. In the "Merchant of Venice" he puts into the mouth of Bassanio a dissertation upon the tricks men employ in various areas of human interest to promote their selfish devices, and adds:

> "In religion, what damned error,
> But some sober brow will bless it, and approve it with a text;
> Hiding the grossness with fair ornament."

In the same play, in commenting upon Shylock's appeal to the story of Jacob for vindication of his own shrewd practices, one of the characters says:

> "The devil can cite Scripture for his purpose.
> An evil soul, producing holy witness
> Is like a villain with a smiling cheek—
> A goodly apple, rotten at the heart."

The cases in which the Bible is deliberately employed to recommend known errors are few in comparison with those in which well-meaning but superficial people attempt to use it in defense of enterprises in which they are sincerely interested. Occasionally, as in the temptation of our Lord, resort is had to the words of the Bible with malicious intent. But such instances are usually fairly apparent and self-correcting. It is rather the wrong ideas and institutions in which good men have enlisted, that work havoc by appropriating biblical words as their defense.

No institution is a better illustration of this principle than the once-defended practice of human slavery. From the times of imperial Rome it was everywhere recognized as a part of the established order of society. It came by inheritance into our modern world. It was practiced among Christian nations without consciousness of its unsocial character. When the mind of the American people became sensitive to the subject through the addresses of Wendell Phillips, the sermons of Henry Ward Beecher and the pages of Harriet Beecher Stowe, the inheritors of the system turned to the Bible for defense. No one could question the fact that the Old Testament recognized slavery as a legitimate social institution in ancient Israel. On the doctrine of a level Bible, all portions of which are of equal authority at all times, the defenders of slavery had a clear case. And perhaps no experience of modern times did more to disclose the progressive character of the Bible than the contest over slavery. It became apparent that it is not enough to discover that a line of conduct or an institution is approved in the Bible. One has to go further and inquire, When—in what period of biblical teaching—did it have that approval, and can it maintain itself in the light of the highest and fullest utterances of the Scripture? Most of all must one ask, How does it stand in the light of the teachings of Jesus? By that standard alone can any system finally vindicate itself.

### THE DEFENSE OF POLYGAMY

Another ancient abuse, which takes its way with reluctance into the limbo of discarded social custom is polygamy. Once it was a clearly recognized and tolerated stage on the road to progress from primitive practice to complete monogamy. Among the Hebrews it was everywhere accepted as permissible. There is no word in the Old Testament that forbids it. If a man could afford more than one wife, he was free to take as many as he chose. In spite of this fact, it is highly probable that the usual practice was monogamy. Economic reasons usually put their own limitations upon the size of the household. Judaism was a higher stage. There polygamy was all but unknown. And such, without explicit injunction, was the practice in the early church. Probably good taste by that time regulated the marital habits of the Christian communities. None the less, the apostolic advice limits the offices of elder and deacon to such as were husbands of one wife. And very early in the history of the church polygamy ceased to be recognized as in any manner permissible.

Yet through the centuries sporadic efforts have been made in isolated communities to revive polygamy under sanction of Scripture. The total number of such efforts would run to some length. Some of them, by reason of contiguity of location, were influenced by Mohammedan practice. Some of them, in instances where the community was isolated and small, were led to the practice for purposes of rapid enlargement of the group, an early and widely recognized motive for the practices of exogamy and polygamy. In a few instances, and these strangely enough usually found in the heart of older and more progressive communities, the motive has, without doubt, been some form of moral perversion. The most conspicuous example of this practice in recent times has been the Mormon community. No one motive led to the adoption of polygamy in this case. There were many reasons why it seemed to the founders of this vigorous and persistent sect that the patriarchal practice of plural marriage was a useful device. And there is no question that it has been deemed essential to the growth and strength of that community. Placed under ban of the law, and publicly proclaimed as no longer the practice of the body of believers, there are clear evidences that it has never been disapproved in instances where it is able to escape detection.

And what is the defense of this system? The Bible. Its apologists recall the stories of Abraham, Jacob, David and Solomon, and place themselves under the protection of these worthy names of the past. To any plea that polygamy was a stage in the social progress of the race, they are deaf. God approved it, they say, in the times of these

men of faith. A social system which was right in one age cannot be wrong in another. There is not the least hospitality to the idea of an unfolding or developing order of truth. The Bible is the Word of God, and all its utterances are final. Here is a view at once naive and useful. It requires no mental exertion to comprehend it, and no moral discipline to put it in practice. Wherever it is possible to assemble a company of men and women whose intelligence is limited to a mere capacity to understand the language of the Bible without the power to comprehend its larger meaning, coupled with a moral sense sufficiently primitive to be undisturbed by a practice which the intelligent portion of the race has long since left behind, it is still possible to propagate such views and to organize such groups of people. These are examples of that intellectual and moral atavism which leaves significant manifestations on the surface of even progressive periods.

### DEFENSES OF PRIMITIVE ETHICS

In precisely the same manner one might record other survivals of the early ethics of the race in the defenses of the war spirit; the lust of conquest; the practice of cruelty such as we might have supposed belonged to the dark ages of Assyrian and Tartar savagery; the perpetuation of the blood-feud; the humiliation and torture of prisoners of war; the depopulation of provinces and expatriation of their people; the defense of the drink traffic and of personal indulgence in strong drink, and other abuses too many to be named at this time. Let it be clearly understood that every one of these crimes against the social order of our time can be defended from the examples given in the Bible, provided one does not care how he uses the Bible. All these perversions of the spirit of Jesus and the ethics of our holy faith can be found in the pages of this marvelous book. And why are they there? Either as express warnings against the cruel and inhuman conduct which is portrayed, or as equally impressive illustrations of primitive morals, which it is the recognized task of the Bible to correct. Any use of the Scripture in apology for any of these abuses is due either to ignorance of their meaning or wilful perversion of their purpose.

But after all, these are minor dangers. The moral sense of the world, educated by many centuries of Christian teaching, warns away from most of these aberrations. People cannot go permanently wrong when they have in their hands the corrective instructions of Jesus and his interpreters. There is, however, another class of error in the use of the Bible which is more subtle, and to that extent more damaging. This is the employment of the Book as in some sense a magical or wonder-working volume, capable of performing strange and astonishing tricks in its uncanny manipulation of historical events, or its ability to forecast the future. There are people who appear quite unsatisfied with a Bible that sets forth in the convincing terms of great human experiences the mind and will of God for us, but insist that it must also show its divine origin and nature by performances like those of the fortune-teller and the clairvoyant. And so opulent is the book in its record of the hopes of troubled spirits in the past, as well as its definite insistencies upon the great verities of the faith, that even the manipulators of the marvelous and the speculators in the erratic stock of prediction, find in the corners and along the margins of this sublime literature materials on which to satisfy their craving for portent and marvel.

A few examples of this sort of misuse of the Bible must suffice. Formerly there was a discipline in the field of biblical study known as "typology." Its classic example is that massive three-volume work of Patrick Fairbairn's called "Biblical Typology." The task of this sort of study was to prove that all the events and institutions of the Old Covenant were laboriously prearranged by God to illustrate the Christian system. The warrant for this was believed to be found in the New Testament itself. The writers of that literature, particularly Paul and the author of the Epistle to the Hebrews, lived in the midst of a society whose outstanding interest was the temple and its ritual. They wrote their messages to men and women more or less familiar with the same sort of thing. Whatever analogies, therefore, they discovered between the ancient cultus and the new faith were to that extent useful as suggestions for belief and conduct. It is one thing to perceive this truth and its pedagogical value. It is quite another thing to assert that the ancient practices of the sanctuary were devised of God for the purpose of becoming school-room apparatus for Christian education.

The serious student of history and of the Bible has only to ask himself and his sources, Where did the ancient Hebrew obtain these forms of architecture, these priestly rites and these ceremonial institutions? When he answers, as he must, if he is honest with the facts, that these forms and services were inherited or borrowed from other people, and that they can be traced almost to the last detail in these older and contemporary civilizations, his card house of "typology" tumbles into ruin. Then if he sets himself to find the real significance of this relationship of the Hebrews with older and often richer cultures, he comes to see that it is never the task of a spiritual religion to invent forms of worship. Of these the world has enough and quite enough. It is rather the work of great moral leaders to select from the wealth of older ritual and form the few customs that have permanent value for the holy life. This is what Moses and his successors did. This is what Jesus and the apostles did.

If the sanctuary, the altar, the priesthood, the sacrifices, the feasts and the other elements of the Hebrew cultus were devised of God to teach men the great redemptive lessons of the later Christian faith, what shall be said of the origin and purpose of those identical structures, offices, and observances among nations much older than Israel? Doubtless there was a value in many of these forms as illustrations of features in the Christian message. But one will wish to examine well his ground before affirming that they were divinely ordered for that purpose. This has grown clearer as the facts of ancient Hebrew life and its relations with other Semitic custom have become known. And today men no longer search for deep theological meanings in the sacrifice of Abel, the crimson cord of Rahab, the boards and coverings of the tabernacle, or the scape-goat sent into the desert. Intelligent study of the Bible has thrown light upon these and a hundred other features of the older national experience as interesting, and useful for purposes of instruction, but in no sense divinely ordered or magical.

(To be continued next week)

*These articles by Dr. Willett, including those of the series yet to appear in subsequent issues of The Christian Century, were primarily conceived by the author as chapters in a volume entitled* "Our Bible." *The book is now being prepared for the press and will be published at an early date. Orders may be sent at any time. Price, $1.35.*—The Christian Century Press.

# For an International Commission

**By Jane Addams**

*In a remarkable speech upon "Patriotism and Pacifists" before the Chicago Woman's Club, Miss Jane Addams, of Hull House, Chicago, gave her first presentation of her war views since Congress voted the existence of a state of war between Germany and the United States. Miss Addams declared that it is still the duty of the United States to work for an international "political organization enabling nations to obtain without war those high ends which they now seek to obtain upon the battlefield." She suggested that the United States should not willingly allow the women and children of any nation to starve and that it now propose the creation of an international council to sit at Athens and have charge of feeding all dependent populations.*

WE pacifists contend that this great world crisis should be utilized for the creation of international government able to make the necessary political and economic changes when they are due. We feel that it is unspeakably stupid that the nations should have failed to create an international organization through which each one without danger to itself might recognize and even encourage the impulse toward growth in other nations.

The very breakdown exhibited by the present war re-enforces the pacifists' contention that there is need of an international charter—a magna charta indeed — of international rights, to be issued to the nations great and small, with large provisions for economic treaty.

As conceived by the pacifist, the constructive task laid upon the United States in this crisis called for something more than diplomacy and the old type of statesmanship. It demanded a penetration which might discover a more adequate moral basis for the relationship between nations and the sustained energy to translate the discovery into political action. The exercise of the highest political intelligence we hoped might not only establish a new scale of moral values, but might hasten to a speedy completion for immediate use that international organization which has been so long discussed.

### HOPE FROM FOREIGN BORN

We had also hoped much from the varied population of the United States, for whether we will or not, our very composition would make it easier for us than for any other nation to establish an international organization founded upon understanding and good will, did we but possess the requisite courage and intelligence to utilize it.

There are in this country many thousands of emigrants from the central powers to whom a war between the United States and the fatherland means exquisite torture. They and their inheritances are part of the situation which faces us. They are a source of great strength in an international venture, as they are undoubtedly a source of weakness in a purely nationalistic position of the old-fashioned sort. These ties of blood, binding us to all the nations of the earth, afford a unique equipment for a great international task if the United States could but push into the shifting area of internationalism.

The multitude of German subjects who have settled and developed certain parts of the United States had, it seems to me, every right to be considered as an important factor in the situation before war was declared. President Wilson himself said, in February, after the U-boat campaign had been announced, that he was giving due weight to the legitimate rights of the American citizens of German descent.

Pacifists hoped that the revolution of international relationship which has been steadily approaching for 300 years, and is long overdue, might have been obtained without our participation in the war; but we also believe that it may be obtained through the war if the United States succeeds in keeping the international point of view.

### A Prayer of Washington

"I now make it my earnest prayer that God would keep the United States in His holy protection, that He would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another, for their fellow-citizens of the United States at large, and particularly for their brethren who have served in the field. And, finally, that He would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humanity, and pacific temper of mind which were the characterization of the Divine Author of our blessed religion and without a humble imitation of whose example in these things we can never hope to be a happy nation."

We feel that the exalted sense of patriotism in which each loses himself in the consciousness of a national existence has been enlarged by an alliance with nations across the Atlantic and across the Pacific with whom we are united in a common purpose.

### PROGRAM FOR UNITED STATES NOW

Let the United States by all means send a governmental commission to Russia; plans for a better fiscal system to bewildered China; food to all nations wherever little children are starving; but let us never forget that the inspiring and overwhelming sense of a common purpose, which an alliance with fifteen or sixteen nations gives us, is but a forecast of what might be experienced if the genuine international alliance were achieved, including all the nations of the earth.

In so far as we and our allies are held together by the consciousness of a common enemy and the fear of a common danger, there is a chance for the growth of the animosity and hatred which may yet overwhelm the attempt at international organization to be undertaken after the war, as it has defeated so many high-hearted attempts in the past.

### DUTY TO WOMEN AND CHILDREN

It has been officially declared that we are entering this war for the sake of democracy. While we are still free to make terms with our allies, are we not under obligation to assert that the United States owes too much to all the nations of the earth whose sons have developed our raw prairies into fertile fields, to allow the women and children of any of them to starve?

Could we not insist upon an international commission sitting at Athens during the rest of this war, as an international commission sat in London during the Balkan wars? Such a commission might at once insist upon a more humane prosecution of the war, at least so far as civilian populations are concerned, a more merciful administration of the lands occupied and distribution of foodstuffs to all conquered and besieged people.

# How the Y. M. C. A. Will Aid in War

TWO weeks ago there was held at the Yale Club in New York City the first meeting of the recently constituted War Work Council of the International Committee of Young Men's Christian Associations, under the chairmanship of Mr. William Stone.

This Council of one hundred men representing the Continental leadership of the Associations has as its immediate task the raising of the $3,000,000 necessary for the support of Association activities in army camps, naval stations, munition plants, and hospitals during the remainder of the year 1917 and the enlistment and training of at least 1,100 secretaries to carry on this work. With a large experience in such activities during the Spanish-American War and along the Border during the recent trouble with Mexico the American Associations now face the vast task of promoting this work among enlisted men who are likely soon to number double the regular membership of all the American Association brotherhood.

### A LETTER FROM THE PRESIDENT

The men who met at the Yale Club to formulate plans to meet this perhaps the greatest opportunity that has come to the Associations in all their history were cheered by the following letter from President Wilson to Dr. John R. Mott, General Secretary of the International Committee and of the War Work Council:

The White House, Washington, D. C.,
25 April, 1917.

My Dear Doctor Mott:

May I not, in view of the approaching meeting of the War Work Council, express to you the very high value I have attached to the work which has been accomplished by the Young Men's Christian Association in behalf of our own Army and Navy, as well as in behalf of the prisoners-of-war and the men in the training camps of Europe, and may I not express also my sincere personal interest in the large plans of the War Work Council for the work which is still ahead of the Association?

Cordially and faithfully yours,
[Signed] Woodrow Wilson.

President Wilson has recently signed an executive order instructing officers of the War Department of the Government "to render the fullest practicable assistance and co-operation in the maintenance and extension of the Association, both at permanent posts and stations and in camp and field."

### SOME BIG PLANS MADE

It is proposed by the newly organized War Council to erect about two hundred Association buildings in the army camps throughout the country, each building to serve a brigade and to have a staff of five secretaries. The buildings will provide large meeting rooms for moving picture entertainments and concerts, correspondence facilities, rooms for educational classes, also games, pianos and phonographs. The buildings will be available for Roman Catholic and Hebrew services as well as for services under the direction of Protestant chaplains.

The raising of the $3,000,000 necessary for the present year has been apportioned to the various states according to their probable ability and this distributed load had already largely been accepted by the groups of Associations of the various states, certain states offering to raise even more than their assigned sums. It is hoped that the fund may be in hand by early summer. One gift by the United States Steel Corporation of $50,000 toward the fund was announced, this having followed individual gifts averaging $4 each from more than 5,000 of the Steel Corporation employes.

### MEN WANTED

The secretaries for this service are to be sought among the present employed officers of the North American Associations, ministers, professional and business men, upper class students of colleges, theological and other professional schools, who qualify on the highest physical, educational and social standards, who show leadership for work of this kind and have the sacrificial purpose. Where necessary, men will be given special preparation for the work before being assigned to definite responsibility. Special effort will be made to have the Association secretaries work in close co-operation with the Army and Navy chaplains.

Not a little attention was given to the need for Association activities for the men of all industries especially related to the war, as a service tending to stabilize labor conditions, and to keep workers contented and well. Even the groups of boys going from cities or schools to farms will not be left without attention from the rural work of the Associations.

### THE EXECUTIVE COMMITTEE

The War Work Council organized for its further activities by arranging for bureaus on personnel, materiél finance, publicity, physical work, educational work and religious work, and with departments corresponding to the six areas into which Continental United States is divided in the administration of the United States War Department and also departments for the navy, for transport forces and for expeditionary forces.

The Executive Committee consists of: William Sloane, Chairman; William Fellowes Morgan, vice-chairman; Richard M. Colgate, L. A. Crossett, W. T. Diack, C. E. Dodge, Ralph W. Harbison, John Sherman Hoyt, William G. Low, George W. Perkins, Harold Pratt, John L. Severence, W. P. Sidley, F. Louis Slade.

The Finance Committee consists of: George W. Perkins, chairman; John Sherman Hoyt, Alba Johnson, F. J. Kingsbury, William M. Kingsley, C. W. McAlpin, William Fellowes Morgan, Mortimer Schiff, A. M. Shoyer, F. Louis Slade.

### DR. AINSLIE A LEADER

A Co-operating Committee on religious work was appointed, this to consist of the following: Dr. Peter Ainslie, Baltimore, Md.; Dr. Clarence A. Barbour, Rochester, N. Y.; Dean C. R. Brown, New Haven, Conn.; Bishop Charles S. Burch, New York City; Dr. S. Parkes Cadman, Brooklyn, N. Y.; Bishop Earl Cranston, Washington, D. C.; Dr. S. H. Greene, Washington, D. C.; Bishop Eugene R. Hendrix, Kansas City; Bishop William Lawrence, Boston, Mass.; President W. D. Mackenzie, Hartford, Conn.; Dr. William H. Roberts, Philadelphia, Pa.; Dr. Robert E. Speer, New York City; President J. Ross Stevenson, Princeton, N. J.; Dr. J. Timothy Stone, Chicago, Ill.; Dr. George W. Truett, Dallas, Texas; Dr. James I. Vance, Nashville, Tenn.; Bishop Luther B. Wilson, New York City.

The work of this Co-operating Committee will be to advise with the War Work Council on the promotion of all its religious activities in the camps, on the selection, production and circulation of Christian literature, on the relation between the Chaplains and the Association Secretaries, on the choice of religious work secretaries, on the enlistment of clergymen and other religious speakers to visit training camps for addresses and personal religious interviews, and in general on all matters involving the correlation of its work with that of the churches.

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"Let the Church return to the life of prayer and give proof that she is willing to trust spiritual means alone for success, and in that same hour the era of enduring conquest will begin."
—*William J. Dawson, in The Forgotten Secret.*

# May Christians Go to War?

**By Shailer Mathews**
**In The Biblical World**

THE question is not one of fact, for several million professed Christians are at war. The real issue is whether Christians can go to war without ceasing to be Christians.

There are those who say they cannot—that only those are Christians who literally obey the recorded commands of Jesus and the implication that since he did not advise the Jews to fight the Romans he intended to teach that his followers should never go to war.

There are others who picture Jesus as a militant reformer who, having attempted pacifism, finally directed his followers to carry weapons even if they sold their coats to buy swords.

There are still others who hold that Jesus gave social questions no attention, expected the speedy end of the world, and taught his disciples to save themselves from a doomed generation.

* * *

Which of these three views really answers the question?

None of them. To understand the morality of the gospel we must cease to play with literalism. The sayings of Jesus about non-resistance must be applied in the same way as we apply his teaching about lust and violence. Let us look to his teaching, not to his mere words; to his principles, not to their specific application.

First of all, we must distinguish between the use of force to extend moral ideals and the use of force to protect societies embodying moral ideals. The first is un-Christian; the second is Christian, for without it civilization would be as impossible as the purity of the home without laws backed by policemen.

To defend the spiritual achievements of society is one expression of love. And love is of God.

But to extend Christian idealism by force is to commit altruistic suicide. You cannot make men social-minded by pounding their heads or by killing their children.

But you can prevent them from beating those who possess social-mindedness.

What should the Good Samaritan have done if he had come down the road while the robbers were robbing the traveler?

What should a nation do if another nation undertakes to rob a people of its liberties, its honor, and its hopes, even in the name of enforced idealism?

A man can endure evil done to himself which it would be rank selfishness for him to permit done to others.

Do you think it is more Christian to permit the Turks to massacre Armenians than to attempt to prevent them?

* * *

Christians in war need not sully their sense of duty by hatred. We can pray for our enemies' true welfare even while we prevent their destroying our own. We can refuse to believe unauthenticated stories of brigandage and rapine even while we expose national plots, treachery, terrorism, and the elevation of militarism as a support of irresponsible government.

Such ethical poise is difficult, but it is indispensable. As Christians we can justify participation in war only as it is in defense of values greater than those that would survive submission to their destruction.

* * *

This is not to say that war is good. It is rather to say that war in the protection of the good is a less evil than the destruction of the good; and that war in the prevention of the destruction of democracy is a less evil than the destruction of democracy. It is not an attempt to plead Jesus in defense of war, any more than it is an attempt to plead him in defense of robbers because his teaching as to love implies that the Good Samaritan would be a protector from robbers. It is rather to say that in a world such as ours his ideals work when even imperfectly they draw men toward themselves.

To think otherwise is to mistake peace for the giving of justice and non-resistance for love.

# Two Poems for the Times

**By Thomas Curtis Clark**

## Awake, America!

*AWAKE, America!*
*Let not the night hold you;*
*Let sleep no more fold you;*
*Awake!*
*The fates of God call;*
*Let nothing appall;*
*Forth to your task,*
*America! Awake!*

*Awake, America!*
*The whole world waits for you;*
*God opes His gates for you;*
*Awake!*
*Oh, dream not, but do!*
*Now prove your heart true;*
*Forth to your task,*
*America! Awake!*

*Awake, America!*
*Shall terror rule the world,*
*The flag of right be furled?*
*Awake!*
*Shall justice thus die?*
*Hear, hear the earth's cry!*
*Forth to your task,*
*America! Awake!*

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## The Dawn of Liberty

*AROUND the world truth speaks in new-found voices;*
*The darkness flees and all the world rejoices.*
*The people's God has heard the people's plea;*
*It is the dawn—the dawn of liberty.*

*God shakes all thrones; the jeweled crowns are falling.*
*"To serve, to serve!"—this is the clear cry calling.*
*The hosts of earth shall see a world set free;*
*It is the dawn—the dawn of liberty.*

*No longer shall the war lords strike with terror;*
*The end has come for darkness and for error.*
*The light of truth shall rest on land and sea;*
*It is the dawn—the dawn of liberty.*

# Social Interpretations

By ALVA W. TAYLOR

### How England Conscripts Wealth as Well as Men

CONGRESS proposes to take only 16 per cent of the excess profits of war industries and to ask for less than one-third of incomes of a quarter million or more, yet to take at once 1,600,000 young men and later millions more if required. "Big Business" pleads that to make heavier levies on income will disrupt business. Let us see how it works in England. We are learning a lot of things from England's experience; perhaps it will be worth while to profit by her experiments in taxation also. Britain today, with less than one-half our wealth, is raising $2,600,000 by taxation annually. At this rate we would raise the whole $7,000,000 first voted by taxation this year. There the exemptions are put just above the laborer's income, but so as to catch the skilled artisan and small business man; then after $3,500 income is reached there are no exemptions. The tax is graduated as the income increases until the man with a quarter of a million per year pays 40 per cent of it to help his country. This is certainly a small draft compared to that made upon the man who gives his limb and his life or even risks them. Then if the same man is profiting by the excess profits of a war-time industry he gives up 80 per cent of this excess; it is certainly generous enough for the nation whose life is at stake to allow any man to make 20 per cent extra profits out of the war that is requiring millions of men to give up all business and suffer both wounds and death at the front. And England reports that business has not suffered this "disruption." If homes are disrupted for the time being in order that fathers and sons may fight, and if young lives have all their plans disrupted in order that their country may be saved, and if business can stand the disruption that comes through drawing millions out of its regular channels of work, is it reasonable to believe either that business or the country will suffer through such conscription laid upon wealth—for it is not a conscription of business but of wealth and of excess wealth at that.

### Are Liberals Liberal?

The word "liberal" is often applicable to certain circumscribed schools of thought more than to an intellectual and human viewpoint. We know men in plenty who are very "liberal" on the matter of Old Testament criticism, for instance, or in their theological ideas, yet very conservative on any modern use of the social preachment of the prophets and in their whole attitude toward the social gospel; they are intellectual radicals and social conservatives. It thus falls out that one interested in Christian phases of social reform finds little in common with the intellectuals of these rarified cultural realms and much in common with the practical conservatives who cling to the law but warm with sympathy to humanity. In fact the tendency of all that scholarship which operates in fields remote from common human intercourse is to become aristocratic in its attitude toward common humanity and to believe devoutly in any social order of which it happens to be a part, providing that social order produces and promotes foundations for *its* learning and has no quarrel with *its* type of investigation. The head of a certain super-liberal divinity school recently declared that five minutes' listening to Scott Nearing would convince any respectable board of trustees that he should not be turned loose on even a class of freshmen. Yet Dr. Nearing was certified by his teaching colleagues, and his considerable list of books are authorities in their fields for facts and learning, and moreover if this learned and liberal gentleman is right, then the students of the University of Pennsylvania who thronged Dr. Nearing's class rooms, and most students of social problems, are dead wrong in thinking him a leader and thinker of first rank in the markedly liberal field to which he is devoted. His field is that of the welfare of common humanity and to promote it he searches multitudinous documents and explores actual living conditions. His learned critic lives the "cultural life" with books and other cultured folk.

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### A New War Horror

The Liverpool Post numbers among its writers one who signs himself "Lionel." He is usually a very entertaining and fairly reliable writer; the writer of this page has read him more or less for fifteen years with pleasure and profit. His letters are now excellent reflections of what a sustained war will bring to the minds of a people. In a late issue he details what he claims to be an accurate report of the latest German war horror; it is nothing less than a revolting story to the effect that "efficient" Germany, now deplorably short of oils and fats, is no longer burying its killed, but tying them into bundles of three, after stripping and passing of their clothes on to their successors in the battle line, and shipping them to a rendering factory where the bodies are ruthlessly turned into fats and oils by the same process that turns the carcasses of hogs into lard. He tells how they have figured out that each body will render twenty pounds of oil and just how far this will go to meet the national deficit. Then, as if this were not enough, he asserts that the residue is ground up for pigs' food and thus the German patriot gives the last ounce of his mortal being to sustain the Fatherland and bring victory for "Kultur." He asserts that official announcement of this has been made in Germany and that the work is done by a corporation chartered by the government and called the "Kadaververwertungsangstalt" or Corpse Exploitation Establishment. This account of the latest efficiency plan is begun with a quotation from a grim and conservative Scotchman who asserted that he "believed there is not a German man, woman or child, who is not a born devil," and concludes with these words: "I suggest to you that there will be no safety for the human family until the entire German race has been ground down for pigs' food and even then the poisonous vermin will corrupt our bacon as they would corrupt the multitudinous seas if we should cast their remains into the ocean," and quotes Poe's lines: "They are neither man nor woman. They are neither brute nor human. They are ghouls." Where is the horror? May it not be in war-burdened minds "seeing things"?

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It is not difficult to get away into retirement and there live upon your own convictions; nor is it difficult to mix with men and follow their convictions; but to enter into the world and there live out firmly and fearlessly according to your own conscience—that is Christian greatness.—*F. W. Robertson.*

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — By ORVIS F. JORDAN

### Baptists Hold National Convention

The Northern Baptist convention met this year at Cleveland, Ohio. The social service commission of the denomination recommended that churches be taxed. The recommendation aroused acrimonious debate and action on the report was deferred. The question of education was the principal topic before the convention one day of the sessions. Dean Shailer Mathews of the University of Chicago, speaking in behalf of the committee on religious education, urged church members to stop arguing and "form gospel teams and prayer regiments." The report of the Rev. Frank W. Padelford of Boston on Baptist colleges stirred up heated debate. The Rev. E. A. Hanley of New York and President Harry Pratt Judson of the University of Chicago also spoke.

### Presbyterians Meet in the South

The Presbyterian Church in the United States of America, the northern branch of the denomination, met in Dallas, Tex., this year. This location was chosen deliberately with reference to the problem of reuniting the two great divisions of Presbyterianism. The subject of union quite overshadows every other question before the assembly. The election of a moderator introduces some interesting church politics this year and a dark-horse candidate seems to have been elected in the person of the Rev. J. Wilbur Chapman, the well-known evangelist.

### The Soldier's Text-book

This is the title of a very popular publication of the American Tract Society especially designed for the fighting men of our army. Dr. S. Parkes Cadman distributed 10,000 copies during his three months of service as chaplain on the Mexican border last summer. The Rev. Paul D. Moody, chaplain of the First Vermont Infantry, has ordered a thousand for his regiment. The book contains selected Bible texts with appropriate comments for each day in the month, also appropriate prayers, and some practical sanitary suggestions.

### Endow New Chair at Princeton

Pledges of an endowment of $125,000 for a New Testament chair were announced at the commencement of Princeton Seminary May 6-8. Miscellaneous gifts totaling over $50,000 also were announced, including the $3,000 John Scott Gilmore scholarship, founded in honor of a member of the class of 1859 by his two daughters. The bequest made by W. W. Borden of the class of 1912, which now amounts to nearly $50,000, by action of the board of directors, will be devoted to the department of missions.

### Irish Church Loses Great Scholar

Dr. John Gwyn, Regius Professor of Divinity, Trinity College, Dublin, of the Irish Episcopal church, has been known as a prominent Irish scholar. His achievements in language study have been marked, especially in the old Irish language and in the Syriac. He died recently, lamented by a large company of students who had sat under him in days gone by.

### Patriotic Day in the Sunday School

The International Sunday School Association announces July 1 as Patriotic Sunday, on which day will be promoted in all the schools the idea of Christian patriotism. On Patriotic Sunday we are urged to give thanks to God for our nation; to cherish feelings of loyalty and devotion to the nation; to enlist all members of the schools in some form of patriotic service. The full plan is being sent out from the headquarters of the association in Chicago.

### Moody Institute Represented on the Field

The Moody Bible Institute of Chicago has loaned one of its professors, E. C. Sellers, to the International Y. M. C. A. for evangelistic work in the English camps. The Institute is desirous of living up to its claim of being "The West Point of Christian Service."

# Echoes from the Washington Meeting

**Striking Utterances of Christian Leaders at the Conference of Christian Forces Held Last Week in the Capital City, Under the Auspices of the Federal Council of Churches**

## Nuggets from Mott and Speer

*The world must be one in Christ or it will never be one at all.*—ROBERT E. SPEER.

*I fear more for the temptations in the training-camps than those in the trenches.*—JOHN R. MOTT.

*There is life enough in our nations to carry on all our great and necessary tasks.*—ROBERT E. SPEER.

*It is the function of Christians in the darkest nights to proclaim the coming dawn.*—JOHN R. MOTT.

*It's my notion that this war will be over by Christmas, provided this nation is sufficiently serious. Whether we are going to be serious enough is still the question.*—JOHN R. MOTT.

*The Great Commission was not given in any time of ease.*—ROBERT E. SPEER.

## The Churches and the Crisis

*The churches should be chief factors in insuring to our nation that stern self-discipline that may thoroughly re-invigorate the whole range of its life.*

*The time for slovenliness in national life in any realm is gone.*

*It particularly concerns us to make sure that the conduct of the war shall match our original aim.*

*To abandon or lessen spiritual agencies now is folly unspeakable.*

*There must be no Bertrand Russells in this country, no harrying of genuine conscientious objectors.*

*The ultimate issue is whether nations as well as individuals are to be held to moral and Christian standards*
—FROM THE ADDRESS OF HENRY CHURCHILL KING.

# The Sunday School

## Trust Assassinated

**The Lesson in Today's Life***

**By E. F. DAUGHERTY**

THE crowning act of smirking, obsequious diabolism in historic annals appears here in the kiss of Judas. John passes it by, but the synoptists spread it on the record and there has never been a heart of faith that did not shudder in its perusal. The sweetest and most sacred act of human relation is here smirched by profane lips on the cheek of innocence and purity. And in the act, Judas acquired his own—kingship over the perfidious; an Arnold may creep about the throne's feet, a Brutus stalk with braggadocio athwart its side, a Blennerhasset be seen in its shadow—but the throne of perfidy, the supreme place of contumaciously contemptible villainy without question is universally accorded Judas. Why not?

Present day life gives its closest parallel in the betrayal of maidenhood by seducing Lotharios. Their act, next to that of Judas, takes the palm, sounds the heights or depths, as you may want to measure, of villainy. Language is incapable of bearing the sting their act deserves. This is concentrated hypocrisy—the act of Judas and the way of the Lothario—the meanest and most despicable sin in its premeditated assassination of trust.

* * *

"They went backward and fell to the ground"—a perfectly natural action before the majesty of His personality. It must have been the same thing which put the temple thieves to flight before his swirling whip of cords. Craven hearts, suddenly confronted with the majestic object of their machinations, shrivel, while that object towers; are bewilderingly confused in facing the calmness of their incomparable Superior. Mature innocence and purity, such as held perfectly the poise of Christ, disconcerts and upsets tumultuously the picayunish souls which plot injury to it, when it looks out on their attitude from the eyes of unselfishness. It is the finest possible demonstration of Christ's being past the need of any legion of angels had he chosen to triumph by any mere assertion of might; instead, he chose to lay down his life for the redemption of many.

The other point of thrill in this narrative comes with the play of Peter's sword. A disciple of peace—gun-toting! Exactly. And receiving the profound warning through Matthew's record, "They that take the sword shall perish by the sword." And we are nationally taking it today! But only for self-defense, let it be seen. For conquest, Caesar, Charlemagne, Alexander, Napoleon and their ilk have taken it—as has the kaiser today—and it is now Christ vs. Kaiser, though the Kaiser's spokesmen are likening him and his people to Christ in the Gethsemane that is drawing near for Germany.

The final point of shame stands out in Peter's denial. "Safety first" he was thinking—for self. Principle, for the moment, has slipped from him—but he came back, thank God, as can any man to new grip on it.

Two points of shame, the betrayal and denial; two points of thrill, the collapse of the corporal's guard and the flash of the sword of Peter. How true to the ways of human life! Exaltation and degradation ever in contrast; the steps toward heaven, the toboggan toward hell, ever at the command of human hands and feet, human heads and hearts. Always a chance, while the streams of life flow by, for souls to reveal the stuff of which they are made! That's all. And the testing times of human worth were never so universal as today when the "slacker" and the "worker" in every circle of trust are revealing as did these of the lesson, their worth.

*This article is based on the International Uniform Sunday school lesson for June 3, "Jesus Betrayed and Denied." Scripture, John 18:1-18.

## Parables of Safed the Sage

**By WILLIAM E. BARTON**

### The Minister and the Saw

NOW there came to me one of the sons of the prophets, even a young minister, and he said, My church treateth me harshly.

And I said, What hast thou done to thy church?

And he said, I upbraided them, and I told them they were Miserable Sinners.

And I answered, Thou didst speak truthfully and unwisely.

And he said, Is it not wise to speak the truth?

And I said, It is not wise to speak anything else; but truth is precious, and should be used with Economy.

And he said, There were Great Reforms that need to be wrought in that Town, and a Great Work to be done, and I had hoped to Inspire the Church to Do Those Things. But they are Stiff-necked, and they seek to Fire me.

And I said to him, Come with me into my Garden.

And we went out into the Garden, and I took with me a Saw.

And I said, Climb thou this tree, for thou art younger than I.

And he climbed the Tree, and sat upon a Limb thereof as I showed him.

And I said, That limb needeth to be Cut Off. Take thou the saw and Cut it Off.

And he began to saw beyond him.

And I said, Saw on the other side.

And he began to saw, but he stopped, and he said, If I saw the limb between myself and the Tree, I shall surely fall.

And I said unto him, The minister who pusheth a Reform faster than his Church will follow him, and findeth himself Fired, is like unto the man who Ascendeth a Tree, and Saweth off a Limb between himself and the Tree.

And I left him there, and I went into mine House. And he sat there Some Little Time in Deep Meditation.

And he Climbed Down, and returned to his own Church. And he called the elders thereof together, and he said, I have been foolish, and have sought to Bring in the Millennium Before Sundown. Be patient with me, and I will strive to be more patient with the Church.

And they answered and said, Now thou art Talking like a man of Sense. Continue thou to chasten us for our sins and show us how to be better, but expect not the Impossible, and lo, we will stand by thee till the Cows Come Home.

And the minister whom the Church was about to Fire took thought, and added a Cubit to his Stature; and his Church Rallied about him, and the last I heard some of the things he wanted to Get Done were being done.

And he wrote me a letter, saying:

O Safed, thou didst have me Up a Tree, but behold I am down and on the Job, and if thou wouldst see a happy and united and hustling church, where the people love their minister, and the minister loveth his people, and where everything is up and moving, and good is being done, come over and see us.

And I read the letter and rejoiced. For there are Ministers who have learned How to Saw, but neither When nor Where. And if they will Climb my Apple Tree I will teach them wisdom.

# Transylvania Professors Bear Testimony

*The Board of Trustees of the College of the Bible at Lexington, Ky., met in special session a few days ago in response to a call of the executive committee and for the purpose of considering the published charges of Dean H. L. Calhoun and certain students that destructive criticism is being taught in the institution. In this meeting an examination was conducted of the professors charged with teaching destructive criticism. A report of the meeting was published in last week's issue of* THE CHRISTIAN CENTURY. *The Board of Trustees, in closing its report, made the following statement: "That the brotherhood may know from their own statements something of the vital teachings of these brethren in their classrooms, we have invited them to submit a brief statement of their teachings on the points in question."* THE CHRISTIAN CENTURY *is pleased to print in its columns the testimony of all these men, as prepared in accordance with the wish of the Trustees of the Bible College.*

## President R. H. Crossfield

AFTER serving Transylvania for more than three years, the presidency of the College of the Bible was rendered vacant by the death of Brother J. W. McGarvey, with whom I sustained the most cordial relations. Almost immediately my resignation as president of Transylvania was presented to the Executive Committee, in view of the fact that the new endowment campaign for $200,000 was nearing completion, and because of my great desire to re-enter the regular ministry, together with the purpose of rendering it possible for the two institutions on the same campus to have one executive head. My resignation was not accepted, but the executive committees of both institutions urged my acceptance of the presidency of the College of the Bible, a proposition not seriously considered until it was urged upon the ground of duty.

Soon after entering upon the duties of this additional responsibility, it became necessary for me to recommend two men for faculty positions. From many sources came the suggestion of the names of A. W. Fortune and W. C. Bower. After careful inquiry into their fitness, including essential Christian faith and character, these men were appointed. Professor Snoddy was selected to succeed Professor Jefferson on the record of eighteen years of most successful and satisfactory teaching in Hiram. Professor Hemry came later as a supply and was retained because of his eminent fitness and usefulness. All of these men have proved pre-eminently constructive in their teaching.

The following are some of the results that have been achieved under the present administration. Notwithstanding the fact of the passing of the venerable McGarvey, Grubbs, Loos and others, and pronounced opposition from certain sources, the attendance has averaged 152; the number of bona fide college and graduate students has greatly increased; the main building has been improved and new buildings erected; the long standing indebtedness is to be liquidated within a few months and the endowment increased by about $200,000; Education Day has been established, yielding Transylvania and the College of the Bible more than $2,500 annually for current expense, and the educational standing of the college maintained and strengthened.

Professors Snoddy, Bower, Fortune, Hemry and myself are members in good standing and full fellowship of the Broadway, Central and Maxwell churches of this city, and the official boards of these congregations have recently declared their unqualified confidence and support. The faculty of Transylvania College has spoken in the strongest terms of approval. The churches for which the four professors preach believe in them and have officially registered their testimony.

The student body most highly values these teachers, and has every confidence in their Christian faith and life. Eighty-seven per cent of them recently signed a vigorous statement denouncing the charge that these men were guilty of destructive criticism. A number of the ten students who signed a petition to the board, asking that an investigation be made, have since withdrew their names. Almost without exception the old students who have gone out since the present professors began their work have expressed their indignant protest against the charges preferred.

The college has never enjoyed a more successful session. The large group of students who go out to preach in adjacent communities are vitalizing their churches, and are constantly baptizing believers, as a result of their contact with these great teachers who believe in God as revealed through His son, in the Bible as containing a record of that revelation, and in the unique plea for Christian union to which the Disciples of Christ are committed.

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## Professor A. W. Fortune

I HAVE been a teacher in the College of the Bible for five years, and during that time I have done my best to help prepare young men and women to do Christian service in this modern world. I accepted the position in this institution as a call from God to help carry out His plan for humanity. I have realized the responsibility that is placed upon those who help to train the leaders of the church, and I have sought to the best of my ability to bear my part of it. I have ever sought to be constructive, and not destructive, in my teaching.

My department is Christian history and doctrine. In my historical courses I seek to acquaint the student with the New Testament world. In this world as a background, we study the life and teachings of Jesus as the basis for Christianity. We show how the church resulted from his mission, and developed under the leadership of the apostles, and expanded throughout the Mediterranean world. We trace the great movements of the church through the succeeding centuries to our own time, and close with a semester's study of the part which the disciples have performed in the great forward movement of the church.

In my doctrinal courses I emphasize the great fundamentals of our faith. I teach that God is a personal spirit who is our Father; that this is His world, created by Him. I teach that man is a child of God, and that sin is a reality and destroys this filial relationship. I teach that Jesus was the divine Son of God, and revealed Him to the world; that He is the Savior of men, and gives them victory over sin. I emphasize immortality, and base my hope upon Jesus who rose from the dead. I teach that God is in His world, and that He is leading men, and that He wants them to have fellowship with Him through prayer. I teach that the church is a divine institution, and that it is Christ's agency for the bringing in of His kingdom. I teach that the Bible is the record of the revelation of God, and that it is the spiritual guide of the race. I teach that the men who wrote the books of the Bible possessed the Holy Spirit, and that they wrote out of the fullness of their lives. I teach that these men wrote down the revelation of God as they comprehended it. Some men saw God afar off, and others caught a clearer vision of Him. The complete and full revelation was made in Jesus. He alone could say: "He that hath seen me hath seen the Father." That being true, I teach that we should measure all other revelation by Him.

I have dedicated my life to the ministry of the gospel, and the Bible is the Book I preach. I regard the task of training young men for the ministry as a sacred privilege, and I rejoice that my part of the task takes me into the New Testament, and especially to the life and teachings of Jesus. I was reared as a Disciple, and I believe in the mission and position of the Disciples, and it is my aim to help make the College of the Bible a mighty factor in the future of our movement and in the religious life of the world.

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## Professor E. E. Snoddy

MY aim as a teacher is the creation and conservation of a vital and intelligent Christian faith in my students by constructive methods only. The best evidence I can offer of fidelity to my trust is the large number of laymen, teachers, social workers, ministers and missionaries whose lives I have had a part in forming.

My special task in philosophy is to help the student make whatever reconstruction in his religious conceptions are made necessary by the larger world revealed to him in his college course.

The difficult problems arise out of the student's contact with science and evolution. In my teaching I give a large place to science and seek to evoke active appreciation for it. I hold that there cannot be any contradiction between science and religion.

In dealing with miracles I emphasize their ethical significance, I put them in the larger context of Christ's life and purpose, and finally show how my own belief in miracles has been strengthened by the contribution of modern historical science in the field of biblical criticism.

I teach that the creation accounts in Genesis are religious in purpose and content rather than scientific, and, therefore,

there can be no disagreement between them and geology.

In common with modern scholars I accept the conception of evolution, but hold that this conception and theistic faith are not inconsistent. It does not fall to my field to prove it or to expound it. I simply take it as it comes to me in the thought of our age and also in the life of the student, and try to show how the modern man can accept the theory of evolution and at the same time hold his Christian faith. Evolution is not a substitute for God, but is itself a product of the Divine activity. It originates nothing, but is itself only the process through which God originates everything. It is a method of Divine creation. For me it means a growing world and therefore one infinite in its possibilities. It lightens the burden of the problem of evil, it gives new insight into the purpose of God, and dignifies man, not only by making him the goal of creation, but a coworker with God in the realization of His purpose. Without the conception I would be helpless in my work.

Finally, I am glad to say that thirty years of experience and service have only served to strengthen my faith in the inspiration of the Bible and the revelation made in it, in the Divinity of Christ, in the presence of God in human life through His Spirit, and in the church as the institution through which Christ's purpose is to be realized in the world.

After so long a period of service it would be inappropriate for me to offer any proof of my loyalty to the cause of the Disciples other than the fruits of my labors. I care only to say that, of all times in our history, I consider that now is the one time in which God has given us the supreme opportunity of bringing to the world's need our historic conception of Christ's divine Sonship and our plea for Christian unity under his leadership.

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## Professor W. C. Bower

MY field being education, religious education and Sociology, including the psychology of religion and the history of religion, my approach to the study of religion is scientific rather than theological. My philosophy of religious education is based upon the nature of religion, and religion, in turn, is studied against the larger background of human society.

The following statement is a summary of the fundamental points of view from which the subject matter of the courses involved is presented. God is the Creator of the world and of the human race. Evolution is only one of His methods of working. God has never for a moment been absent from His world or from human history, but through these His divine activity is continuous with His first creative act and the progress of the world is moving forward toward the consummation of His purpose. Psychological analysis and historical study show that religion is fundamental in human experience, and that in order to be rid of it both society and the individual would have to be destroyed. The tendency in modern psychology is toward the personal viewpoint in which the supreme place of intelligence and the will in human experience is affirmed. In a world such as ours, a self-revelation of God is not only possible, but a necessity. In such a world, prayer, as associated desire and activity with God, is efficacious in securing objective as well as subjective results. A study of the religion of the Hebrews discloses its incomparable superiority to the contemporaneous religions. Christianity, as embodying the revelation of God in Christ, is pre-eminently the only religion that can support human life under the stress of modern civilization. Jesus, its founder, is divine, and His gospel is the power of God to save men's lives. The Holy Scriptures reveal the character and the purpose of God, and the church is the divine institution for the interpretation and execution of Christ's program.

The historic plea of the Disciples of Christ for the union of all Christians upon the basis of the restoration of the Christianity of Christ as recorded in the Scriptures of the New Testament has been fundamental in my thinking, and I emphasized it in my teaching and preaching. I have rejoiced in the freedom of men who were loyal to the fundamentals of Christianity to look into the face of Jesus Christ and to report what they see there without the constraint of credal statement. Beyond loyalty to the truth as I see it through faith in Christ, I seek no further liberty.

It has been my aim to teach in a constructive manner, to conserve and enlarge faith, not to destroy it.

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## Professor George W. Hemry

IT is a privilege to record my faith in the great fundamentals of Christianity. The divine sonship of Jesus Christ as accepted at my baptism is still my faith. The inspired character of the Scriptures of the Old and New Testament I have never called in question. The church as Christ's body, constituted to carry on His work in the world, preaching His gospel to all men and bring in the kingdom in its fullness, has always had all the strength and talent I had to give.

Nevertheless, such faith is not held in such a way as to preclude one's rights to think on all these great themes. We should attain constantly a larger conception of Christ and His saving grace. The church in the person of its leaders must be a constant critic of its work, else failure, wrong and inadequacy will become sacred through long establishment. The Scriptures have in them light to an appreciation of which we have not fully attained. Immortality is a conception capable of new refinements and new proofs as time goes on.

Our theories of inspiration will probably fail fully to represent the facts of inspiration, as our theories of biology fail to contain the whole of life. The theory must be constantly readjusted so as to fit the facts that are apparent in the Scriptures.

Some few facts must be recognized. The men who wrote the various portions of Scripture were inspired in such a way that they were free to make known their messages in writings that represent practically all literary forms. Moreover, each man wrote in his own peculiar style. John does not write at all like Paul, and yet they were both making known the Christian message. Amos is quite different from Isaiah in his manner of saying things, and less rangy in thought, but both were true prophets of Jehovah. These and other facts have convinced me that the revelation of God took place in the souls of men just to the extent that they were one in mind and heart with Him. The truth of which they became conscious they set forth in the phrases and in the literary form best adapted to their talents and the purposes they wished to accomplish.

In the New Testament, we have the gospels, the Acts of Apostles, the epistles to Christian individuals and churches, and the Revelation.

**The Divinity School**
**OF THE UNIVERSITY OF CHICAGO**

Courses will be offered in the Old Testament by Professors Smith (J. M. P.), Luckenbill, Willett, Sprengling, and Gordon; New Testament by Professors Burton, Norton, Goodspeed, and Case; Systematic Theology by Professors Mathews, Smith (G. B.), and Youtz; Church History by Professors Monerief and Christie; Religious Education by Professors Soares and Ward; Homiletics and Pastoral Duties by Professor Hoyt; Practical Sociology by Professor Burgess; Public Speaking by Professor Blanchard; Music by Mr. Stevens. Courses in other departments of the University are open to students in the Divinity School.

Summer Quarter, 1917.
1st Term June 18-July 25—2d Term July 26-Aug. 31.
Detailed announcement sent upon application to the

Dean of the Divinity School
**THE UNIVERSITY OF CHICAGO**
CHICAGO, ILLINOIS

The gospel was a long time an oral message, many churches being called into existence before the gospels were written. As we learn from Luke, many writings more or less complete were composed to narrate the life and work of Christ. Of these four have been preserved to us. They differ in many respects, and yet present a united message in essentials.

The Acts was written as a sequel to Luke. Its aim was to show how the work begun by Jesus was carried on after His death and resurrection.

The epistles are really just missionary letters to new converts and churches. Every one of them was written in response to a practical need. They are of value to us because our problems continue to be similar to those met by the early church.

The books of the New Testament, at first possessed by a few churches, became known to all and later possessed by all by a process of exchange and copying. The beginning of such a process is indicated in the epistle to the Colossians. Churches of importance having come into possession of the recognized books, later, through their bishops, published lists or catalogs of the books. The rise of heresies, and consequent debate, called forth an emphasis on the recognized books and a sharp distinction between them and others.

When finally general church councils made decision concerning books to be recognized, in the main they simply registered the belief that had long prevailed in the church. In some cases, however, books that had been held in doubt were confirmed.

In all my teaching on these subjects, I have never at any time been destructive, either in spirit or word, but, on the contrary, constructive.

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### Advertise Presbyterian Work

The Presbyterians in their Assembly in Dallas, Tex., will be well taken care of so far as publicity is concerned. Mr. James B. Wootan has been chosen as chairman of the publicity committee and much of the material is worked up in advance in newspaper style to fit the needs of the reporters who call for news. In this way the public may expect to get adequate interpretations and a correct statement of the facts. The movement for denominational cooperation with the news agencies of the nation is spreading from denomination to denomination.

# Disciples Table Talk

### Death of Miss Mattie E. Pounds

John E. Pounds, of Hiram, O., writes that a cablegram brings news of the death of his sister, Miss Mattie E. Pounds, at Shanghai, China, on May 5. Miss Pounds was formerly secretary of the young people's department of the C. W. B. M. and went to the Orient three years ago to visit the mission stations and study the work at first hand. Miss Pounds is kindly remembered by thousands of Disciples for her devoted service in the cause of world-wide missions.

### Missouri's Convention, Mexico, June 12-14

Madison A. Hart, of the church at Columbia, Mo., is the president of the 1917 state convention of Missouri Disciples, which is to be held at Mexico, June 12-14. Mr. Hart urges representation at this state meeting of as many churches of Missouri as possible. It is hoped that THE CHRISTIAN CENTURY may have program on hand for next week's news pages.

### Michigan's Disciples to Meet at Cadillac

June 4-7 is the date set for this year's convention of the Disciples of Michigan. Cadillac is the place. Among the features are the following: Monday evening to Tuesday afternoon, C. W. B. M. sessions, with addresses by A. W. Higby, Grand Rapids; Mrs. O. H. Greist, Indiana; Miss Emma Ennis, Bilaspur; Mrs. A. E. Jennings, Ann Arbor. Interesting features will be a symposium on district work, conferences on young people's work and a banquet. On Tuesday evening will begin the sessions of the State Missionary Society, with the following addresses: "Aim of the Disciples of Christ," G. W. Knepper; "Coming to the Stature of the Fullness of Christ," R. B. Chapman, Ionia. Other addresses at these sessions will be: "Influence of the Disciples of Christ," Lloyd H. Miller, Detroit; "Educational Work Among the Disciples," John E. Pounds, Hiram, O.; "Responsibility of the Disciples of Christ," W. V. Nelson, Grand Rapids. There will also be secreterial addresses by Fred Kline, Illinois; Bert Wilson, Cincinnati, and others.

### Kentucky's Disciples in Annual Summer School

Last year 137 persons received diplomas from the summer school of the Kentucky Christian Bible School Association. This year will be the sixth annual meeting. The sessions will be held at the College of the Bible and Transylvania College, the date being June 14-22. The total expense of the school to persons in attendance will be $11 plus railroad fare. The faculty is composed of the following able leaders: Walter E. Frazee, state secretary; A. W. Fortune, W. C. Bower, G. W. Hemry and H. L. Calhoun, of Transylvania; Miss Cynthia Maus and Miss Hazel Lewis, of the national Bible school organization; Mrs. Katheryn E. Hodgdon and Miss Muriel White, St. Louis; W. A. Fite, W. H. McLain, R. N. Simpson, E. B. Barnes, E. T. Edmonds, J. H. MacNeill, well-known Disciple ministers, and Secretary Bert Wilson.

* * *

—Professor C. E. Underwood of Butler College, who was seriously ill, is reported greatly improved.

—The Butler College students recently presented the college with a large flag. Judge Orbison, of Indianapolis, gave a patriotic address on the occasion of the raising of the flag.

—The religious work with public schools at Gary, Ind., is being successfully prosecuted under the leadership of C. L. Pyatt and assistants of Central Church. Myron C. Settle, of Glen Park Church, is getting good results in his work with boys and girls of the south part of the city. Nearly 200 pupils are under instruction in the classes of Mr. Pyatt and Mr. Settle.

—The largest Women's Bible Class in Indiana is that of Mrs. T. W. Grafton, wife of the pastor of Third Church, Indianapolis. On the afternoon of last Sunday week nearly two thousand women came together in a rally at the Roberts Park M. E. Church, and Mrs. Grafton made the address. Almost every school in the city and surrounding country was represented. W. E. M. Hackleman conducted the music.

—A. W. Conner, founder of the Boy-Friend Movement, held a campaign at Madisonville, Ky., last week. He will lecture this summer through the West under the direction of one of the large Chautauqua systems, being under contract for 200 lectures.

—C. C. Morrison, editor of the Christian Century, will deliver a series of lectures this year at Bethany Assembly during the Bible Conference on "The Disciples and Christian Unity."

—At Clarksville, Ind., J. Thos. Luckey has increased the Sunday school in a year from an attendance of 123 to 194, with increased offerings from average of $2.58 to average of $21.56. At Cicero, where Mr. Luckey also preaches, there has been an increase of attendance from 79 to 126; this is a mission church. Both these churches are promoting successfully the continuous morning service.

—George W. Schroeder will preach the baccalaureate sermon of the Rudolph, O., high school this year. Mr. Schroeder reports the banner attendance in years at the Rudolph Sunday school, with 209 present on May 13. The school is striving for 300 present on July 1. This organization recently sent four cases of eggs to the N. B. A.

—R. W. Lilley, of Kirksville, Mo., preached the baccalaureate sermon for the high school there on May 13, and delivered the commencement address at Fulton, Mo., on the 18th, and at Paris, Mo., on the 25th.

—Chancellor Homer W. Carpenter, of Transylvania, delivered the commencement address at the Morehead Normal School. This is one of the C. W. B. M. schools and is doing a good work in the semi-mountainous district of Kentucky.

—First Church, Sioux City, Ia., led by the pastor J. R. Perkins, recently burned an eleven year old mortgage. Mr. Perkins is in his fifth year there—the longest pastorate in the church's history.

—First Church, Philadelphia, Pa., held its last meeting in the old building on May 13. The congregation will meet in temporary quarters until the new home is completed.

—P. L. Schuler has resigned from the work at Second Church, Cedar Rapids, Ia., and will take up evangelistic service October 1. Mr. Schuler will continue at Cedar Rapids until August 1.

—President H. H. Crossfield, Chancellor Carpenter, Dr. Fortune, Professors Bower and Snoddy and Dean Maccartney, of Transylvania College, are busy delivering commencement addresses in the high school commencements of Kentucky.

—John E. Pounds has served nearly eight years at Hiram, O., church.

—Granville Snell, superintendent of missions of Seventh District of Missouri, gave an address at the annual convention of Northeast District on May 24. Mr. Snell has raised $3,556 in his field since November 1, having also reorganized four churches and organized two Sunday schools. This is but a small part of his work for this period.

—At the recent India convention, which was held at Damoh rather than at Jubbulpore, because of plague conditions there, the following missionaries took part on the program: J. N. Bierma, Miss Kingsbury, C. G. Elsam, H. Schaefer, G. E. Miller, W. H. Scott, G. W. Brown, H. C. Saum, D. O. Cunningham, C. H. Thompson, and M. J. Shah. George E. Miller sends an interesting report of the meeting from Mungeli, Central Province.

—G. W. Muckley, of the Church Extension Board, is spending the month of May in the conventions of Arkansas, Texas, Oklahoma, Indiana and Ohio. Mr. Muckley reports for April a falling off of receipts of $6,086 from individuals and $472 from the churches.

—The new building of the church at Peru, Ind., was dedicated early this month by C. W. Cauble, of Indianapolis. About $11,000 was raised. T. J. Brock serves as pastor at Peru. The new structure cost about $30,000 and is now practically paid for.

—Harry C. Ice has begun his service as pastor at Beaver Falls, Pa., succeeding in the work there C. M. Smail, who was called to a Brooklyn, N. Y., pulpit several months ago.

—J. E. Henshaw, of Arkansas City, Kan., has accepted the First Church pastorate at Pueblo, Colo.

—Paul Rudy, son of J. M. Rudy, Disciple pastor and evangelist, has enlisted for European service. Young Mr. Rudy has been in attendance at Wisconsin University.

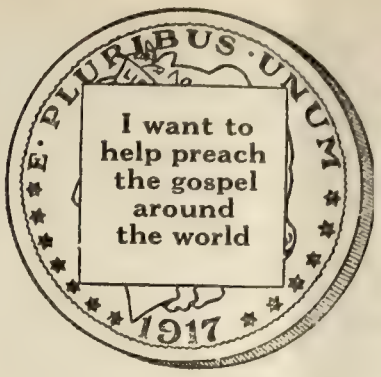
—A. C. Smither had charge of the dedication of the newly completed $25,000 building of the Miami, Okla., congregation.

—It is reported that over $35,000 has been raised at First Church, Kansas City, Mo., for the purposes of community center work.

—Charles O. Lee, of the Danville, Ind., church, preached the baccalaureate sermon this year for the local high school.

—Cotner University's commencement exercises will be held June 1 to June 8. W. P. Aylsworth will preach the bac-

# Give the Dollar a Chance Next Sunday




Money talks and money works. Harness up your dollars and put them to work for the Kingdom.

**We want $125,000 on Children's Day, June 3rd.** Every pupil in every school should make his greatest offering to Foreign Missions this year.

Send all Children's Day offerings at once to

The Sanctification of the dollar means the salvation of the world.

**Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio**



**NEW YORK** A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.


—The eightieth birthday of D. R. Dungan was celebrated on May 15. His friends at his present hometown, Pasadena, Cal., and those over the country remembered Dr. Dungan in various ways, his friends in Iowa having sent him for that day a shower of postcard greetings.

—A. D. Milroy, of Brenham, Tex., individually supports Albert T. Fitts in home missionary work in Texas. The plan Mr. Fitts has adopted is to go to a new point and stay with the job until the success of the mission planted is assured.

—First Church, Norfolk, Va., has begun work on a church garden, a large lot having been secured back of the church building. Through the generosity of one of the members of the congregation the ground has been plowed and harrowed, and various classes and other organizations are being asked to "stake a claim." Chas. M. Watson is anxious that every member of this church have some definite part in the support of the present great war for universal peace.

—There will be held at Lansing, Mich., on July 5-12, a great meeting of rural leaders in church life. Disciple ministers of the state are planning to co-operate in this effort for more efficient rural church activities. The conference is to be held at Michigan Agricultural College.

—A few days ago the daily papers were reporting that the wife of James Couch, Christian minister at Wanette, Okla., had been shot in Germany as a spy, but later reports deny the truth of the statement.

—The new officers of the First district, Illinois Missionary Society, elected at the recent convention held at Sterling, are: J. W. Robbins, Sterling, president; F. H. Devol, Walnut, vice-president; C. C. Carpenter, Princeton, secretary.

—R. S. Rains, of Brownstown, Ind., has been called to the pastorate at Rock Falls, Ill.; E. L. Frost, of Timewell, Ill., has accepted a call to the work at Plymouth, Ill.

—O. E. Tomes, of First Christian Church, Ft. Wayne, Ind., along with the other ministers of Ft. Wayne, is co-operating in the effort to "feed the world" during the present war. Some of the city's ministers, including Mr. Tomes, have leased a plot of ground for gardening.

—The newspapers report that an audience of about 250 ministers assembled at the late annual convention of the Indiana Christian Ministerial Association at Kokomo adjourned their meeting summarily and went in a body to Indianapolis to offer their services to the governor for the mobilization of the church's influence in support of the nation in her war need.

—Walter F. Alt, of Richmond Avenue Christian Church, Buffalo, N. Y., has been elected president of the Buffalo Assembly of Christian Endeavor.

—The congregation of First Church, Tulsa, Oka., will build a very fine church home, with every modern feature. An interesting feature of the building will be a huge glass dome immediately over the great auditorium.

—The 1918 convention of Oklahoma Disciples will be held at Ardmore. At the 1917 meeting at Enid Judge A. Eddleman of Ardmore was elected president of the state association. Money was provided at the Enid meeting for a boys' dormitory at Phillips University, located at Enid, for a home for the president of that institution and for an athletic stadium. These buildings are to be erected this year.

—Levi Marshall was given a royal welcome by Greencastle, Ind., citizens, upon his coming to his new charge at First church. At a reception given for the new pastor, among those present were A. M. Hootman, former pastor; J. C. Todd, of Bloomington Bible Chair, and C. H. Winders, of Indianapolis.

—Dr. Charles T. Paul, of the College of Missions, Indianapolis, called by Charles R. Brown, dean of Yale Divinity School, "the greatest living authority on foreign missions," was one of the speakers at a recent banquet of the alumni of the University of Indiana, held at Claypool Hotel, Indianapolis. W. J. Bryan was also present and spoke.

—C. F. Stevens, pastor of the church at Beatrice, Neb., will give the commencement address at Cotner University on June 7.

—A very successful evangelistic series is reported at Oakland, Cal., with the

## Graham Frank a Kingdom Man as Well as a Church Man

The resignation of Graham Frank at Liberty, Mo., to accept the pastorate of Central Church, Dallas, Tex., has brought out many interesting interpretations of his fourteen-year pastorate in Liberty. In addition to the many testimonials of affection from his congregation there are many sidelights thrown upon his ministry from sources outside his church. The local newspaper calls attention to the universal good feeling obtaining among the churches of all denominations in Liberty and says that to Mr. Frank is due more than to any other individual the credit of bringing in the new era of fraternity. That this estimate is not overdrawn would seem to be indicated by a paragraph appearing in the calendar of the local Baptist church in which the pastor, Rev. Cousins, says:

**"Dr. Frank's Resignation**

"Dr. Frank has resigned the pastorate of his church here to accept a call to one of the leading churches in Dallas, Texas. The news of his intention to leave Liberty will come as a surprise and shock not only to his immediate parishioners, but to the entire community as well. Dr. Frank has labored so long, so faithfully and so successfully in Liberty that it's difficult to think of the community and the work without his presence. We hoped he might feel led to remain in Liberty, for he has so often resisted the lure of very inviting and much more lucrative fields. If he decides that he must go he will certainly carry with him the affectionate regard and esteem of this town. He is a gifted man—a royal soul, a preacher of rare power and charm. He holds a conspicuous position in his church, but he is more than a churchman, he is a Kingdom man. He will be missed here—genuinely missed—and no group of people will give him up more reluctantly than the preachers. He richly deserves all the good things that may come to him. He and his family will be a valuable acquisition to any community where their lot may be cast. This pastor is greatly indebted to Dr. Frank for many kindnesses, and he wishes here to register his personal appreciation of the man—his ministry and his message. May God's own blessing continue to be his in abundant measure."

Mr. Frank will not begin his new pastorate at Dallas until Sept. 1. His call to Dallas stipulates that his services for the General Convention, as secretary, will not need to be discontinued.

Kellems brothers leading. H. A. Van Winkle, now pastor at Oakland, is becoming a real force for good in the community's life.

—The Hopkinsville, Ky., church had a membership of over 1,000 before the recent Fife brothers' meeting, and F. F. Walter, pastor there, reports that he baptized eighty-five persons coming into the fellowship during the meetings. Seventeen were added by letters. Fifty-one persons were baptized on Wednesday evening following the close of the meetings.

—C. R. Piety, pastor of the church at Scottsburg, Ind., has a new volume of verse out with the title, "A Lot o' Lovin'." Mr. Piety's poem, "Brotherhood," was printed and reprinted in many of the city dailies. This is one of the opening poems of the present attractive collection.

—The First Church, Mexico, Mo., had the pleasure, on May 16, of hearing an address from the church's living link missionary, Charles P. Hedges, of Longa, Africa. He was accompanied by Mrs. Hedges.

—Byron Hester, of Chickasha, Okla., First Church, reports three confessions at this church on the morning of Mothers' day and eight baptisms at night. At the evening service the students of the Oklahoma State College for Women attended in a body to hear Mr. Hester speak.

—It is probable that Dr. Hugh T. Morrison, of Springfield, Ill., will enter the war service in the medical department.

—The arrival of Dr. Burris A. Jenkins in France is reported by the steamship line with which Dr. Jenkins took passage three weeks ago. The Kansas City pastor will spend six months in religious work among the soldiers of the Allies under the direction of the Y. M. C. A.

—J. S. Miller, chairman of the official board of the church at Berkeley, Cal., reports that great enthusiasm is being manifested over the prospects of the work there under the leadership of J. H. McCartney, the new pastor. On a recent Sunday the financial slate was very nearly cleaned by the raising of several hundred dollars.

—Henry C. Kendrick, new pastor at University Church, Los Angeles, Cal., held a successful series of evangelistic meetings recently at this church, the pastor doing the preaching.

—June 24 will be observed by the Christian Endeavorers of the Disciples as a special day for Home Missions. The topic for discussion is "Mission Work in Our Cities." Programs and literature will be sent free by the Home Society to societies who will agree to take an offering for Home Missions on this special day.

—The annual commencement week at Transylvania College will be dispensed with this year, owing to the large number of students who have left the college for the army, the navy, the officers' reserve training corps and the farm. The baccalaureate sermon will be preached by President Crossfield on Sunday evening, June 3, and the degrees will be conferred and diplomas granted on the same occasion. It is reported that Professor George W. Hemry, who has served for three years in the College of the Bible, has resigned and will reenter the ministry. Professor Hemry came to the college as a supply teacher during the absence of Professor W. C. Bower, who was sent as one of the commissioners to the Orient by the Foreign Society.

—The Church Extension Board on May 4 granted the church at Glasgow, Mont., $2,000; First Church, Phoenix, Ariz., $15,000; Puyallup, Wash., $500; Lake Harriett Church, Minneapolis, Minn., $2,500; Kansas, Okla., $230; Harlingen, Tex., $400; Second Church, New York City, N. Y., $10,000; Waukomis, Okla., $1,000; Bloomington, Ill., Third Church, $700; Ambia, Ind., $1,000; Elm Grove, W. Va., $4,000; Graham, Va., $2,000; Anita, Iowa, $1,500; Grand Rapids, Mich., Plainview Ave. Church, $1,500; San Luis Obispo, Cal., $1,750.

—Prof. E. E. Snoddy, Lexington, Ky., will deliver two series of lectures at Bethany Assembly this year. His theme for the first series will be "The Psychology of Human Behavior," and that of the second will be "The Apostolic Church." Professor Snoddy was at Bethany Assembly two years ago, and his work was so well received by all that the Assembly considers itself fortunate in securing him for these two series, beginning Aug. 7 and closing Aug. 17.

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### Notes from First Church, Norfolk, Va.

The treasurer of the building fund, Mr. J. H. Schlegel, announced to the congregation of First Church that the building note had been curtailed $2,000, which leaves a balance on the note of $5,000.

An appeal has been made for a "set-up program" which will definitely harness the whole congregation to the biggest load possible in near-at-hand and world-wide helpfulness to meet the present war crisis.

The Sunday school, J. G. Holladay, superintendent, is passing all previous records. The average attendance for March was 291; the average for April was 340.

A short meeting was held ten days previous to Easter, led by Rev. E. B. Bagby of Washington, D. C., in which sixteen members were added.

Five have made the good confession and eight have been received by statement and letter the past two Sundays. There have been a total thus far in the year of 54, 31 by confession and 23 by letter or statement.

Earnestly solicitous of serving especially the boys who go into the navy, attention is again called to pastors who have boys who have enlisted and began their training at Norfolk. There are many grave moral problems to be faced, and because of our Sunday school superintendent, Mr. J. G. Holladay, being secretary of the Navy Y. M. C. A., we are in position to serve if we are advised about the boys. This applies to not only C. M. Watson, pastor of the First church, but to Rev. E. E. Manley, South Norfolk, Va., and Rev. H. C. Combs, Portsmouth, Va.

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### Death of George W. Nance

George W. Nance of Bloomington, Ill., died Sunday morning, April 29, 1917, at the age of seventy-five years. Mr. Nance was born in Floyd county, Indiana, but for practically all his life he has been a resident of Illinois. He became a Christian at the age of eighteen years and to the end of his life he was a lover of his Lord, a kind and lovable man. Mr. Nance was a regular and interested attendant at all services in the House of God. He was a loyal friend of all preachers and liked much to be in the company of ministers. His interest in the church was unflagging and he especially enjoyed our great religious gatherings, both state and national. For many years he had been a member and officer of First Church, Bloomington. He was a veteran of the Civil War and an alumnus of Eureka College. He was united in marriage to Miss Cora Beach Demorest, October 22, 1879. Two children were born to this union, Olive Lincoln and David, the latter dying at the age of two and one-half years. Funeral services were held in First Church, Tuesday afternoon, May 1, the following ministers taking part: J. H. Wright, T. T. Holton, W. D. Deweese, S. H. Zendt and Mr. Nance's pastor, Edgar DeWitt Jones. One passage of Scripture in particular epitomizes the life of George W. Nance, Acts 11:24: "For he was a good man, and full of the Holy Spirit and of faith." E. DW. J.


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* * *

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When we see a regiment of a thousand men march through the streets, it looks like all mankind is moving. Fourteen times that many gave their lives for their faith in Christ in the Boxer uprising in China. When we spend days "seeing Chicago," our minds reel and balk in the vain effort to grasp the multitude of two million human beings. Two hundred cities like Chicago, stretching in a solid line from New York to San Francisco, could be peopled out of China. "A million a month in China are dying without God!"

For four thousand years the Chinese have magnified learning and multiplied books. They invented printing five hundred years before the Germans and also anticipated the West with gunpowder and the mariner's compass. They were pioneers in silk production and manufacture and have never been equaled in embroidery or porcelain. No race has ever met their competition in either industry or trade. They have thrice conquered their conquerors and absorbed them, and now, disappointed in a thousand emperors, they are giving their hearts to the true Son of God.

We could well afford to furnish teachers for the whole land, but we need only supply superintendents of education for cities and provinces and teachers of teachers for colleges and universities. In Nanking University we have united with the Methodists, Baptists and Presbyterians to make one of the great central institutions of the East, training teachers, preachers and physicians who will multiply Christianity to the ends of the land.

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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV MAY 31, 1917 Number 22


# Bringing Up a Child

RELIGION'S FUTURE IS WITH THE CHILD.

It does not take long for one generation to yield the scepter to another. Before we are quite aware of it, we who now hold the reins of power will be relegated to rocking chairs and a new generation will take our place. Who are these young usurpers? What will they do to the things that we hold dear? We still have it in our hands to determine in some measure just what kind of people they shall be.

The Old Testament was deeply concerned with the business of training children. The pile of stones erected just after the children of Israel crossed the Jordan into the promised land was continually to be the occasion of a story to the children. The book of Deuteronomy provided that its commandments and injunctions should be taught to the children. Poor David, in his doddering old age, cuts a sorry figure dealing with his wayward son Absalom. The Old Testament gave a later generation the injunction about sparing the rod and spoiling the child. There was the great hope expressed, which is still valid, "Train up a child in the way he should go and when he is old he will not depart from it."

American methods of child-training are radically different from those of any other nation in the world. Our conceptions of democracy have invaded the home life, affecting the freedom of the child even more than the liberty of women. Rearing children in freedom has produced a nation of resourceful men and women who know how to think for themselves. The old repressive authority produced hired men. The new method gives us leaders and captains of industry.

★ ★

Good-natured American parents who suffer every kind of impertinence from their children, even to being called by their first names, need to be made to realize that there are various kinds of freedom for the child in the home. It is one thing for a child to grow up like Topsy. It is another thing for parents to adopt the kindergarten attitude, which gives the child freedom but directs it to useful ends. The unreasoned freedom of some American homes produces tramps and ne'er-do-wells. Boys and girls who grow up with no respect for elders, with no sense of subordination to rightful authority, will not make good citizens. Children, on the other hand, may have an intelligently directed freedom which means happiness in the days of their childhood and efficiency in all the days to come.

The nursery and the playground are training schools for the future citizens. Tyranny tolerated in the nursery will reappear in later years in uglier form. It is just here that respect for personality, and the spirit of team work, are to come into life.

Many American parents are no longer on their jobs. The day schools provide for secular study. The Young Men's Christian Association provides physical exercise. The Sunday school trains in ethics and religion. A music teacher adds to the refinements of life. What do the parents do? In many homes their contribution to the life of the child is much more than matched by some outside influence.

The parent has a unique opportunity to train the child in ethical principles. The teaching cannot be given in any formal way, but must arise naturally out of events in the home life. The public school teacher would usually miss the best of opportunities to influence the child in this way. Those who live with children in their hours of freedom may build up the conceptions which will regulate conduct through all future years.

★ ★

By Old Testament writers the training of the child in religion was regarded as the task of the father and the mother. It ought still to be regarded in this way.

Teaching of the children in religion may be introduced in simple and informal ways. It is much easier to tell a story when it is asked for than to impose it at some time when the child mind is occupied with other matters. It is for this reason that the opportunity of the parent as a teacher of religion is so much better than that of the Sunday school teacher.

The child gets his religious instruction largely in the form of stories. The Homeric age in Greece learned of the gods through the medium of an epic poem. The Old Testament has much of story material, as we know, and it is a late age that uses the reasoned oratory of the writing prophets or the reflective writings of the sages. The child in our home may thus hear of the great characters of religious history in story form and so enter by an easy and natural method into the religious life of the race.

Many of our leaders in religious education believe that the home cannot properly influence children for religion without the practice of family worship. So modern a writer as Cope contends for this. Once every father was a priest. The child entered into religion by participating in the sacrificial feasts of the elders.

It may be that the formal scripture reading and prayer of the older evangelicalism needs some modification. Some families might need the guide of printed prayers and meditations. But it is a sorry home that has no ritual for the expression of its respect for its own history and its reverence for Almighty God.

We are just now passing through a period in which much interest is taken in the bodies of our children. The science of eugenics declares that they must be well born. Nursing manuals set forth how they should be fed. All this is well, but when we go only so far we have failed.

Our task in the training of children is to give the coming generation the right to boast of being the noblest race of men that ever walked the earth. The kingdom is to be ushered in by training its citizens, in their formative years, in the principles of the Kingdom.

# EDITORIAL

## THE SHAME OF A GREAT CITY

AFTER Chicago had been governed for years by the Carter Harrison family, until some were led to think that the city had firmly established a Harrison dynasty, there came a political upheaval which landed a "business man" in the mayor's chair. The American people in these glorious plutocratic times have had a tendency to regard business men as more honest and efficient than other men, and much was therefore expected when William Hale Thompson took office and began his administration.

Temperance forces looked askance at "Big Bill," as he is familiarly called by the Chicago newspapers. Yet he came out for Sunday closing, through what pressure only the initiated know. Yet this Sunday closing for a long time was only partially accomplished. We were still in doubt just how to catalogue our "business man" mayor.

There can be no doubt how he is to be catalogued now, for three Chicago newspapers of different political complexions have recently united in exposing a "power behind the throne" in the person of Mr. Fred Lundin. A row on the school board has led the politicians to talk and there will undoubtedly be no end of revelation.

It seems clear that an effort was made to pack the school board with tools so that a new form of loot might be carried off. The public schools have levied in their behalf a large amount of money in taxes. Even a relatively small per cent of this would enrich any gang which could control the system for private profit.

One Chicago newspaper declares that Chicago is the worst-governed city in America. We need to be a little slow in claiming that distinction, for we would have to be pretty bad to establish that title.

What is wrong with city government in America? One thing fundamentally wrong is that church people do not participate actively in politics as they should do. Thousands of Christian men do not vote, declaring with much pessimism and show of worldly wisdom that it is "no use, as it is all fixed up anyway." The first reform must reach the voter himself, if we are to have good government in the cities.

## CHILDREN'S DAY IS NEAR

CHILDREN'S DAY is one of the high festivals in our fellowship. On that day many parents of Sunday school children will come to church perhaps for the only time in all the year. The interest in children at this season is well-nigh universal.

Children's Day is not only a time to emphasize the importance of the child in the church program, it is a day when we emphasize also the part the child is to play in the redemption of the world. Feeling that all religious education must express itself in activity, we not only teach our children about the missionary heroes, but we also give the children an opportunity to contribute to mission work. Thus a generation of Christians is being reared to whom no arguments in behalf of missions will be necessary.

The Foreign society reports that two hundred and fifty more schools have ordered supplies this year than formerly. "Business as usual" ought to be the motto of the church, especially in its missionary work. While America is assuming heavy war burdens, our people are employed more generally than usual and the people of the rural districts will raise a crop this year for which they will receive an unprecedented price. This is just the tim to make a fine advance in our missionary work.

Our Foreign society has a record of efficiency in Chri tian service which enables one to speak of its activiti with the greatest degree of enthusiasm. The Society h the converts and the institutions to show for the mone and lives that have been invested in this big enterprise. A Disciples, we are proud of our Society and here is wish ing for it the best and most fruitful Children's Day ev —just to show that we can do it even in war-time!

## THE GOVERNMENT CENSUS

THE United States Government is now engaged i the business of taking a census of religious inst tutions. Blanks are being sent out by mail an returns will be collected by the same method. Man preachers are indeed burdened with requests for sta tistics from various sources, but it will be a misfor tune if any fail to co-operate heartily with the gov ernment in this enterprise.

Especially have certain Disciples complained tha we have not been reported at our proper strength Since each church and minister does his own reportin in the current Government Census, it will be our ow fault if we do not make the desired showing. Ou men can all appreciate the importance of not allowin an understatement of the Disciple strength to be give to the American public.

We are impressed with the fact that all religiou statistics are collected along rather antiquated lines Such facts as the financial and numerical strength o the organizations are given, but there is almost entir lack of statistics with regard to many of the more mod ern phases of religious work.

It would be impressive to see some statement with regard to the social activities of the church, for instance. Much more is being done in community work than the general public realizes. It would be helpful to the church to have the people know the facts.

It would have been easy for the government to make the questions on the education of the ministers more significant, so they could be worked over and made to yield important results.

The church can wait for the tabulation of its work in recent years with a considerable degree of confidence. Though we have been living through a time of great ease and worldliness, which have affected all of our cultural interests, the church has been so resourceful that she has been able in large measure to withstand these tendencies.

## CONFISCATION IN MEXICO

THE new constitution of Mexico seems to be drawn in such a way as to make all Protestant mission work in the country impossible. It is now impossible for a religious society to own property in that unhappy country, and it is also impossible for any one not a Mexican to preach the gospel there. It is said that the latter condition was included in order that the Spanish orders of the Catholic church might be excluded from the country. It is to be doubted whether this restriction is aimed solely at Roman Catholics. Missionary societies of America have invested large amounts of money in schools and philanthropic

institutions in Mexico. All of these fall into government ownership and management unless the provisions of the constitution fail in execution.

It was at first supposed by missionary administrators that the new law would be like many an old one, administered according to the personal wishes of the dictator. In this case there is not much promise that Carranza will decide to interpret the law favorably to the Protestant interests.

The new constitution makes Mexico the most reactionary country on the hemisphere, so far as its treatment of the religious question is concerned. But a few years ago the last of the South American countries opened its doors to every kind of religious faith. Many South American countries are still Roman Catholic in the sense of having a state religion, but none of these republics refuse religious commerce with the entire world.

It is clear, of course, that Mexico will not be able to maintain its present attitude. The world has become too small for any nation to imitate old-time China even in the matter of religion. The citizens of Mexico will miss a thousand kindly ministries of teachers and social workers and preachers, if these are compelled to leave the country.

About the political questions of Mexico, the church need not have opinions. This action with regard to religion, however, is indicative of the reactionary condition of the country.

## THE DEVELOPMENT OF CITY FEDERATIONS

THE successful launching of the national federation of churches is now being followed by the development of local and city federations which are feeling their way into efficiency. In various cities of the country we hear of local federations that have won victories for religion and righteousness. The Louisville, Ky., federation has successfully fought the gambling evil. The San Francisco federation attracted the attention of religious workers all over the country by their fight on the vice interests of their city. The Minneapolis federation has established a hotel.

The national federation, through its Commission on Inter-Church Federations, has completed plans for holding a Congress on Purpose and Methods of Inter-Church Federations at Pittsburgh October 1-4, 1917. This gathering will be addressed by such eminent men as Dr. John R. Mott, Mr. Raymond Robins, Dr. Robert E. Speer, Rev. James E. Freeman, Gov. Carl E. Milliken, Mr. Daniel A. Poling and Dr. James A. MacDonald. With these strong men promising addresses the Congress is sure to prove helpful. The results of the Congress are to be published in a well-digested manual.

It is already decided that there will be recognized at least eight departments of work for a city federation. These will be the departments of Community Evangelism, World Evangelism, Religious Education, Social Betterment, Religious Publicity, Church Comity, International Justice and Good-will and Methods of Organization. Men of outstanding ability are preparing reports on these different types of activity.

Every city must prepare its own program of activities, which must be born out of local conditions, but it will prove very helpful to have some standard or form by which city federations may be judged. The time is near at hand when no large city will be satisfied to hold union ministers' meetings and pass resolutions and then call this federation. The federation idea involves a real assembling of the forces of a city to develop through coöperative effort the religious life of a community.

## SUNDAY FUNERALS

THE labor unions of Chicago have been making an effort to abolish Sunday funerals. In these efforts they have been supported by the diocesan convention of Chicago of the Protestant Episcopal church. It is curious to note that the labor unions have of late shown more aggressive action in defending the Christian Lord's Day from the encroachments of unnecessary labor than have the churches.

Behind the custom of Sunday funerals are some underlying conceptions which are far from worthy. The old-time notion of a successful funeral was a big crowd. Certain immigrant groups still hire a brass band and the family impoverishes itself with a long line of carriages. It is possible to get a bigger crowd together on Sunday, and for this reason Sunday funerals have been popular.

Sometimes, too, the undertaker and the minister have enjoyed the larger crowd of a Sunday funeral for its advertising value. The big "turn-out" made these two functionaries a center of large interest. The undertaker who handles the big funeral thinks he will be called again.

Objections to the practice are many. A Sunday funeral makes a hard day for the hack-drivers and other men who have work to do in connection with the funeral.

The reasons for Sunday funerals have passed away with rapid transportation and the perfection of the embalming art. With the growth of refinement among the people, a funeral will not be set for an idle day as if it were some kind of odd chores, but will be given one of the busy days of the week, when the friends of the deceased can leave their business for a few hours to contemplate the mysteries of life and death.

This is only one of the many reforms which our growing religious feeling should bring to our funeral customs, but it is an important one. Ministers will everywhere come into new appreciation with the leaders of the labor movement if they will join hands with labor by protecting Sunday from the encroachment of unnecessary toil.

### The Pilgrimage

I MADE a pilgrimage
To find the God:
I listened for His voice at holy tombs,
Searched for the print of His immortal feet in
dust of broken altars,
But turned back with empty heart;
But on the homeward road a great light came
upon me.
And I heard God's voice singing in a nestling
lark;
Felt His sweet wonder in a swaying rose;
Received His blessing from a wayside well;
Looked on His beauty in a lover's face,
Saw His bright hand send signals from the sun.
I made a pilgrimage
To find the God.

# Why I Am a Disciple

**Eighth Article—Minor Reasons**

## THEIR NAME

I FIND myself strongly attracted to the Disciples of Christ by the beautiful name they wear. I think the name question has received greatly exaggerated emphasis in our traditional discussions. There is neither so much virtue nor so much mischief in a particular name as many of us have assumed. Yet the question of a name for the church has an importance of its own which, without unduly magnifying it, we ought to take into account.

It is an interesting fact that, while the name "Disciples of Christ" was explicitly preferred by Alexander Campbell and those directly associated with him, the majority of our people, especially in the west, bear the title, "Christian Church," to designate both our local churches and our movement itself. Mr. Campbell specifically objected to the use of that name as smacking of monopoly, if not of effrontery, and set forth his reasons with some elaboration for the use of the more modest title, "Disciples of Christ." The reason for the apparent disregard of Mr. Campbell's wish in the matter is not hard to find. In looking over the map one observes that it is in the eastern and middle-eastern states —Pennsylvania, Virginia, West Virginia, New York, Michigan, Ohio—that the name "Disciples" has been commonly used. In Tennessee, Kentucky, Missouri, Indiana, southern Illinois, and most of the farther western and southwestern states each congregation calls itself "The Christian Church," and not until recently has the name "Disciples" found its way into the current vocabulary at all.

The explanation of this sectional difference in custom is, of course, perfectly simple to those who know the history of our movement. The section in which the name "Disciples" is chiefly used was the scene of the labors of Thomas and Alexander Campbell. The section in which the name "Christian Church" is chiefly used was either the scene of the labor of Barton W. Stone, or was influenced by emigration from the portion of country where he labored, chiefly Kentucky.

* * *

It must be borne in mind that we Disciples are the product of the union of two separate movements—that of the Campbells, originating in 1809 in western Pennsylvania, and that of Barton W. Stone, originating a few years earlier in Kentucky. The Campbell movement came to be called "Disciples." The Stone movement called itself "The Christian Church." Discovering each other, these two movements were united in 1830-1834. Upon the united movement the Campbells impressed their thought-system, but were never able to standardize the name of their choice. With the passing of Isaac Errett, who maintained the Campbellian tradition in the journalistic literature of our people, our journalism found itself in the hands of editors accustomed to the nomenclature of the Stone movement—Mr. Errett's successor on the Christian Standard hailing from Missouri—and the result was that the name used by the Stone wing in Kentucky and in the states largely settled by emigration from Kentucky was given a popular vogue even in the section where, in the classic days of the Campbells and Errett, it was quite unknown.

In my judgment, this turn of events was as regrettable as it was fortuitous. That it was purely fortuitous there is no doubt. The question of standardizing either of the names in use by the two uniting groups was never seriously considered. New congregations took whichever name they happened to find at hand. Through the accident that the journals propagating the movement were edited chiefly within the geographical area of the Stone influence and by men accustomed to the Stone nomenclature, the name "Christian Church" was given a popular currency in excess of the Campbellian preference, "Disciples of Christ."

And as I say, this is regrettable. For it must be remembered that by no means the whole of the movement with which Barton W. Stone was connected was merged with the Campbell movement. There remained a considerable group unwilling to follow the Stone leadership. This group now numbers about 200,000 communicants in the United States and calls itself "the Christian denomination," designating its local churches with the title, "The Christian Church." In Ohio, Indiana, Kentucky, Virginia and other states there is much confusion due to this duplication of names. This confusion might be a thing to be grateful for, tending, as it would, to obliterate denominational distinctions. But in this particular case the confusion is resented on both sides.

The "Christian denomination" conceives its use of the name "Christian" in a strictly denominational service in the same sense as "Methodist," "Presbyterian," "Baptist," and such names are used. It therefore resents, and bitterly, the use of the name "Christian" by our churches, claiming the right of exclusive use based upon historical priority in its adoption. This all sounds preposterous and ridiculous to our Disciple ears, for our adoption of the catholic name, "Christian," was intended, historically, not in any exclusive denominational sense at all, but rather as a means of avoiding a denominational title. We not only claim no monopoly of the name "Christian," but we plead with all churches now wearing denominational and exclusive names to abandon them and be content to be called Christians or Disciples of Christ like ourselves.

* * *

Nevertheless, I think the time has long since come when we should face the fact that the name "Christian" is too generic, too catholic, too much the common property of all the churches for our movement to succeed in persuading the Christian world of our sincerity when we claim for our use of it an undenominational motive. I know of no finer exhibition of the grace of Christian courtesy than is afforded by the fact that our Christian neighbors have at last formed the habit (in sections where the term "Disciples" is not so common) of speaking of us as "the Christian Church." That is a hard thing to do. If I were a Presbyterian or a Methodist I could not be persuaded to do it. But by affecting to be insulted at the use of certain other names we have literally browbeaten the Christian public into the application to us of the name "Christian." Yet even in the section of country where "the Christian Church" takes precedence of all others in numerical strength, as

in Missouri and Kentucky, and where, consequently, the Christian public has a chance to grow accustomed to the restrictive use of the name of the whole Church—even here the name chokes in the throat. And it ought to.

I was introduced the other day, at a missionary meeting, composed of a great body of women representing many denominations. The president, a brilliant and gracious woman, an Episcopalian, began her introduction thus: "We heard this morning from a Methodist and a Presbyterian. We have just listened to a representative of the Baptist Church. Our next speaker represents the Christian Church." I got up boiling. I knew there was not the slightest intention on her part to be ironical. She fumbled for the last word when she said it, and showed clearly that she was conscious of the invidiousness of the nomenclature, but she knew no other word to use except, perhaps, "Campbellite," and she was too much a gentlewoman to use that. Before getting into my address I took occasion to resent the use of the name "Christian" in a context that left open the formality of invidious inferences. I assured that body of Christian women that we Disciples tried to use the word "Christian" in no denominational sense, but that I regarded it as ill-advised on our part to call our churches "Christian" churches in contradistinction from Methodist and Baptist churches, and not only ill-advised but a positive affront to the rest of Christendom to call our Disciples' movement "the Christian Church"! I asked them not to call us the Christian Church, even if the practice of some of our churches did seem to indicate that we wished to go by that name. The grateful assent I received from all parts of the house, and from the president afterward, showed me how heavy a demand we make upon the courtesy of our Christian neighbors when we force them to use their own generic name in a way that excludes them from the connotation of it.

* * *

The claim that is made for the use of the name "Christian Church" on the ground that it will keep us from becoming a denomination, is disproved by a multitude of facts. That the name "Christian" has been sectarianized by us, almost as much as by the preposterous "Christian denomination," is obvious. Take, for example, the custom to which we are quite insensitive, of calling our congregations in large cities "First Christian Church," "Second Christian Church," etc. I was once pastor of a "First Christian Church," but it was not really the *first* Christian church of that community. The Presbyterian Christian church was older, as was also the Methodist Christian church. Yet in adopting and using that name, and in compelling others to use it, the members of "The First Christian Church" seemed to be quite unaware of anything invidious.

I often marvel how the founders of the American Christian Missionary Society could have passed the article in the constitution of that organization which provides that any member of "the Church of Christ" may become a member of the Society! Of course, they meant any member of a church identified with the Disciples' movement. They really were not planning for a Christian union missionary society, including in its membership any who belong to the body of Christ. I think the logic of our plea and the effective prosecution of it demanded that our missionary societies should have been so organized. Had they been projected on the level of the undenominational Church of Christ they would have been the most potent force in Christendom today for Christian unity. But this vision was not vouchsafed to our fathers. This, however, is another story to which we will return in a later article. The point I am making now is simply that the use of the most catholic name in the whole range of Christian nomenclature did not restrain our fathers from denominationalizing it.

* * *

I am writing this article in Kansas City, where each of our local churches is called a "Christian Church," and where our brotherhood is called in common speech, "the Christian Church." I have attended several meetings of our ministers and leading church workers, and am impressed with the inevitable gravitation of our language to the sectarian level. I heard yesterday from several of the most orthodox leaders the expressions "our denomination" and "the Christian denomination," referring, of course, to ourselves. I have visited recently many of our large cities and shared in the conferences of our brethren. I am compelled to testify to my surprise at the apparently unconscious facility with which Disciple lips pronounce the term, "the Christian denomination." Coming from Chicago, as I do, where some specially conscious efforts are made to preserve, and, if possible, to fulfill the undenominational purposes of our movement, I cannot help noticing this strange development in the speech of my brethren. I am not here raising the question as to whether we Disciples are or are not a denomination. That question will get a whole chapter to itself presently. But I am simply pointing out, from the standpoint of our history, the incongruity of Disciple lips acknowledging that we are a denomination and distinguishing us from other denominations by the word "Christian"!

No, we neither convince the Christian world of our non-denominational character by the use of the generic name of the universal church, nor do we, as a matter of fact, by such use of the name "Christian" guarantee our movement against taking on a denominational character. We can be a denomination under the catholic name "Christian Church," just as easily as under any other name, and we could avoid being a denomination under such names as Methodist or Presbyterian as easily—or about as easily—as under any of the names by which we are accustomed to be called. This being true, it is hard to imagine any good excuse for continuing the confusion and the impertinence as well as the self-deception involved in calling ourselves "The Christian Church."

* * *

Happily the term "Disciples of Christ" is being generally revived in all parts of our brotherhood, and was never so widely used as today. It has all the scripture backing that the name "Christian" has—and perhaps more—but has never been taken up into common speech to designate the church universal. Thus it serves for our movement the double purpose of distinguishing us as a movement and yet leaving open the question of our relation to the denominational order.

I like the name "Disciples of Christ," as applied to individual Christians, and, for a movement in behalf of such ends as we have espoused, I think it is the richest and most satisfactory name that could be found.

CHARLES CLAYTON MORRISON.

# Misuses of the Bible

**Eighteenth Article of the Series on the Bible**

**By Herbert L. Willett**

(Continued from last week)

### MISUSES OF APOCALYPSE

But the most fruitful field of erratic speculation is biblical prediction. In a former study attention has been given to the great forward-looking ideals of the Bible, and their realization in the advancing kingdom of God. Messianic prophecy is now understood and appreciated as never before. But apparently this does not satisfy some of those who affirm their faith in the Word of God. Something more is needed. The Bible is believed to be a mysterious compendium of prediction, in which not only the events of the Christian dispensation were clearly foreseen and outlined, but a scheme of world history to the end of the ages was unfolded. Since the true books of prophetic character give little aid or comfort to this method of biblical interpretation, resort is usually taken to the apocalyptic works, such as Daniel and the Book of Revelation, in order to make good the effort.

Now it is precisely these books for which the church, both Jewish and Christian, has had the least use. The Jews rightly excluded the former from the list of prophetic documents, both because it was of too late an origin to be recognized in that group, and because it revealed an entirely different spirit. And the Book of Revelation, as we have seen, was excluded from most of the early collections of Christian documents, or received with question and misgiving. The reason for this is apparent to all careful students of biblical and contemporary literature today. Neither book is prophetic. But both, after the manner of that class of writings to which they belong, employ freely the devices of prediction for purposes of affording encouragement to the believers in the terrible days of Antiochian and Roman persecution. Their authors believed, and rightly, that deliverance was soon to come in the struggle of the saints against oppression. And they exhausted the vocabulary of picturesque description in the effort to make clear that comforting truth. Soon, said the author of Daniel, Antiochus, the madman, would perish and the saints of the Most High God come to their own. Soon, said the writer of Revelation, would the Empire of Rome, lately believed by Paul to be the friend and defender of the church, but now seen to be its most dreaded foe, perish in a ruin which would be the wonder of the world. Both were pleas for constancy in the light of a deliverance near at hand.

### FUTURIST EXPLANATIONS

Yet no such simple and obvious explanation satisfies those who demand of the Bible the exhibition of portent and wonder. We are told that in these mysterious books the history of the ages is unfolded. Then begins at once the search for the characters who have played or are playing their part in the drama of the world. Here the freest fancy can be indulged. There is no scheme of interpretation so erratic that it cannot find sober-faced exponents. The fathers of the church indulged the same childish habit. They looked through the gallery of vivid pictures in which the scenes of late Hebrew and early Christian experience were displayed, and professed their ability to find there the visible likenesses of Mohammed, Timurlane, and the various heretics of the mediæval age. The reformers were persuaded that one after another the popes and the enemies of the Reformation were represented by the man of sin and the little horn. The Roman Catholic ecclesiastics of the same period returned the compliment by naming the beasts of these lurid volumes after the reformers, with Martin Luther as unquestionably the little horn. The commentaries on these apocalypses teem with the names of kings and cardinals, popes and emperors, generals and statesmen, philosophers and sceptics, who have been clearly recognized by one and another in the pages of these long-suffering works.

It might seem that this diversion is sufficiently harmless to pass without comment. It is certainly self-corrective and in the end self-annihilating. A few hours of real study of the Bible in the light of history and literature blows away all these vagaries like the fine dust of the balance. When once the reader of the Scriptures is willing to pay the price of sane and sober investigation of their contents, he perceives that they have other and higher purposes than to map out schemes of future events for those whose curiosity makes them willing to exchange the simple duties of the Christian life for the fantastic guesses of futuristic speculation. The authors of Daniel and Revelation deal with their own respective ages and with no other. They were not peering into any distant future. They were attempting to aid their tortured and wavering brethren to live through a present full of bitterest anguish. The speedy triumph of the right was their one hope and assurance. In this they were not mistaken. Upon that one confident utterance they lavished the treasures of apocalyptic eloquence. And in the glowing language of hope which they thus employed, the saints of all the centuries have found comfort; not because the experiences of their own times were foreseen and described, but because that first earlier conquest of evil by good, of the world powers by the King of Saints, was the prelude and token of all future victories of the faith.

This misuse of the Bible by the attempt to read into its pages the events of our own time is sure to recur as long as the world endures. Particularly does it find its recrudescence in days of war and commotion like our own. Those who eagerly search these vivid pages of the apocalypses for descriptions of the great struggle in Europe, and for portraits of some of its chief figures, are harmlessly and happily ignorant of the fact that in every previous convulsion of human society in the past there have been those who in the same spirit searched the same pages, and with the same success. There is no corrective for this waste of time except a more intelligent view of the Bible as a whole. And as this comes with the recognition of those helpful principles which are now at the disposal of every well-informed person, there will be seen less of the unprofitable search for the marvelous and fantastic, and more satisfaction in the deeper and abiding truths made known to us by our Lord and those prophets and apostles who stood nearest him in spirit and purpose.

# The Soul and the Crowd

**By Joseph Fort Newton**

Of the City Temple, London.

TAKE any page in the Life of Jesus, and one has always the feeling that it might have been written yesterday, or today. He was so in touch with life, and so in tune with the Infinite, that we can hardly think that He moved to and fro in a day far gone. Nor is the reason far to seek. Outward changes have been many, but in its essential realities life remains today what it was then, and what it will be ages hence. Because Jesus lived the Eternal life in time, He is a citizen of every age and every land—just as when a poet, like Homer or Burns, sings of love or death and the wayside flower, his song is immortal and never goes out of date. No other life has the same quality in anything like the same degree. That is why, when we read the story of His days, He seems to draw near and walk with us along the way—every act a parable, every scene a symbol.

*"Jesus said, Who touched me? Peter said, Master, the multitude throng Thee, and Thou sayest Who touched me?"—Luke, 8:45.*

### THE TYRANNY OF THE MANY

What a parable of the life of our day is that scene of the multitude thronging Jesus, pressing upon Him, crowding Him, yet not touching Him! "Crowds" is the title of the book in which Stanley Lee describes so brilliantly the clutter of modern life, its clatter and its confusion. Never were human beings so jostled and jammed as they are today; never was life so teeming and turbulent. Our great cities, like New York and London, are human oceans in which the individual is no more than a tiny, lonely wave on a remote sea. Humanity moves in multitudes. Men think in mass. Often they huddle together in a way to suggest weakness rather than strength, ruled by the tyranny of the Many, yielding to the pressure of Numbers, mistaking massed ignorance for wisdom.

No wonder meditation is a lost art, since there is so little time to practice it, thronged as we are by a thousand things. Even our religious life is influenced by the crowd-spirit, and if a census is not more eloquent than a sermon, it sometimes seems to be.

### INFLUENCE OF CROWDS

Few can resist the contagion of a crowd. Either we are exalted or degraded, owing to the crowd we are in, which may be a congregation at prayer or a mob in riot. At any rate, we do and think things we should hardly think or do alone. However mixed its motives may be, gaping curiosity walking side by side with yearning need, it means much to be in a crowd that is following Jesus. At least we are going in the right direction, and, swept along by the bustle and presence of the crowd, we may be carried further than we otherwise would go. But crowd-religion is not enough, as we learn sooner or later, in time of trial and tragedy if in no other way.

### MR. BRITLING

Here again the parable fits the need and situation of our time. Nearly all of us grew up in the atmosphere of Christian ideas and accept, in some degree, the facts about Jesus and the teaching of His words. That is to say, we are in the crowd that is following Him in a general way. Most of us, however, are like the man in the Wells story—"Mr. Britling Sees It Through"—to whom God was a thing of intelligence, a theory, a report, something told about but not realized. His thinking about God was like some one who had found an empty house, very beautiful and pleasant, and full of the promise of a fine personality. He had wandered through the house, making many curious explorations, but had never met the Master of it. Then came war, with its measureless woe and bitter tragedy. Amidst the darkness and confusions, the nightmare stupidities and the hideous cruelties of it all, he heard, downstairs, dear and friendly, the voice of the Master coming in. Mayhap the man in the story is Wells himself, whose mind is like a crowded city, and who may yet press through the throng of his thoughts and find God!

### THROUGH THE CROWD TO THE HEALER

Of all those who followed Jesus that day, only one sick woman pushed her way through the crowd and touched Him. Nor did she do it because of the crowd, but in spite of it. For years, St. Mark tells us, she had "suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." St. Luke, himself a physician, spares his profession this severe satire but he admits the fact. She heard of Jesus and "kept saying over and over to herself"—such is the force of the imperfect tense of the verb—"if I but touch His garments, I shall be made whole."

Such a story represents a vast chapter in the book of human life. How many there are who languish in weakness, pursued by pain, hoping against hope, as year drags after year! If all such were gathered together at one pool of Bethesda, what a scene it would be to stir the heart and break it. Yet illness need not be an unmixed evil, unless we make it so. It makes us think of many things we often forget. Day by day the perspective changes and we learn to estimate all the world offers at its proper value. Happy are we if it leads us through the crowd to the Healer of our souls!

In answer to a deep need, there has come a new health mysticism, of which we need to take account. James analyzed this movement years ago, pointing out the elements entering into it, describing it as a product of America. It takes many shapes, but at bottom it is an effort to realize religion and apply it to both body and mind. Crude it may often be in its thought—lacking, as some one has said, the strength of true simplicity and the wealth of true profundity—but it is a force to be reckoned with none the less. Nothing is easier than to indicate its limitations—its tendency to make health an end instead of a means, its evasive optimism, its lack of liberating self-forgetfulness and sweet humility. But that is not the whole of the matter. They are blind who do not see in it a human need reaching out after spiritual laws and divine forces, seeking to put them to the uses of life.

The result is a recovery, in some sort, of a truth known to the early church, and which the church today is guilty of unfaith, as of folly, in losing. Instead of being angry at its own failure, the church ought to be glad that so many have been blessed, and ask why it is so.

### SPIRITUAL DISCORD

Many of our ills—many more than we think—as we now know, have their roots less in physical disorder than in spiritual discord, and when that discord is removed the body becomes more normal. An old truth, to be sure, but a great truth all the same, and one that we had lost sight of along with much else. Through it thousands in our day have found their way to fellowship with the Love that will not let us go, rejoicing in deliverance from haunting fears and false sorrows which made life one long misery. Gen-

tleness and kindness have taken the place of dread or discontent, and they see life as a sunny upland where once it was a valley of shadows, drab, drear and desolate.

### IN WEAKNESS MADE STRONG

But if health of soul should be our first concern, and is always attainable, it is not so of physical health. Not a few of the noblest and sweetest souls have become such because in the exigencies of pain and trouble, they have been driven back to the soul within the soul, and there have found the secret of strength and peace. Some of the saints came to their heritage of spiritual power, being made perfect through suffering. In weakness they were made strong, in sorrow they were sanctified.

St. Paul prayed earnestly that his thorn in the flesh might be removed, but it was not to be so. In spite of it, perhaps because of it, he became the mighty and tender spirit that he was, rich in sympathy, radiant in power. Stevenson lived with death at his elbow, in the faith that "The truest health is to be able to do without it." Such bodily ills as cannot be healed can be overcome by a high and daring faith which lays hold of the love of God, realizes it, and rests in it.

### THE TOUCH FACULTY

There is in each of us, did we but know how to make use of it, what Ruskin called a "touch faculty," by which we may have access to vast, unguessed powers that are always and everywhere near us.

Some have no doubt read that story called "The Saint," by Forgazzaro, in which the whole of modern Italy is spread before us in a picture. It is a new version of the life of Francis of Assisi, written with rare insight and art, bringing back the glow and wonder of days of old. Many gather about the Saint and are healed, the while he speaks very plainly of their sordid selfishness in seeking ease of body and remaining sick or unclean of soul. Modestly he disclaims all power, all magic, save such as every man has in his own soul if he will only make use of it—the power of faith by which we may touch the hem of a flowing garment vast and white, and find purity and health of spirit.

"You exalt me because you are blind. If this girl is healed, not I have healed her, but her faith has made her whole. This power of faith is in God's world, everywhere and always, like the power of terror, which causes us to tremble and fall down. It is a power in the soul, like the powers which are in the water, and in fire. Therefore, if the girl is healed, it is because God has put this great power into His world; praise Him for it, not me. And now, listen! You offend God by believing His strength and bounty to be greater in miracles. His strength and bounty are everywhere, and always infinite. It is difficult to understand how faith can heal, but it is impossible to understand how these flowers grow. It is well to pray for health, but pray still more fervently to be able to adore the will of God, when it gives you death, as when it gives you life."

### THE HEALER STILL WITH US

There speaks a sweet voice telling us the old truth taught by Jesus on the hills of Galilee. The church has all the sources of infinite power, without a mutilated gospel, if it will but realize and make use of what it has. No man need give up the gospel in order to be healed; he need only to practice it. Still, as of old, the Teacher, the Healer, moves to and fro in the midst of our crowded modern life, seeking to save us from ourselves and from the troops of ills that beset us. He is no dead fact lost in the mists of time, but a living presence to be known and loved as truly as in the days of His flesh, if, like the woman in her need, we make our way to Him through the throng and touch His seamless robe. Legend tells that her name was Veronica, and that she lived at Caesarea-Philippi. Eusebius says that he himself had seen at the gate of her reputed residence in that city a group of statuary, representing her kneeling at the feet of Jesus, who was stretching out His hand toward her.

Also, there is a lovely tradition that when Jesus was on His way to the hill outside the city gate, fainting under the burden of His cross, that it was Veronica who pressed through the crowd, as she had done on a day long gone, and gave Him a handkerchief to wipe His brow—ministering to Him in His tragedy with tender, womanly touch, as He had ministered to her of His grace and power.

# The Church in the New World Situation

**By John R. Mott**

HOW important it is that the Church realize that it is in a new world, that it is a new world situation. It has been my serious responsibility to make world journeys for many years, and without design it has worked out so that I have made one of those journeys approximately every five years, which has a certain advantage in that it enables one to get a line, as it were, upon the world's tendencies and to observe contrasts.

### A SHAKEN WORLD

Those successive world journeys have caused me to believe and to say that the outstanding contrast is that today it is a shaken world. It is shaken to its very base. All the foundations are heaving—yes, more, they are slipping. It is likewise a world that is overburdened. It is a world that has always had its burdens to bear, but how light those old burdens seem in contrast with the burdens that come upon this generation! The interest on the new debts associated with this war will very soon exceed the total of the net income of the same nations before the war. The burdens hung around the necks of these nations are impossible burdens.

It is not surprising to my mind that there is a snapping in nation after nation. It is an impossible strain. It is not in man that walketh to maintain it, and the nation does not exist that can sustain it.

* * *

Oh, what a suffering world it is! I think I have known something of the sorrows of the people. I have tried, as the Quaker-discerning phrase put it, to let myself be baptized into a sense of all conditions, that I might respond to the sufferings of all; but I shall not trust myself now to express my emotions concerning the sufferings of those peoples which I have seen. I shall revert to them. I can never escape them. They are with me by day and by night.

### NEWLY REALIZED ENERGIES

It is a very serious world, no part of it more so than that part that tries to give you the opposite impression. And what a teachable world it is, what a teacher the world is, and what lessons are being enforced and how responsive we find whole nations, whole peoples! And happily it is a world which is revealing comparatively latent capacities, capacities the like of which we had not dreamed existed—undiscovered, newly realized energies, that make possible all that I am going

to now say in the way of a summons to the Christian Church as it fronts this absolutely unique and unprecedented world situation.

I have no doubt whatever in my mind that the Christian Church is being summoned today to get ready for that vast, that overpowering, constructive and reconstructive task that is coming apace. Oh, it will be on us all too soon! How poorly we are prepared in vision! How still more poorly we are prepared in leadership! And yet more how sadly we are prepared in the discipline of our souls for these great reconstructive tasks that are right at our hands!

### WHEN THE WAR WILL CLOSE

It is a belief of mine that this great war will close by Christmas, provided this Nation becomes sufficiently serious in time. I do not say yet that I see the evidence, but it is my hope that we will be serious in time. We will not facilitate the end of this struggle by treating it as we are now doing. But as that thought arises with true solemnity and seriousness of the prices that must be paid in these awful months that are right in front of us, it is my firm belief that the struggle will be ended by the end of this year.

Oh, that great, that vast reconstructive task! Some of you have heard me go back over these early journeys, not the first journey around the world, or even the second, but from subsequent journeys, to speak of those nations of the Far East, that were once fixed like plaster on the wall, as plastic; that the old molds had been broken; that those civilizations were being recast and were ready to be recast in new molds, and you heard me press the question, Shall they be recast in Christian molds or in pagan molds?

### THE FAR EAST PLASTIC

I may say in passing that there is some danger that we lose sight of the fact that the Far East is still plastic; it can still be molded; and among the tasks that press in these days, we should not cease to press the great missionary task as it confronts the Far East.

Again, I would remind you that notwithstanding this fateful war, that is still a fact, it will be determined within half a generation whether Africa is to be a Mohammedan or Christian continent.

Some of you heard your delegates that came back from the Panama Congress of Christian Work a year ago last February, report in oral address and likewise in written statements, that all of these Latin-American republics that lie to the south of us are today peculiarly accessible and responsive to the constructive ministry of pure Christianity.

Those facts have not changed, but the man or the woman is not here who three years ago ever expected to live to see the day that he would hear a witness come among us and say, "All Europe is in the melting pot." And yet that is precisely what I in accuracy must here declare. It has been my lot to go over to Europe each year for over twenty-five years, and some of those years more than once. I am free to say that I have never known Europe until these last journeys which I have made since this war began.

### RELIGIOUS RUSSIA

The nations over there that you associate most with the unchangeable and with the conservative, are today the most plastic of all these nations. If I had entered into discussion two years ago, as I many times did—yes, a year ago—with reference to my impressions in those countries, and given faithful answers to the different inquiries, I did not find anyone and still less I think did I believe myself that the land over there that would witness the most stupendous changes of all of them would be Russia. I have not found the person that expected that, even the most observing and intimate student of things Russian.

I think there is no land more than Russia that holds the fate of the coming year's situation, as it is in the belt of power where we find Japan and China, Germany, France and England, this country and Canada, blending the strongest strains in Europe and Asia, having the three most powerful religions of the world, Christianity, Judaism and Mohammedism; having a people with marvelous capacities for vicariousness, for suffering, for adventure and heroism; having what I regard a people the most religious of any people, unless it be the British Indians, and I do not know that I should make that exception. I see on the horizon no land with larger possibilities for the coming day.

### EUROPE IN THE MELTING POT

Is it not highly significant that the Church today is facing a new world in which lands like Russia are—yes, and Turkey! It is going to be an absolutely new Turkey. We are going to see changes in the next ten years that will transcend all that has happened in Turkey in the centuries. We are going to see a new Balkans, that great tinder-box which kindled this world conflagration. We are going to see a new Austria-Hungary—and I could enumerate others in the list.

All Europe is in the melting pot. Old things are passing away. Notice my language: All things may become new, not as a result of magic, not because of chance, not because of this war, but because throughout all Christian churches there shall be sufficient leadership to take hold of these nations of the Near East, of all Europe that may need our ministry, as well as the Far East and Southern Asia and Africa and Latin-America, to lead them out into this new age.

# A Letter from Dr. E. L. Powell

*Addressed to the President of one of the colleges of the Disciples, who, with certain of the teachers in the school, has been charged with teachings inconsistent with standards formerly prevailing in the institution, and with the recognized testimony of the Disciples of Christ as a body. It was understood that these matters were to be inquired into by the Board of Trustees of the college, as the properly constituted body for such procedure. To that group, through the President, the letter was sent.*

MY DEAR BROTHER: I do not wish to intrude on the deliberations of the Board of Trustees, as they shall give themselves to a serious and prayerful consideration of certain charges which have been made against yourself and others of your faculty involving the questions of authority, liberty, and faith. These are vital matters. Our construction of these three words determines whether or not we have a right conception of the whole genius and spirit of the Disciples of Christ. Our history as a religious people, as I construe it, would be stultified and brought into open shame if in the first place any Board of Trustees, whether of college, local congregation, or missionary society, should presume by any formal action, which would be ecclesiastical action, to pronounce judgment and to inflict penalty upon any of its employees where the question involved is not one of character, ability, or spiritual consecration but only departure in conviction concerning matters which

do not pertain to the one essential faith, namely: faith in Jesus Christ as the Son of God, and conscious loyalty to His authority as the individual soul shall construe that authority.

We have always fought every form or manifestation or expression of ecclesiasticism. The one thing which makes ecclesiasticism repulsive, hateful, and devilish is its claim to exercise authority in matters of faith over the individual conscience. We have always insisted that the invisible authority of Jesus Christ alone shall be recognized in matters of faith. That authority must be interpreted by the individual soul. It must be self-imposed. If it is not self-imposed it becomes external, and when it becomes external in the realm of religion it becomes an ecclesiasticism.

In other words, a few men constitute themselves and their opinions and convictions as the standard by which the loyalty of others shall be determined. Either we should accept a written creed with its thirty-nine articles, more or less, and admit that we are and shall be creed-bound and creed-governed, or we must claim our Protestant right which we have always claimed—the right of private interpretation, with all of its weaknesses and blunders, but with its glorious opportunity to be led out into larger and richer revelations of God's truth.

It is absurd that the most Protestant body among the Protestants, the Disciples of Christ, should at a time when other religious bodies have thrown off their creeds, attempt to fasten upon any company of teachers or preachers or the humblest disciple the personal and individual views and interpretations of a few men—should attempt, I say, to constitute themselves an ecclesiastical court to sit in judgment on this matter of orthodox faith.

* * *

Secondly, in the selection of teachers of a Bible School, or a Theological Seminary, or in the employment of missionaries for the foreign field, either in their selection or in their continued employment, concerning what matters has such a Board the right to inquire? If a teacher is to be chosen it is certainly right to ascertain concerning his health, his fitness for the particular work, his mental attainments, and whatever information may reveal his personal worth and character as a Christian man. I affirm, however, that among the Disciples of Christ no Board of any sort has the right to require of any employee more than is required of the humblest Disciple when he is received into the membership of the church. Anything more required is outside the realm of faith and orthodoxy. The most that is required concerns the fitness of the man to do the work for which he is employed. To ask him what he believes about the inspiration of the Bible, about the atonement, about baptism for the remission of sins, about imputed righteousness, about evolution, or a hundred other questions, is to make it fair and just that those who are asking such questions should have put down in stereotyped form certain interpretations of Scripture as infallible and inspired, and to which conformity is demanded on the ground that such creedal propositions and interpretations are the divinely authorized standard by which to measure all teachers and preachers and all disciples of Jesus Christ. We are driven inexorably to the conclusion that a creed and an ecclesiastical court alone could justify such procedure.

For my own part I would fight to the last ditch any such impertinence and any such violation of all that we as a people have stood for for more than a hundred years, and all that makes Protestantism to be differentiated from Romanism. In fact, it is the sharp dividing line between Romanism with its persecutions and cruelties, its suppression of the rights and liberty of mind and conscience, and Protestantism with its glorious combination of liberty and loyalty. In God's name, have we lived and wrought for a hundred years to be brought to the humiliating confession that we do not know exactly what it is that makes the Disciples of Christ the most glorious Protestant fellowship in the world?

* * *

Thirdly, I sincerely hope that the Board of Trustees will not allow themselves to be put in the company of Inquisitors at the bidding of a small company of men, who, however loyal to their understanding of Protestant Christianity, are carrying us back to the 16th Century battle fought and won by Luther and refought and won by the Disciples of Christ when our own great movement was inaugurated.

If the Board should fail unanimously to sustain and to support the men against whom these charges have been made, a blow would undoubtedly be inflicted of a very serious character against our own religious body, and we would be made a spectacle, almost a laughing stock for the great religious bodies who have but recently come into their heritage of Christian liberty, and who at this moment would regard a heresy trial as an anachronism and religious absurdity.

Democracy is b r e a k i n g l o o s e throughout the world. Bureaucracies are perishing under the glare of battlefields. Let us not have in the free church of Jesus Christ any miniature—the very thing in the religious realm which is being smitten with the wrath of God on the battlefields of Europe and in which free America, thank God, is taking her part. Both civil and religious liberty make it worth while to be alive at all. For we do not live in our intellectual accuracies but in our loyalties, and the supreme loyalty which involves all others is loyalty to Jesus Christ.

As J. S. Lamar used to say, "We ask not one question concerning your faith in anything in the Bible or out of the Bible, but only concerning your faith in Jesus Christ. If you get right in relation to Him you will get right in all other matters."

Yours sincerely,

Louisville, Ky. E. L. Powell.

# After the War—God

**By Shailer Mathews**

**In The Biblical World**

DISCUSSION of navigation is easy for those standing on the shore. For the crew of a storm-wracked vessel it is a matter of life and death. We call the one group academic, the other vital and practical. But books on navigation are not written during storms, and the compass was not invented while men fought shipwreck.

Nor do storms and shipwreck prevent the study of weather and wind, tides and currents, steam and electricity.

Similarly men should prepare for hours of national storm in days of peace. War no more shows the futility of preparation for peace than storms argue against navigation laws or quarantine against sanitation. In moments of sanity we should organize thought and social attitudes as a protection again possible hysteria in moments of crisis. Peace, not war, is normal.

Can we, as Christian people, thus train ourselves in days of indecision, when the fate of nations is in the balance?

If we cannot, we have not yet learned the full meaning of faith in God.

### A DANGER IN FAITH

True, there is moral danger even in a nation's faith in God. For a nation, like a man, may so unblinkingly believe in the justice of its cause as to identify its motives and methods with divine Providence. But such confidence is not true faith in the God of Jesus. To believe that God is on our side may mean only bescriptured brutality.

True Christian faith does not seek to persuade God to work with us; it seeks rather to work with God.

And if God is like Jesus, then love and not hate, justice and not physical force, forgiveness rather than injury, are the ultimate bases of national greatness.

Has any nation yet given full consent to that sort of faith in God? Can Christian patriots yet pray that God's rather than their government's will shall be done?

A war in the defense of the spiritual precipitate of civilization is justifiable; in the last resort it is a duty. For it is a less evil than the loss of spiritual achievements. War to preserve ideals is better than moral anarchy, however scientific or euphemized.

### "REMEMBER TYRE AND NINEVEH"

But it is an evil none the less. Its grandeur is given it only by those who dare sacrifice life to preserve the moral achievements of the race.

And after war has done its worst or its best, there still remains God—the God of Love and Law—to reckon with.

The laws of the spiritual order are as final as those of the physical. Civilization consists very largely in ordering our life in accordance with them. The spiritual forces which such laws describe will remain long after the wrath of man with all its miseries has passed. To violate them is to suffer.

Justice, established not by might, but operative in the structure of the world, is one of these forces.

Love, as terrible as it is merciful, is another.

And on Justice and Love a nation, like individuals, depends. When it obeys them it builds firmly; when it disobeys them it suffers.

Remember Tyre and Nineveh.

Nations of today, like them, have their Day of Judgment.

War cannot destroy our moral universe.

After the war there will still be God.

# Recent Books

THE NEW POETRY: AN ANTHOLOGY. Edited by Harriet Monroe and Alice C. Henderson. Undoubtedly, it is a good thing as often as possible to bring a wealth of poetry and near-poetry within the covers of a book for general consideration; and there is much good poetry in this collection. For Masefield, Lindsay, Sara Teasdale, William W. Gibson and de la Mare are here represented. One does wonder how much of the contents will have been eliminated after twenty years. It happens, interestingly enough, that the first poem in the book, one of Conrad Aiken's, is as solidly old-fashioned as the most conservative of university professors could wish for. There is enough of the "old poetry" in the collection to make it feel at home with volumes of Shelley, Keats or Tennyson. (Macmillan Company, New York. $1.75 net.)

* * *

THE ALTAR OF FREEDOM. By Mary Roberts Rinehart. This is "An Appeal to the Mothers of America." As Mrs. Rinehart has a son in actual service in Europe, she is saved from any sentimentality in her vigorous appeal to other mothers. This little volume will aid in making America's war for permanent peace a success. (Houghton Mifflin Company, Boston. 50 cts. net.)

* * *

THE YUKON TRAIL. By William MacLeod Raine. The story of the rival loves of a college graduate and a successful miner for a very lovable girl, with the great Yukon country as the background of their adventures. Rapid action, bold adventure. (Houghton Mifflin Company, Boston. $1.35 net.)

* * *

ANNE OF THE ISLAND. By L. M. Montgomery. Mark Twain said of "Anne of Green Gables" by the same author: "In 'Anne of Green Gables' you will find the dearest and most moving and delightful child since the immortal Alice." This is the same Anne, but older grown. The new story tells of her college life and her romance. (The Page Company, Boston. $1.25 net.)

* * *

BURNS: HOW TO KNOW HIM. By William Allan Neilson. Because of the humanity of the great Scotch singer, this will no doubt prove one of the most popular of this very useful series of books. It reproduces all the favorite poems of Burns, with many others it is well to know. (Bobbs Merrill Company, Indianapolis. $1.50 net.)

* * *

POEMS OF AMERICAN PATRIOTISM. Selected by Frederick Lawrence Knowles. This collection contains all the great poems of patriotism produced in our country from the Revolution to the Spanish War. Well worth having for reading in these tumultuous times. (L. C. Page & Company, Boston.)

*All books reviewed in these columns may be secured at price listed from Disciples Publication Society, 700 East 40th Street, Chicago.*

# The Torch-Bearers

**By E. J. Gillman**

GOD send us men whose aim 'twill be,
Not to defend some ancient creed,
But to live out the laws of Right
In every thought and word and deed.

God send us men alert and quick
His lofty precepts to translate,
Until the laws of Right become
The laws and habits of the State.

God send us men of steadfast will,
Patient, courageous, strong and true;
With vision clear and mind equipped,
His will to learn, his work to do.

God send us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need,
These are the bulwarks of the State.

—*The Survey.*

# Social Interpretations

By ALVA W. TAYLOR

### What Can the Churches Do in War-Time?

There are multitudes who cannot believe war is compatible with Christianity and many are raising the question as to whether one can be a Christian and fight. Whatever the conclusion to these issues there is one fact undeniable, and that is that we are soon to be in the fight and that we are already in the war. There is, therefore, one practical question that faces the churches and that is: "What can we do to meet the emergency and apply the Gospel to things as they are?" Humanity is being wrecked wherever war reaches and Christianity, in many hearts behind the battle lines, is meeting a like fate.

The churches can hold up the eternal verities of the Prince of Peace and show his spirit and lift up in the hearts of men those unused portions of his Gospel that might have kept the world from war had they been used even through the past century; in the very midst of war they can proclaim the principles of brotherhood and peace, with war as a horrible illustration of the folly of trying to live without them.

Then the churches can follow the great Physician in binding up the wounds of the soldier and all others who suffer in the war. Shall it be said of the living Church of Jesus Christ that it was so busy and absorbed and conventionalized in keeping its own machinery going that it could not arise heroically to the calls of distress from the millions at the battle fronts and the still greater numbers in the war areas?

Here is the cry of dying Armenia—a Christian nation dying at the hand of the Turk—and the one great Christian institution as an institution takes no action to mobilize its vast resources, but leaves it to other organizations to act in the name of Christ.

Why is the Church of Christ so inert and passive in the presence of such a cry of distress?

* * *

### The Churches and the American Red Cross

The church as a whole is inert because there is no homogeneous organization of the church as a whole and because it is so thoroughly institutionalized and conventional that it seems difficult to turn from the usual program and do extraordinary things. But this is the most extraordinary human crisis that has confronted the modern church, and it must arise to it or suffer itself for its immobility and remissness. It is not enough to say that Christians do thus and so to meet the crisis; it would be quite as honest for the government to leave the fighting to the Americans who have volunteered under other flags and then say, "but Americans did it." It will be cowardly in the churches to say, "It was our influence in individuals" that bound up the wounds when they have as churches done nothing. So we face the practical issue, "What can the churches do?"

The Federal Council offers the only chance for homogeneous action and their recent meeting in Washington offered suggestions to the local congregations; that was the best they could do with our present heterogeneity. But there is one very practical thing every local church can do; it can support the American Red Cross. The Red Cross is Christianity at work in both the name and the spirit of the Great Physician—the compassionate Christ who went about doing good. It flies his emblem and carries the sacred symbolry of the Cross by the side of all the flags, whether pagan or Christian; it knows neither race nor creed but only mercy under the sacrificial cross. It furnishes the homogeneous organization and scientific efficiency and combines all the necessary elements for the most practical and efficient and merciful administration of Christian help in times of emergency. Japan has 1,800,000 members. Shall pagan Japan outrun Christian America in fealty to this Sign of the Cross at a time when humanity perishes?

Every pastor can give his people a rousing sermon on the matter and enlist members while his plea rings in the ears of his people; and he can organize his women members to make Red Cross supplies. Here is a concrete, tangible service for every church. If specific directions are desired, write the editor of this page at Columbia, Mo.

* * *

### The Soil—The Gift of God

With the cause of humanity, democracy and the future peace of the world seeming to hang on the productivity of our American farms we are brought to see the soil as the very gift of God, something as the dweller in Judea looks upon water in that "dry and thirsty land" until the water carriers cry in the streets "the gift of God."

Our American soil has been little treated as God's gift for the sustenance of humanity. It has been robbed of its fertility to enrich the man who tilled it for the time being; it has been traded upon as if it were a thing made by the hands of the man who happened to possess a title deed to it; it has been flung out in dominions to railroads and corporations and other speculators, who have held it until time and fortune would add to human need for it enough to compel homeseekers to pay a large profit for it; but seldom has anyone arisen to name it as God's gift to the human race as a means to answering our prayer for daily bread; and now the starving world cries for bread and the American farmer must, in God's name, answer the prayer.

And this farmer faces inflated prices on the land that are all too often manifested to him in the language of chattel mortgages and high rates of interest; or as a tiller of the soil nature is prohibited by the title deeds of others from furnishing him a homestead of his own and the main fruits of his toil must go to pay small interest upon the artificial values our land arrangements foist upon the holder of the deed. He turns to the banker to get funds for the larger sowing the government asks and is met by the "business as usual" slogan in the form of the "usual" rates of interest with the "usual" ironclad security which good business demands.

What if the soil were sacred to the uses of humanity and held inviolate to the homemaker and breadwinner and then this homemaker and breadwinner looked upon it as a trust from the Creator and preserved its fertility inviolate and devoted it zealously to furnishing the world its daily bread without the interference of wheat speculator and the traitorous war manipulator of food? The world would be fed by the soil as the Gift of God where humanity may perish with it used as the pawn of speculation.

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God is continually giving. He will not withhold from you or me. I hold up my little cup; He fills it full. If yours is greater, rejoice in that, and bring it to the same Fountain. Were your little cup to become as large as the Pacific Ocean, He still would fill it.—*Theodore Parker.*

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — By ORVIS F. JORDAN

### Farewell to Joseph Fort Newton

The New York Federation of Churches brought together forty leading ministers of the city on May 5 for a farewell dinner to Rev. Joseph Fort Newton, who was passing through the city on his way to London where he will be the spiritual successor to Joseph Parker and the Rev. Reginald J. Campbell. Dr. Newton was toasted by his confreres of the Universalist ministry, which fellowship he is leaving, and by the Congregationalists, into which fellowship he is going. Men of the other denominations were present, and Dr. Newton in his reply expressed earnest appreciation of his experiences in the Baptist church where he began the Christian life. Truly, the business of changing denominations is attended with more courtesy than in the old days. This farewell dinner is something rather new in the experience of evangelical churches.

### Presbyterians Vote for Union

The General Assembly of the Presbyterian church in the U. S. A. in session at Dallas, Texas, has voted with the greatest enthusiasm to make overtures to their southern brethren for union. The southern body is a very conservative one, but it is thought that the union may be consummated. The Methodists still have their union proposition pending. The Baptists alone are divided on sectional lines and at present have made no significant moves in the direction of restoring harmony in their fellowship. When religion is no longer divided north and south, the nation will have a better chance to forget the sectional spirit.

### Leading Methodist to Be Social Service Secretary

Rev. Worth M. Tippy had until recently the distinction of preaching in the Methodist church which paid the largest salary received in that denomination. He resigned his pulpit to accept the position of secretary to the social service commission of the Federal Council of Churches. He is also in the rank of associate secretary of the Council itself.

### Bishop of London Is Unconventional

The Bishop of London is regarded as unconventional by some of his dignified confreres. He recently walked on foot through the metropolitan area of London, stopping at frequent intervals to preach. It is said he talked plainly on plain things. He arraigned England for spending 350,000,000 pounds on alcoholic liquor during the war. He also spoke with great plainness about many other matters of a moral nature. Among other things he denounced the salacious tendencies in the theaters and spoke of the immodest dress of the women of London. All of which marks him as rather more of a Puritan than an Episcopalian.

### English Sunday Schools Going Down

The evangelical churches of Great Britain are living in difficult times. Even before the war they were suffering decline, especially in the matter of Sunday school membership. The condition has grown so bad lately that the churches are asking if the Sunday school can continue. With the decline of Sunday school work, there has been a corresponding decline in the number of confessions of faith in the churches. The free churches are facing this problem with great earnestness.

### Congregationalists Change Meeting Place

The Congregationalists had planned to go to the coast in the fall for their National Council, but as a measure of war economy they have decided to hold the Council in Columbus beginning October 10.

### Theological Education Inefficient

A recent clerical "round robin" addressed to "the leaders of the Church of England" says this of the present status of theological education: "The National Church does not provide a system of theological training which can be compared in thoroughness with that provided by the Presbyterian or the majority of the Free Churches. Our colleges represent sectional interests and lack adequate endowments. Consequently, the education is meagre and one-sided, and while the clergy have seldom been more industrious and devout, they tend, as a whole, to be out of touch with the life and thought of the people. The teaching of the Church fails to grip and convince the modern mind, chiefly because it is not expressed in intelligible and living terms. Will the bishops appoint a small commission, men and women, of various classes, to investigate and to remedy the evil?"

### Mobilizing the Church

The following is the message of Dr. J. H. Jowett to the American Church concerning its duty in this time of war: "The Church must mobilize her powers of intercession. She must nourish her ideals by the inspiration of the Word of God. She must enthuse her own courage and the courage of the people by proclaiming the most exalted conception of the national cause. She must call upon her sons and daughters to count it a glorious privilege to rally to the nation in the service of the King of righteousness. In a word, the Church must be the Church militant, the burning antagonist of established iniquity, and she must travel to her end if need be through peril, toil, and pain."

### Evolution or Honesty the Test?

To the question propounded recently whether a man could be a Christian and still fail to believe the generally accepted theory of the creation as recorded in Genesis, Dr. S. Parkes Cadman replied with striking effect: "He can take any account of the creation he pleases, and be a Christian, but he cannot be a Christian and put sand in the sugar." In other words, faith without works may be dead; but faith with wicked works is sinfully alive.

### Endow a City Church

All church leaders know that the down town churches in the great cities must be endowed or else be driven back into the suburbs. It is gratifying to hear the announcement of a gift of $100,000 for Second Presbyterian church, Chicago, of which Rev. John W. MacIvor is pastor. Mrs. Margaret L. Butler is the donor. It is stated that the funds will be invested in such way as to produce an income of six thousand dollars a year.

### Russian Monk Preaching in This Country

George Philipsky is a former Russian monk who was banished to the Ural mountains because of his Christian activities. He later escaped to America and is now at work among the munition workers at Hopewell, Va. While he is supported by the Presbyterian board, he declares it is his purpose to work among his countrymen in such way as "to make Christians—not Presbyterians or Baptists or Methodists, but Christians."

# The Sunday School

## Love's Way on the Cross

**The Lesson in Today's Life***

**By E. F. DAUGHERTY**

"JESUS died for our sins!" Men and angels have never, will never cease to wonder at the fact. When the fact got under the skull of Paul and stormed his heart, it swept him to the pinnacle of determination to "know nothing but Jesus Christ and Him crucified!" Though it was as "King of the Jews" he met that ignominious death, it is as King of the Hearts of Men that he persists the ages through, for he grips them as no other personage ever did or can, whether they be Jew or Gentile, bond or free. Any life of any age in the world, accepting Jesus' claims, must tremble before the marvel of "he loved me and gave himself to die for me"—must say in words like those of the song, "I stand all amazed at the love Jesus offers me."

There it is—L-O-V-E—incarnate, universal, yet personal, exemplifying its essential nature in the last life test of—death. "He saved others, himself he could not save"—and love never has saved itself first, but always others first, and in that "otherism" finds its own. So was exemplified the deepest law of the immortal spirits of men, "Except a grain of wheat fall into the ground and die, it abideth alone."

* * *

How the curious minds of time have shrouded this fact of love's nature with theological dogma, philosophic vagary, and casuistical sophistry! The exact place of the crucifixion, the particular and certain day, the hour in that day, the height of the cross, the reason for the "words" therefrom, the states of mind in the various beholders—about these matters and other incidental things, tomes of wisdom have been printed—but wise hearts and simple, great hearts and small, young hearts and old, miserly hearts and generous—yea, hearts of all types—feel the thrill of the outstanding fact in the earth-born career of Jesus Christ. "He died for our sins." The innocent for the guilty, the pure for the splotched, the mighty for the impotent.

At-one-ment with God is the thing in this fact that makes it supreme over all other facts in human thought. Taking Jesus for what he was and is, any soul can come forthwith to peace, and there's the deep, persistent passion of the universal human heart—the passion for peace. Nowhere can it ever be had by either the individual conscience at war with itself and God, nor amid the nationalistic rivalries where in war's way soldiers and sailors and civilians sacrifice their all to Mars—nowhere can peace ever come save at the foot of the cross whereon "Jesus died for our sins."

* * *

Here—at the foot of the Cross—some day, nations no less than individuals and righteousness-loving groups, will sit enthralled by the marvel of the love which ever could but never does "save itself" first!

On the scientific pronunciamento that "self-preservation is the first law of life" the nations fight today; on it the hordes of earth have builded their vast achievements; by it clearance is had ofttimes when murder is charged by courts; in it the world seems unanimously to acquiesce on the last resort. It is scientific evolution's heart and core—and buttresses the reign of the "survival of the fittest."

* * *

Let us take pause today in contemplation of the "fittest" who are dying on war's fields by that law's operation. Then pause with longer thought of love's way on the cross. Is there eternal incompatability here? Some how, some way, some day the clashing in our lines of thought will be straightened, and the world will see clearly all items of reconciliation in world paths of love. Surely the Lord God Almighty will make them plainer when the present days of strife shall have passed.

*This article is based on the International Uniform Sunday school lesson for June 10, "Jesus Crucified." Scripture, John 19: 16-30.


## BOOKS ON EVANGELISM

**Recruiting for Christ**—John Timothy Stone. Hand-to-Hand Methods with Men. $1.00 net.
**The Real Billy Sunday**—"Ram's Horn" Brown. $1.00 net.
**The Soul-Winning Church**—Len G. Broughton. 50c net.
**The How Book**—Hudson. Methods of Winning Men. 50c net.
**Thirty-One Revival Sermons**—Banks. $1.00 net.
**Pastoral and Personal Evangelism**—Goodell. $1.00 net.
**Revival Sermons**—Chapman. $1.00.
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# Disciples Table Talk

### Commencement Program at Hiram College

The commencement program at Hiram will be carried out as usual this year. Sunday morning, June 10, the baccalaureate sermon will be preached by President M. L. Bates. On Monday evening, June 11, an opera, "The Sorcerer," will be presented by the Musical Art Society of the college. On Tuesday morning, June 12, the commencement exercises will be held and Dr. Hugh Black of New York City, will give the address on this occasion. On Tuesday evening the literary societies will present the play, "The Passing of the Third Floor Back." The senior class this year at Hiram numbers forty-six and is one of the largest classes ever graduated from the school. There is also one post graduate.

### Founders Day at Drake University

May 8th was observed this year at Drake as Founders Day. Thirty-six years ago the articles of incorporation were filed. President Bell delivered a congratulatory address; C. O. Denny, having been a member of the faculty since 1889, paid tribute to the founders of the school; Geo. A. Jewett recounted incidents connected with the founding of the institution, and Edward Scribner Ames, of Chicago (Drake, '89), delivered the principal address, which is highly spoken of by the *Christian Worker*, of Des Moines. In the evening a banquet was served at the Chamber of Commerce. There were toasts and responses, and Dr. Ames was again chief speaker. During the banquet hour President Bell received telegrams from various gatherings of the alumni at other places, who were also celebrating the day.

### Indiana's 1918 Convention to Meet at Newcastle

Newcastle, Ind., won over Vincennes by a close vote in the contest for the entertainment of the 1918 Indiana convention. The new officers of the state organization of Disciples, elected at the recent Kokomo convention, are as follows: President, Paul Preston, Angola; vice-president, Clay Trusty, Indianapolis; secretary, Carl Burkhart, Franklin. The advisory board is: Cecil J. Sharp, Hammond; C. E. Underwood, Indianapolis; G. B. Davis, North Salem; W. E. Carrol, Shelbyville; C. H. Winders, Indianapolis; H. G. Connelly, New Albany, and W. E. M. Hackleman, Indianapolis.

### Community Plans at First Church, Kansas City

"The Task of the Down-Town Church" is a booklet gotten out by First church, Kansas City, of which J. E. Davis is pastor. It contains the pictures of T. P. Haley, who was pastor of the church from 1881 to 1894, W. F. Richardson, who was pastor from 1894 to 1917, and J. E. Davis, who assumed the pastorate, February 1, 1917. "The Task of the Down-Town Church" sets forth the history of the old First Church and its accomplishments, together with the outlook and plans for the future. The plan is to make the church not only a preaching center, but a social service center as well. The church is located "within three blocks of the retail center, in a territory filled with rooming houses" and in close proximity to many of Kansas City's educational institutions.

### Disciples in Convention at Waynesboro, Pa.

The Christian Missionary Society of Maryland, Delaware, and the District of Columbia celebrated the close of the best year in its history at its fortieth annual convention held at Waynesboro, Pa., May 21 to 24. The society received $3,366.07 during the year. The contributions from churches were $350 more than for the preceding year. Mission churches were assisted to the extent of $2,642.53. Expenses of operation were only $166.04. The balance in the treasury was $766.34. Reports from 46 out of 48 churches in the territory of the society showed a membership of 9,356, with 1,135 additions including 636 baptisms. The churches raised $133,826 for all purposes. Special items of progress were reported by several churches in spite of the stress of the times. The program included "preachers' day" and sessions devoted to the work of the Bible schools, Christian Endeavor Societies, and the C. W. B. M. auxiliaries, besides the general sessions. Some addresses of high character were made by J. M. Philputt, R. H. Miller, Grant K. Lewis, P. A. Cave and Peter Ainslie. The music was in charge of Joyce H. Thomas. A tone of progress and optimism pervaded the whole convention. Francis H. Scott, of Baltimore, was elected president of the society for the coming year. The Waynesboro church, under the ministry of C. A. Frick, has made good growth and has enlarged and improved its building.

### Program of Missouri's State Convention

The date of the annual convention of the Missouri Disciples is June 12-14, and the place Mexico. The C. W. B. M. sessions will occupy the Tuesday afternoon and evening periods, Mrs. Ralph Latshaw, president, being in charge. Mrs. Bertha Lacock will give an address at the evening session. On Wednesday morning county and district work will be discussed, and the convention sermon will be delivered by E. F. Leake, of Independence, his theme being "The Church and the Community." A feature of Wednesday afternoon will be a series of "Parallel Conferences on the Local Church." E. M. Todd, of Christian University, will give an address on "Religious Education." M. A. Hart, state president, will give his address on Wednesday evening. A. E. Cory will speak on the "Men and Millions Movement." C. Emerson Miller, of Maryville, will deliver an address, representing all the missionary interests, on Thursday morning. In the afternoon Geo. E. Roberts, of Trenton, will speak on the "Every Member Canvass," and four fifteen-minute addresses will be given by R. E. Emberson, Columbia, on "The Rural Church"; Prof. W. H. Pommer, Columbia, on "Church Music"; M. C. Hutchinson, Fulton, on "The Relation of the Bible School and the Morning Service," and Ellmore Sinclair, Kansas City, on "Continuous Evangelism." At a men's banquet at 5:30, speakers will include R. F. Lozier, Carrollton; J. Kelly Pool, Jefferson City, and Hon. Champ Clark of Washington, D. C. At the women's banquet at the same hour speakers will be Miss Serena Atchison, Miss Ida M. Irvin and Mrs. E. E. Francis. On Thursday evening C. C. Morrison will speak on "The Church in the Midst of a World War," and P. H. Baker, of Westerville, O., will consider the theme, "A Dry Nation." An especially fine feature of this convention is the emphasis being placed on "the reverent attitude" in relation to various phases of church activity. Brief talks emphasizing reverence in work and worship of the church, Sunday school, etc., will be given by H. P. Atkins, J. E. Davis, E. B. Shively, R. M. Talbert, J. H. Coil, E. E. Francis and B. A. Abbott. It should be noted that the State Ministerial Association has arranged a program for Monday evening and Tuesday morning, with the following features: Address, "The Young and the High Cost of Amusement," Prof. W. A. McKeever, University of Kansas; President B. L. Smith's address, "The Rising or the Setting Sun?"; paper, "The Student's Side of a Preacher's Life," F. L. Moffett, Springfield; address, "The Church and Constructive Child Welfare," Professor McKeever. All persons expecting to be present at the convention sessions should write to Mrs. O. A. Adams, chairman registration committee, Mexico, Mo.

"To my mind the 'Century' incarnates the very spirit that originated and that perpetuates today our religious movement."—L. O. Bricker, Atlanta, Ga.

### "Temperance Sunday" at Bloomington, Ill., First

First church Sunday school at Bloomington, Ill., observed Temperance Sunday on May 20, with a playlet entitled, "The Children's Tribute to the Prohibition States," a production of the National Woman's Christian Temperance Union of Evanston. The program was in charge of Miss Grace Peck, temperance superintendent and office secretary of the church and school, and was witnessed by more than 500 persons. A large American flag was borne to the platform by a Junior boy, and the wreath bearer was a little girl from the same department. The readings by an Intermediate young lady as Miss Columbia, and the appeal from a "son of Illinois" were especially effective. A trio, "The Children's Happy Day," was sung by three young ladies and assisted on the chorus by the states. Nineteen young ladies in white representing as many prohibition states, were present; and Illinois in her robe of black gave the voters another chance to think. The regular Sunday school organist, Mr. Elmo Dillon, was in charge of the music and played "Home Sweet Home" and "Dixie" during the readings by Miss Columbia. The program closed with an organ number, "The Star Spangled Banner." In the course of the drilling for the program Miss Peck learned that in her corps of states was a local bartender's daughter taking the part of Washington; and that the gown Miss Columbia was to wear was being made by a bartender's wife and aunt of the young lady assuming that part.

### Old Soldier of Christ Fights for Country

S. D. Martin of Portland, Ore., a Cuban war veteran, and who claims to be the first Disciple preacher in Alaska, having preached for a year (1901-2), up and down the Yukon, is now busy again

as a soldier of the legion, as well as of the Cross. He has just organized in a farming community a company of the 1st Oregon reserves, was unanimously elected its captain, and now drills the unit "regularly and frequently." Although primarily a minister, having been educated at Drake University under the tutelege of A. I. Hobbs and Chancellor Carpenter, and having held good pastorates, at each outbreak of war he has resigned the local pulpit and volunteered to shoulder a rifle and go into the trenches. In 1898 he went to Cuba and to Porto Rico, and after eight months of active service was mustered out. A few days later the Philippine insurrection began, and he immediately re-enlisted "for the period of war," and put in three years more of hard service. Then, after 15 years of quiet home life and church work he last year enlisted in the 3rd Ore. N. G., going to the border and remaining with the regiment six months until discharged. This year, when his regiment was called out in view of the German crisis, he at once offered himself again, but was rejected because of an order to not enlist any married men. This was the fourth time in 20 years that he had answered the call to the colors on the very day that it was issued by the president.

* * *

—One of the forward steps at Transylvania for the new year is the buying of one of the most beautiful and commodious residences in Lexington for a girl's residential hall. The home is on spacious grounds just opposite the campus.

—A. LeRoy Huff, new pastor at Charleston, Ill., is planning a course of five lectures to be given before a hundred or more normal students in attendance at Charleston during the summer. Mr. Huff preached the memorial sermon at Charleston last Sunday by invitation of the local G. A. R. organization.

—Franklin Circle Church, Cleveland, O., made its third contribution to the starving peoples of war-ridden Europe a week ago, after a presentation of conditions by the pastor, W. F. Rothenburger. This offering amounted to over $717. This congregation holds that the Christians of America have an immediate duty to perform in saving the lives of the unfortunates of the war lands. The late offering will go to the Belgian sufferers.

—O. W. McGaughey, pastor at Veedersburg, Ind., reports that last Sunday week he ordained to the Christian ministry George C. Warren, a grandson of the late Luke C. Warren, a pioneer preacher of Western Indiana, and a son of O. P. Warren, of Veedersburg. Young Mr. Warren is a good preacher, Mr. McGaughey writes, a graduate of Wabash College; he has had also two years' training in Union Theological Seminary, New York. If he should not be accepted by the Government for Red Cross service, Mr. Warren plans to return to Union in the autumn to complete work for his degree. Mr. McGaughey reports seven added at Veedersburg since last report.

—Harry L. Ice, who was called to succeed C. M. Smail at Beaver Falls, Pa., began his new work on May 6. On May 24, an informal reception and installation was held at the church. J. M. Scholes, pastor at Johnstown, gave the charge to the pastor; C. H. Bloom, of Beaver, Pa., the charge to the church.

—George W. Schroeder, of Rudolph, O., church, gave the Memorial Day address at Jerry City, O., this year. He also received invitation to give the address at Custer, O., for same date.

—Byron Hester, Chickasha, Okla., preached the baccalaureate sermon for the local high school on May 27.

—The church at Beaver, Pa., Charles H. Bloom, pastor, has given $1,500 for the Men and "Millions Movement," as well as being on record as "unanimous" for missions. The congregation has been making inroads also on a very heavy debt. There have been sixty accessions to the church membership during the 20 months pastorate of Mr. Bloom.

—F. Lewis Starbuck, of Howett Street church, Peoria, Ill., is chairman of the newly elected arbitration committee of the local Association of Commerce.

—Stephen J. Corey has been with the Men and Millions Team in North Carolina for the last three weeks.

—The conference of all the missionaries on furlough and the outgoing missionaries of both the Foreign Society and the C. W. B. M. will be held at Indianapolis in the College of Missions, June 19-22.

—The special mothers' day service at East Union in Nicholas county, Ky., was a great success, writes Paul M. Trout, minister. There were 265 in attendance at Sunday school and over 500 present at preaching service. It was announced that the offering of the day would go toward the painting of the church. The offering amounted to $120.20. This congregation has just completed the building of Sunday school rooms. The treasurer reports that the church is free from debt.

—Orvis F. Jordan, of Evanston, Ill., church, preached at the University of Chicago on last Sunday morning, using as his theme, "Religion and Today's Needs." In the afternoon he addressed a mass meeting of the Odd Fellows of Austin, Chicago, and vicinity. About 800 men were present at the Austin gathering.

—Frank W. Lynch, minister at Sharon, Kan., will again deliver the Memorial day address at Sharon this year. Mr. Lynch also delivered the baccalaureate sermon to the Sharon and Hazelton, Kan., graduating classes.

—The quarterly convention of the Chicago Union of the Christian Woman's Board of Missions will be held at Irving Park church, on Thursday, June 7. There will be a devotional and business session in the morning, beginning at

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# Disciple Ministers Consider War

### The Prince of Peace Will Bring World Peace, Says Chas. E. Cobbey, of Omaha

"In our boasted civilization, every dream of world peace has been swept away and we are not going to see the end of war until all nations have participated in it. Men have felt that peace might be brought about by power, but it has failed. Liberty and democracy have failed in establishing world peace. The dream that that end would be attained through knowledge has vanished. World peace cannot be established until the Prince of Peace reigns."

### No Nation Can Now Live Apart, Says W. D. Endres, of Quincy, Illinois

"This war is a conflict of the idea that 'right makes might,' with the idea that 'might makes right.' This spirit of 'might makes right,' with the brutality accompanying it, knows no restraint. It is the conflict of gross materialism against idealism. This spirit must be eradicated from the world. Brutality is worthy only of savages. A nation can no longer live apart. A nation must accept responsibility and have a part in international peace and justice. If two nations fall out, their conflict jeopardizes the rights of other nations. We have been drawn into this war on the side of humanity and for the rights of mankind. We must fight the foe of the freedom of mankind."

### Preach Brotherhood, the Goodness of God: Program of B. A. Abbott, St. Louis

"I have mapped out a course for myself as a minister and pastor. I shall preach brotherhood, the goodness of God, the Saviourhood of Jesus Christ. I shall try to make the people see that worldliness will always get us into such trouble and that to be spiritually minded is life and peace. I shall try to make the people believe in one another and in all men according to the teaching of Christ. And whatever war-mad men may say, Jesus Christ is the Prince of Peace and His program for the world is peace on earth and good will to men. Christianity is a system of reconciliation. Here I take my stand and when the war is over there will be no torn places in Union Avenue church to be fixed up. As for myself I have never seen so clearly the necessity of Jesus Christ as I do now and I have never been so ardently a disciple. He is the way out and the race will suffer and bleed until it follows Him."

10:30. Mrs. Laura V. Porter, state president, will conduct a "Topical Hour." After a luncheon, which will be served for 25 cents, there will be an afternoon session, with an address on "Church, Women and the War," by Miss Winifred L. Chappell, assistant superintendent of the Methodist Training School of Chicago, and Mrs. Porter will continue the Topical Hour. Mrs. S. J. Russell is president of the Chicago Union.

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—H. W. Hunter, of Wellington, Kan., church, has sent a postcard to every member of his congregation asking faithful attendance at church services, especially during the period of the war.

—The Los Angeles *Tribune* recently featured a write-up of First church, Los Angeles, Cal., labelling it as "a great city factor." The article also traces the development of the Disciples movement in Southern California.

—The annual "Old People's Dinner" was served at University Place church, Des Moines, a week ago. Readings, music and brief talks were features of the occasion. All members of the congregation over 70 are invited to these yearly feasts.

—Two interesting features of the Iowa state program last week at Des Moines were addresses by Emory Ross and Miss Pearson, missionary and to-be-missionary. It is reported that Miss Pearson will soon be married to Mr. Ross and accompany him back to his field in Africa.

—The death is reported of James R. Shaw, superintendent of the great Sunday school at Frankfort, Ky. Mr. Shaw began his service as a superintendent at the age of 19; he was 69 at his death.

—J. A. Canby, of the church at Uhrichsville, O., preached the baccalaureate sermon this year for the local high school.

—Finis Idleman recently made an automobile trip from New York, through Trenton, Princeton, Philadelphia and Baltimore "on to Washington."

—Hill M. Bell has served as president of Drake University for twenty years, having come to the Des Moines school from the presidency of Cotner.

—"Bible University Day" at Eugene Bible University was observed on May 4, on which occasion a large American flag presented to the school was dedicated to service.

—R. M. Talbert, of Butler, Mo., has accepted the work at Chillicothe, Mo.

—R. W. Wallace, of the church at Lexington, Mo., occupied the pulpit at Liberty, Mo., on last Sunday.

—Charles S. Medbury, of Des Moines, will preach the baccalaureate sermon at Drake on June 3. On June 7 Hon. Theodore P. Shonts, of New York City, will deliver the commencement address.

—First Church, Bloomington, Ill., reports seven young men of the congregation enlisted for service either in the army or navy. THE CHRISTIAN CENTURY would be pleased to hear from other churches.

—It is reported that E. M. Todd has resigned the presidency of Stockton-Culver College, Canton, Mo.

—Dr. Irene T. Myers, Professor of History in Transylvania College, has resigned from this position to accept the responsibility of Dean of Women and Professor of History at Occidental College, Los Angeles, Cal.

—Roy Rutherford, pastor at First church, Paducah, Ky., received a letter from his Congressman, in reply to his inquiry as to the advisability of his enlisting in the army, stating that Congress had exempted ministers from military service, believing that they would be of more value at home than with the army. Mr. Rutherford will not enlist.

—W. G. Oram has resigned from the work at West Side, Dayton, O., because of throat trouble.

—A new automobile presented to W. V. Nelson, pastor at First church, Grand Rapids, Mich., by his congregation, is making Mr. Nelson's service more effective.

—A. L. Hill, of Bethany, Neb., will assume the pastorate at Havelock next week.

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—A mass delegation from First church, Louisville, Ky., headed by the

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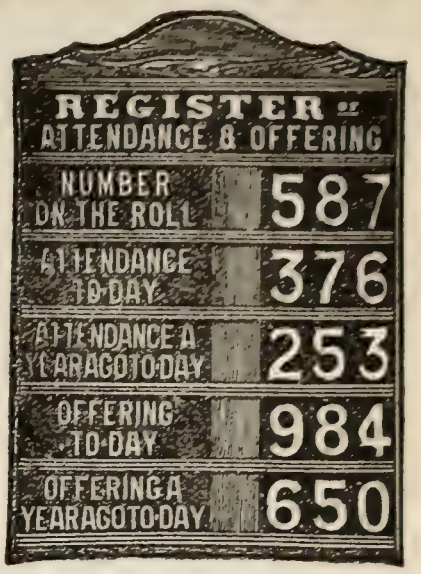
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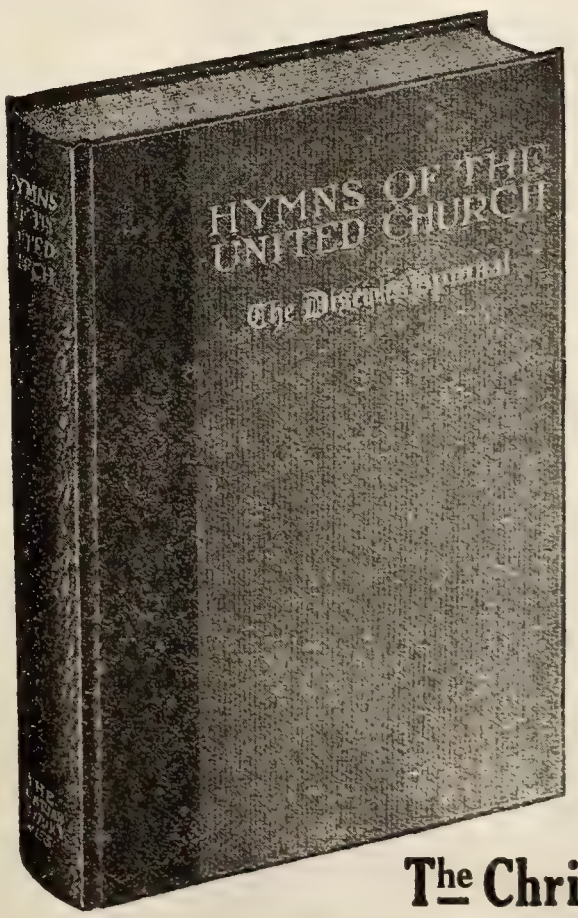


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pastor, E. L. Powell, called recently on the mayor of the city and asked him to close the red light district of Louisville.

—B. A. Abbott, pastor at Union avenue, St. Louis, Mo., has been elected president of the Church Federation of St. Louis.

—C. H. Winders and his congregation at Downey Avenue church, Indianapolis, observed May 20 as Patriotic day. Among the speakers were President T. C. Howe, of Butler, and Hilton U. Brown, of the Indianapolis *News*. Mr. Winders has a son who has enlisted for service in the army.

—W. E. M. Hackleman, president of Bethany assembly, has prepared a large number of stereopticon slides covering the history of the assembly, various views of the grounds and buildings, and the personnel of the 1917 program. These were shown at the Indiana State Convention at Kokomo, and will be shown also in many of the churches of the state. The board is preparing an unusually strong program this year, and is expecting a record-breaking attendance, as are all Chautauquas of the country.

## ILLINOIS NEWS LETTER

On a recent Sunday the mission church at Ottawa received five members. W. W. Vose of Eureka is ministering to this congregation.

Reports from the Carterville church indicate a very encouraging condition. The Bible school is especially strong. A class of young men, and another of young ladies, are enlisting all available material in the town and are accomplishing much good. Geo. E. Owen is the pastor at the present time.

A new building is being erected at Smith's Grove in Marion county, and the state secretary has been asked to dedicate same July 15. W. J. Simer of Kinmundy is serving this church.

J. Ralph Roberts, pastor of First church, Robinson, has organized a mission in the north part of that city.

The church at Barry has secured S. J. Burgess as minister. He will begin work about the middle of June, after completing a course of study at Yale.

Wm. A. Askew, the pastor at Kansas, and Miss Ruth Genung of Rantoul were married Sunday evening, May 20. The state secretary performed the ceremony at the hour of the regular service in the church at Kansas.

The pastorate of L. R. Thomas is starting off nicely with the Joliet church. Mr. Thomas is planning for an installation service on Sunday morning, June 3.

C. H. Hands will begin work at once with the Athens church.

The Rock Falls congregation has secured the services of R. S. Rains of Brownstown, Ind., and he took charge May 27.

W. B. Slater, a former pastor at Moline, will return to the state soon and will serve the church at Mackinaw.

This is the season for district conventions and the attendance has been good in each case. Great interest is manifested in the new plan of state and district work, which is presented at each convention. Seven of the conventions have been held and each one has endorsed the new program.

H. H. Peters, State Secretary.

## NOTES FROM FOREIGN FIELDS

Word has just been received from the Indian Mission reporting the annual convention. It was held at Damoh instead of Jubblepore on account of the plague. The missionaries at Damoh entertained the whole group of about forty.

Clarence H. Hamilton, of Nanking University, reports that the number of Christian Mission boys is increasing from term to term. We have about fifty boys now in the different departments.

The missionaries from Nanking, China, report that a young American aviatrix has been giving exhibition flights over Nanking. Great crowds of Chinese turn out to see the machine.

P. A. Davey, of Tokyo, reports that about forty children are in the class of Mrs. Davey, being taught along kindergarten lines. Mr. Davey has a class of young men that meets every Saturday night to sing religious songs. Eighteen were present. He has five Bible classes organized.

Dr. Shelton reports progress on the building of a hospital at Batang. When he sent the port the building was about two-thirds completed. This is the first hospital building in all the land of Tibet.

Children's Day orders are still coming in in a steady stream. It looks as if every previous record of the Society would be broken this time.

The Society is receiving a number of personal gifts. Individual checks for $50, $100 and $500 have been received from a number of our good friends.

**S. J. Corey, Sec'y.**


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Vol. XXXIV June 7, 1917 Number 23

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By S. G. Inman

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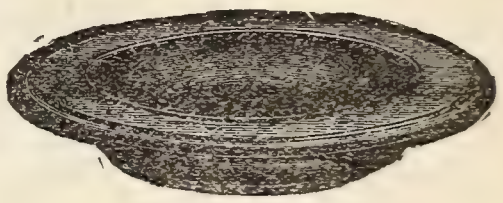

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## Wet and Dry Map of the United States, 1917

O indicates election to be held November, 1917.
X indicates pending legislation.

# Tidal Wave of Temperance

Since 1851, when Prohibition went into effect in Maine, there has been a rising tide of temperance sentiment crystallizing into law in the United States. Since the present war began the movement has become a tidal wave, irresistible in its sweep.

After Maine, Kansas became the stronghold of Prohibition. Elsewhere Local Option was utilized, and such whiskey-cursed States as Kentucky and Texas cleaned up nine-tenths of their territory. Abandoned distilleries in Bourbon County, Ky., are conspicuous milestones of progress.

Following the example of North Dakota, Oklahoma came into the Union with Prohibition in her Constitution. She had too many Indians and Negroes to dare risk anything else. Inevitably the South argued, "If liquor is such a bad thing for the black man, how can it be good for the white?" And so we have another "Solid South." About the same time the West inquired, "If red whiskey is so bad for the red man, how can it benefit the white?"

At last the movement is national. The Federal government has abandoned its connivance in violating state laws, and even outlawed the liquor traffic in the District of Columbia. With not only the majority of the states wholly dry, but so much of the others in the same class by counties that the majority of the people are now enjoying exemption from the curse, we are ready for complete war-time National Prohibition whenever the administration says the word, without the painful and wasteful delay that England has suffered before reducing her beer output from 36,000,000 barrels per year to 10,000,000.

Now, the church, the home and the school must unitedly do their utmost to so undergird and consolidate these gains that there shall be no reaction and that no worse evil shall come upon us. The success of the Men and Millions Movement will prove of the greatest moment in this achievement.

## MEN AND MILLIONS MOVEMENT

222 West Fourth Street CINCINNATI, OHIO

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV JUNE 7, 1917 Number 23

# Be of Good Cheer!

THE CHURCH IS THE SPIRITUAL DEFENCE OF THE NATION.

There is a preparedness for a great national emergency which is even more fundamental than the gathering of armies and the manufacture of the munitions of war. The morale of a people is now known to be of the greatest importance to any great national enterprise. It was for the purpose of breaking down German morale that daring birdmen flew over the lines to scatter copies of President Wilson's declaration of war. In France, the war leaders have been clamoring for even the smallest detachment of our troups, for psychological reasons.

Since the declaration of war, there has been much anxiety in the hearts of the people. We were anxious about food and raiment, with petty panics developing here and there. With conscription soon to begin its operations, anxious parents already see their dear boy on a stretcher. Before long we shall be inclined to fall into a strained attitude of watching and waiting, which attitude will but make us powerless and ineffective for our work. One of the great tasks of the church today is to inspire cheer in the hearts of the people.

Probably this should always be one of the chief functions of religion. A minister once assessed his ministry at its close by declaring that if he were to preach for another life-time, he would preach more comfortably. The lesson of his ministry was that religion has the task of teaching men and women to face all that is involved in both life and death without fear and with a heavenly philosophy.

★ ★

Many people do not really know what it means to be of good cheer. There is a difference between mirth and cheer. One writer expresses the distinction thus: "Mirth is like a flash of lightning that breaks through the gloom of the clouds and glitters for a moment. Cheerfulness keeps up a daylight in the mind, filling it with steady and perpetual serenity." Some people seek relief in times of great stress by drink or by various forms of foolish amusement. Such relief is but for the moment and there follows it a deeper night than was at first dispelled.

Some, too, have the appearance of cheerfulness which arises from a cheap view of life or from general shiftlessness. The immortal Micawber whom we first met in Dickens' "David Copperfield" is always looking for something to turn up. Such an attitude knows nothing of what real cheerfulness is.

Good cheer is that state of mind which enables a man to examine all his problems and difficulties from the view-point of a firm faith that his strength will be adequate for every situation and that all things work together for good to those that love the Lord.

In our souls there are some reciprocal relationships. It may be said that physical health ministers to good cheer, but the converse is even more true—cheer ministers mightily to health. It may be said that good cheer arises out of wisdom and at the same time it may be said that cheer makes wisdom possible.

The Bible is full of injunctions to be of good cheer. The unknown sage of Ecclesiates admonishes us, "Let thy heart cheer thee in the days of thy youth." The disciples toiling far into the night over their oars were told: "Be of good cheer; it is I. Be not afraid." One of the most astonishing examples of good cheer was the example of Paul eating on board the storm-tossed ship with men who had taken no regular nourishment in two weeks. His example was contagious. One man's confident faith in God brought good cheer to all the people on board that ship.

★ ★

The secret of good cheer is nothing else than a mighty faith in God. This faith assures us that we are not living in an impersonal world which goes on without chart, compass or rudder. The religious attitude makes us believe in "a power not ourselves that makes for righteousness." Faith in God has been the mighty stay of people in times of persecution, calamity and every kind of trouble. It may be really doubted whether anybody can be truly cheerful in these trying days except he be a Christian. For others there remains only a mirth as empty as an echo. The mind which is most open to levity will likely be the one that is found to be a stranger to real cheerfulness.

We Christians of America are of good cheer because God has a high and worthy use for our wonderful nation. Our early policy of isolation was only to make us ready for the time when we should carry our share of the world's burden. No great nation could live in indifference to the present sorrows of humanity. God has raised us up for a time like this, that we should be a strong defence to liberty and humanity in a time of need. America's spiritual destiny is a greater thing than any submarine. There is no obstacle big enough to defeat the historical movement of which we are a part and of which God is the Author.

We have looked our losses in the face. We shall be poorer, but we shall also at the same time be richer. We shall struggle, but we shall grow strong. We shall lose the lives of men we could ill afford to lose, but after all none of these men could live forever. It is the business of us all to spend our lives to accomplish some worthy end in human history. Our losses will seem great for the moment, but they will at the last be as infinitely worth while as were those of 1776 and 1861.

Upon the coin of the American people is a motto which must now find new emphasis and meaning. "In God we trust" goes with every dollar we spend in our new preparedness. We are soon to learn that the motto brings us even more strength than the dollar. God is our fortress and our high tower.

# EDITORIAL

## A TIME FOR ACTION

IT IS more than ever a time for thought—prayerful thought. It is supremely a time for prayer—thoughtful prayer. But it is also a time for action—immediate action.

It is no longer a question for parleying which we have before us, as to whether we should or shall enter the war. A big fact for our consideration stares us in the face—the fact that we are now at war, according to the wisdom and act of our leader, the President of the United States.

The only question we have to consider now is, what shall be our part in the war in which we are now involved? Shall we be "conscientious objectors" or loyal Americans?

Promptness of action, according to that Christian statesman, John R. Mott, will be the factor which will determine whether the war will be a long one. He declares that he firmly believes that if the American people will take the war seriously *now* the conflict will be over before January 1.

The best way, practically the only way, for us to give evidence of our seriousness is to take certain actions which our government declares will further the progress of its plans. Two shining opportunities are open to us: To subscribe to the war bond issue—that is, to make the war an effective one, and quickly over; and to become a subscriber to the work of the Red Cross—that is, to aid in binding up the wounds of the boys who are showing themselves willing to go to the front and fight our fight.

There is one sure way to prolong the war—to make it impossible for the government to fight effectively by withholding our financial support. There is one sure way to increase the sufferings of our boys at the front—by refusing to contribute to the Red Cross.

Have you subscribed for a Liberty Bond? Have you taken membership with the Red Cross?

## H. G. WELLS AND HIS NEW RELIGION

THE pronounced success of "Mr. Britling Sees it Through" has made anything that H. G. Wells writes a matter of considerable interest. His latest book, "God the Invisible King" is an attempt to formulate a new religion around the conception of a finite God as discovered by "Mr. Britling." We have already noted the spiritual adventures of Mr. Wells. He left the established religion of his country when thirteen years of age. His education was in science and his early writings were of the Jules Verne order. Later he became deeply interested in socialism and now we find him writing most zealously on religious topics, not to formulate an ethical system or to promote a social service religion, but to win converts to a new conception of God.

Those clergymen who were careless enough to hail the conversion of Mr. Wells after his last novel appeared are now able to learn the real drift of his religious development. With the trenchant style characteristic of him, he repudiates with some heat the notion that we can hold any longer to the old confessional orthodoxy of the past He thinks it will be necessary to leave Christianity behind and to gather together the modern spirits in every land and make them conscious of their fellowship in a faith in a finite but active God. He finds a measure of fellow-feeling for Bahaism, the Brahmo-Somaj and other modern movements in religion.

Mr. Wells confesses that his "finite God" was first made known to him in the writings of William James, the philosopher of pragmatism in America. James' statements about God are given a systematic treatment by Wells. Like all systems, this system of Mr. Wells has weak points.

The book is virulently critical of Christianity. Yet the things most offensive to Mr. Wells are not to be found in very considerable measure in the modern evangelicalism. The latter statement of religion still uses the Trinitarian formula which is the *bete noir* of the novelist but the formula is not used in the old way, nor in a way impossible of acceptance by men who hold to the pragmatist philosophy.

As is usual with those not accepting Christianity, the Doctrine of the Virgin Birth is also indignantly rejected, and when Wells has gotten rid of the Trinity and the Virgin Birth he seems to believe that he has eliminated the larger portion of Christianity. The Christian will note with deep interest that when Mr. Wells undertakes a constructive statement of his religious beliefs, almost every element is borrowed from the teachings of Jesus. Having thrown the gospel out at the front door, he brings important parts of it in at the back door. This but helps us to see the sufficiency of the Christian religion, at least for this generation—and we believe for all generations.

To our minds, the most illogical heresy and the one perhaps least likely to be given adequate treatment by critics is Mr. Wells' rejection of the idea of a church. He hopes to get his new religion going with no meetings and no organization, though he concedes a little of this sort of thing to the weakness of the flesh. For a social enthusiast like Wells to plead for individualistic religion is the grossest inconsistency. When we reflect that he has been trying to democratize God and make Him a person to work and struggle with, it seems absurd to talk of abolishing the sort of organization we have called a church. If religion ever were the great experience the novelist describes as possible, that fact would compel some sort of church.

The finest chapter in Mr. Wells' systematic theology of the finite God is called "The Religion of an Atheist." In this chapter it is most effectively demonstrated that thoughtful men cannot remain pure atheists, but must confess God, even if in other terms and definitions than those current in the church.

Mr. Wells' book is an evidence of the stirring of a wonderful new interest in religion. We hope the novelist will yet find and appreciate the modern evangelicalism with which he has so much kinship.

## THE WAR AND PLUTOCRACY

THERE is now going the rounds the rather foolish rumor that the present war is in reality a war in behalf of Wall Street. The famous street where so much has happened inimical to public welfare is just now charged with the responsibility for American participation in the world war.

If this is a plutocratic war, it is operating in a peculiar way. The first thing the administration did after the declaration of a state of war was to raise the taxes on some men until they should be paying one-half of their incomes besides general taxes. Then conscription came, and the rich man's son no longer loafs at home while the poor boy dies in the trenches. Side by side they will

march out into the great conflict and the spirit of democracy in the training camps and the field will make these soldiers more democratic than they were before.

Then, when it comes to paying for the war, no banker autocrat is allowed to put up the money. The loan the government desired might have been found in New York City among a score of interests. Instead, the liberty bond is being sold in the post offices and in small hamlets all over the country; thus the administration will not be in the least under obligation to any money king. From this popular loan, scattered over the country, there will arise a new sense of national loyalty born out of interest.

Thus the facts ought to be sufficient answer to the semi-treasonable gossip that has been going the rounds. It ought to be possible for the people to read the declaration of war made by a great Christian president and find there the motives which led us into the present struggle.

This war may be the very means by which our plutocrats will be weakened and made relatively less powerful. This will not be the purpose of the war, but it is conceivable that it will be one of its beneficent by-products.

## SOCIAL SERVICE DURING THE WAR

SOCIAL service leaders of America are alive to the new interests of their cause arising from our war conditions. There will be held in Pittsburgh, June 6-13, the annual Conference of Charities and Correction. Professor Edward T. Devine of New York says, "Charity and social work cannot go on in the usual way during the war." The treatment of the families of soldiers, a topic of great concern to councils of defence in all sections of the country, will be discussed at length.

It is significant that among the problems to be discussed is that of prohibition. For a long time social leaders seemed to fear to speak out on the temperance issue, but in these days it requires no courage for anyone to state facts as to liquor and the saloon.

Mobilizing rural communities will be a prominent topic of the conference. Dr. Warren H. Wilson of New York, an authority on rural life problems, has arranged for a series of round table meetings on this subject. Major R. R. Moton, president of Tuskegee Institute, will be the leading speaker. The demands of public health during the war will be voiced by a committee under the chairmanship of Dr. C. E. A. Winslow of Yale University. Mobilization of the brain power of the nation will be the subject of an address by Dr. Stewart Patton of Princeton University. Food and drug control will be discussed by Dr. C. L. Alsberg of the United States Department of Agriculture.

There are meetings, entailing expense, which might well be dispensed with this summer as a measure of economy. With such work as social service, it is different. Few things are more fundamental just now than a proper understanding of social forces with a view to their control. The social students of the country now have the challenge of the most tremendous issues they have ever faced.

## A NEW FOREIGN SECRETARY

THE appointment of Prof. Rodney L. McQuary to become an assistant secretary of the Foreign Christian Missionary Society will be gratifying to all who are acquainted with Mr. McQuary. He has been a teacher of Old Testament in Eureka College during the past year, and has been very popular with the students.

Mr. McQuary has come up the Disciple way and knows our people. Most of his early life was spent in Nebraska. He was educated at Cotner University and took a Bachelor of Divinity degree at Yale, which fact guarantees the quality of his training.

The work of the Foreign Society has been rapidly growing and the burdens of administration have been increased accordingly. The continued ill health of Mr. Rains prevents his carrying as heavy responsibility as formerly, though he is still heart and soul in the cause. The Foreign Society has shown great discernment in the selection of its leaders and to this fact in considerable measure is due the splendid success of the organization. With Mr. R. A. Doan in the Orient, representing the board on the field, and with a young and competent office force, the mission work of the Disciples should now enter a new era of development and expansion.

Within a single life-time there has come a change in the whole outlook of the missionary movement. We are no longer engaged in snatching a few brands from the burning. The missionary enterprise is no longer presented on the legalistic basis of divine command. There is no longer the hard and fast line between the true religion and all "false" religions.

There has come into missionary work a fine appreciation of other faiths, such as Paul manifested on Mars Hill. We now know that it is no disloyalty to God to find that He has gone on before us and done many things in mission lands to prepare for the gospel. Into the work of missions has come a social passion and a conception of building up a better civilization. For such noble tasks we need thoroughly competent men.

## THEOLOGY AND BASE BALL

WE HEAR that the Chicago Disciple ministers will spend Saturday this week at Lincoln Park with their wives and children. These doughty champions of the various theological view-points will attempt to settle their differences on the diamond. It would be worth a trip to the city for some of the brethren to see a battery of E. S. Ames and Will F. Shaw strike out C. G. Kindred and catch W. G. Winn at first base. We doubt if anyone will be able to hit out a home run. At least, no one ever has in the preachers' meetings of the past. Fortunately in the great American game if a man is hit and hurt, he takes his base, which is so much more humane than is doctrinal controversy.

Chicago has been thought of by more than a million of Disciples as a theological issue. Some of the brethren have been widely advertised for heresy and some are equally well known for their defence of the faith. What is not so generally known are the heresies of the orthodox and the orthodoxies of the heretics. The fellowship in the preachers' meetings this year has been particularly delightful. There has been manly difference of opinion, there has been marshaling of the evidence, but fellowship and good-will withal. Only one or two men have remained aloof from the meetings and perhaps these have been parish-minded, rather than hostile.

We could wish that these dignitaries who bring their difficulties to issue in base ball might enter more completely into the spirit of American sportsmanship. Opposing base ball teams eat together afterwards and talk over the game. Even a theological contest ought not to lose

this fraternal quality, but rather take on an even more intimate fellowship; for these out-standing men are engaged in the biggest struggle in all the world, to find God's truth. Let us have more base ball with our theology, both in Chicago and elsewhere.

### KEEPING UP CHURCH PROPERTY

THE appearance of a house has much to do with its market value. A coat of paint may be worth five hundred dollars more than it costs. It is a well-known fact that it is difficult to sell a property which has a lawn grown up with weeds. If the appearance of private property is important, the appearance of church property is much more so. There are communities where the church buildings appear to be the worst things in town.

There should be no rubbish piles around church property. The corner which has been used in this way should be cleared away.

Then the lawn should be prepared for the summer. It is worth while to seed its bare spots and get it ready for the lawn mower, which will be needed a little later in the season. Some city churches now have a hedge to separate the church property from that adjoining.

Flowers about the place help to make things look homelike. It has sometimes been assumed that a church flower-bed would not be respected by the children of the town. That cannot be taken as fact until it is tried. Flowers growing on the church lawn make the stranger stop and look at it with approval. There are some city churches which have large stone vases near the entrance, with vines and flowers.

The church needs the spring housecleaning on the inside quite as much as does the private home. The person who lifts his eyes in religious contemplation only to see a cob-web is brought suddenly to earth again. Dirty windows and dusty carpets make it difficult to cultivate the devotional spirit.

May we not often tell by the appearance of the church building just how much people think of their religion? A rundown property is a pretty good index of a run-down religious life. The church which wants to be respected must clean up, for cleanliness is next to godliness, even in churches.

# Why I Am a Disciple

Ninth Article—Minor Reasons

### THE LORD'S SUPPER

I LIKE the Disciples' habit of observing the Lord's Supper weekly. I have some suggestions to make about our manner of observing it, but as to the weekly practice I am in hearty accord with the Disciples' procedure. I do not take any stock in the argument that the Communion becomes common by a frequent observance, and that its sacredness is protected by observing it monthly or quarterly. Amongst Episcopalians and, of course, Roman Catholics, the weekly celebration does not seem to rob it of its sanctity.

My reason for favoring the weekly observance is not, however, the alleged scriptural authority that is usually put behind it. As I see it, there is nothing in the Scripture enjoining any particular time for the "breaking of bread." Our Lord said, "*As oft* as ye eat," and the early disciples probably commemorated their Lord's death in this ceremonial whenever they came together, which of course was much more frequently than once a week. Indeed it is quite likely that the observance of the Lord's Supper antedated by some years the fixing of the first day of the week as a day of particular significance to the young church. The Lord's Supper grew out of Christ's own explicit suggestion. The Lord's Day grew up almost imperceptibly under the cumulative suggestion of its greater appropriateness for Christ's followers than the Jewish Sabbath which it finally displaced.

At the beginning the Lord's Supper was not only observed on a weekly schedule but it was not observed in the same fashion that we have grown accustomed to. It was not a formal ceremonial, but an integral part of a regular meal. The inability of the Gentile churches to drink the wine temperately led Paul, many years after the founding of the church, to separate the memorial loaf and cup from the regular meal and thus establish the symbolic meal as an institution by itself. After some time, this purely symbolic meal came to displace even among Jewish Christians the regular meal at which the Lord's death was commemorated. The development of the Roman Catholic "mass" from this symbolic meal is a chapter in church history well known to my readers. I refer to this now only to free our minds from the erroneous notion that we are strictly following the example of the early church in our modern mode of celebrating the Lord's Supper. The Lord's Supper was originally an "Agape," or love-feast—a social meal and a real meal and this was quite certainly what our Lord had in mind when he first suggested to his disciples that they should so remember him. Afterward it became the "Eucharist"—the mere symbol of a meal, a portion of the Christian ritual.

* * *

Remembering this historic modification in the inherent character of the Lord's Supper, and approving of it, it ill becomes anyone to be dogmatic about this or that fine point as to the way the institution should be observed in our time. And certainly it is the height of presumption for any group of Christians to make their particular fashion of observing it a test of fellowship or to claim for it a peculiar orthodoxy. In respect to the Lord's Supper there is no orthodoxy save in the spirit in which it is observed. Our whole orthodox procedure is altogether unorthodox when judged from the point of view of the primitive interpretation of what our Lord had in mind when he instituted the commemorative feast.

We are left free, then, to consider the Lord's Supper, so far as frequency and method are concerned, from the point of view of its usefulness and appropriateness in our Christian worship and our Christian experience. We can judge it—may I say?—pragmatically. If it helps us, and in so far as it helps us, we should use it. For my own part, I am convinced that one of the elements lacking in our modern Protestant worship is the element of symbolism. Symbols gather up and express for collective groups the emotion and aspiration which no speech can interpret.

Those symbols that are historic, that have lived long in the practice of a social group, that have come to be established deep in custom and habit, are the carriers of a rich social content. They are freighted with an almost racial experience and cannot be substituted for by any new, made-to-order symbols.

Certainly the Lord's Supper is such a symbol. Observed in the simple way in which most Protestants are accustomed, stripped of the magical dogma of transubstantiation, and regarded as a feast of memory and of the living presence of our Lord, it surely needs no argument to demonstrate its value. Happily the Supper has never been, among Protestant churches, a subject of bitter controversy, such as has been waged over baptism, for example. In a general way all Protestant denominations have agreed upon the memorial and symbolic conception of the Communion and, if we make an exception of the close-communion practice of the Baptists, it may be said that the Communion has been practically the only item in the entire catalogue of church policy and ritual that has had a unifying rather than a divisive influence in Protestantism.

* * *

My feeling in favor of the weekly observance is based upon the conviction that our churches need to utilize more freely than has been their custom those elements of ritualism and symbolism of which the Lord's Supper is so typical an illustration. We have too little quiet, too little meditation, in our worship. Protestantism has lost much by its unbalanced emphasis on discursive preaching and its disregard of the more mystical influence of symbols. The discourse is necessary if our religion is to be kept wholesome and intelligent and progressive. But no church can afford to stake the whole value of its worship service upon the variable and perhaps erratic ministry of one man, be he ever so gifted with spiritual grace and power. Yet that is what many protestant churches do. When the minister is dull or unedifying, the service bores and is unfruitful. If, however, the congregation conceives its church-going in terms of worship by means of an ancient and beautiful ritual—as Episcopalians do, or by means of the suggestive mystical symbolism of the Lord's Supper—as Disciples do, there is a constant and unvarying value to be derived from the service, whether the minister falls down in the delivery of a real message or not.

My criticism of the Disciples with respect to the Lord's Supper is not that they make too much of it but that they do not make enough of it. Too often they seem content with an observance that is mechanical and hollow, as if they were saying to themselves, "This was commanded by Jesus, and we must of course observe it, but let us get it out of the way as quickly as we can and go on to the things we came to church for." This legalistic conformity to the letter of a supposed command leaves the Communion a bare piece of routine in the observance of which the element of real worship is reduced to the minimum.

* * *

There are two ways of solving the problem of making the Communion more truly helpful in our churches. I am not sure which of the two I prefer. One way is to completely merge the Communion into the service of worship—or better stated perhaps, to merge the service of worship into the Communion. The other is to observe the Communion in a service apart from the regular service of public worship. The first plan is coming into more general use among our better churches. It has superceded the plan of making the Communion a sort of adjunct to the morning service, either preliminary or subsequent to it. Time is of the essence of our problem in organizing a church service in these days. A Sunday morning congregation cannot be held regularly more than an hour and a half. If, therefore, the Communion can be made an integral part of the public worship by making that entire portion of the service which precedes the sermon partake of the spirit and quality of the Communion itself, the act of returning thanks and passing the emblems may be carried out as expeditiously as taking the offering.

Notwithstanding my satisfaction in such a complete integration of the Communion with the Sunday morning worship, I keep wondering whether there is not for modern Christians a more distinctive use to which we are called to put this beautifully simple memorial by observing it as a service quite apart from the public service. I keep asking myself whether we have not unduly magnified what is called the "monumental" character of the Lord's Supper. It is argued, as my readers know, by those who insist upon "spreading the table" in the general public service, that to do so is part of the original intention, making the Supper thus a public testimony to the fact of our Lord's redemptive death. It is a "monument" before the eyes of the world. Those who argue thus would object, I suppose, to observing the Communion in a service especially arranged for Christians. Yet I doubt if they have either Scriptural or pragmatic justification for their "monumental" conception. The Scripture words, "ye do shew forth the Lord's death until he come," do not necessarily mean show forth to unbelievers. And, as a matter of fact, the Communion service is not a particularly convincing argument or even reminder to the non-Christian portion of the congregation. It bores them, and they would, as a rule, prefer to go to church when the Communion is not imposed upon the non-participating attendants. Moreover, it is highly probable that the presence of a mixed congregation dissipates for the communicants themselves a considerable portion of the value of the Communion.

On these grounds I would like to see the Lord's Table spread in a room apart from the public service, either before or after the public service, as may be more convenient, to which those would repair who really care to remember their Lord at that time in that way. Those who come would come on their own initiative. The emblems would not be enforced upon them. The idea of keeping tryst with the Lord would be more vivid and tender, and the mellowing influences of such an observance more profound and grateful. Congregations with well appointed church edifices could set a room apart as a Communion Chapel especially for this purpose. Some of the most impressive and inspiring celebrations of the Communion in which I have ever participated have been of this character. The great Communion services at our General Conventions are essentially of this character.

* * *

In this connection I make bold to offer a yet more radical but to me thoroughly practicable suggestion. I believe that the spirit of the primitive observance of the Lord's Supper should suggest to us the spreading of the table at the mid-week service. I am not sure but that both the mid-week service and the Communion are needing just this union with each other in order to take on a character that will fully justify each of them in our modern church life. All over the land the mid-week service is weak and hollow, or altogether abandoned. It lacks substance, why should it not become instead of a prayer meeting, the Com-

munion Service—communion with our Lord and with one another?

The art of personal Christian testimony is being lost. And its loss is due, as I think, to a lack of a personal spiritual life about which to testify. This, as I see it, is the ominous weakness in our whole Christian orthodoxy today. Whether certain novel cults which have somewhat in their inner life whereof to testify are destined to displace our churches, depends upon our success or failure in the creation of a positive spirituality in the inner life of our people. The joining of the Lord's Supper with the social meeting in the mid-week, making it the very heart of that meeting, would rescue the Supper from the invidious place to which even our best churches allow it to gravitate in the Sunday morning service, and would, at the same time, provide the most appropriate and suggestive atmosphere for social intercourse in the things of the soul. I believe that a new order of Christian testimony could be developed under conditions such as this would induce, a sort of testimony far removed from the revivalistic unrealities which we usually think of when the term "testimony meeting" is used.

The fact that the mid-week service is held at night is an argument for rather than against making it a Communion Service. It was on the *night* on which he was betrayed that our Lord instituted the Supper, and it was probably more usually celebrated at night in the early church—and on week nights, too—than in the daytime. What I have written in the latter portion of this article are my *thoughts* rather than my *convictions*. I believe the Lord's Supper is a precious heritage which we Protestants are not utilizing as we should. But I like the estimate the Disciples set upon it, and I find in their attitude toward it not only a minor reason for being a Disciple myself, but a pledge that they will yet more adequately interpret the Supper in the enrichment of their own observance of it.

CHARLES CLAYTON MORRISON.

# Story of One Version of the Bible

**By Herbert L. Willett, Jr.**

*The continued indisposition of Professor Willett has prevented the preparation of his article in the series on "Our Bible." In its place we are using the following narrative prepared by his son, who is directing the Syrian and Armenian Relief Work for the State of Illinois. This story of the preparation of the various editions of the Bible in the Arabic language, the most widely used tongue in the Levant, and the classic speech of the Mohammedan world, gives some idea of the very great labor involved in all mission lands in the task of supplying the people with the Scripture in their common language.*

IT WAS my good fortune during the years that I spent in Beirut, Syria, to see the final steps in the preparation of a new edition of the Bible in Arabic. All of us, I presume, have thought with admiration of the devotion of missionaries who gave years of their lives to the work of putting into the language of the people to whom they ministered, our Book of books. Yet I suppose it is safe to say that few of us ever realize the real magnitude of the task. But before I tell of this final edition, let me say a few words of the former work which has been done in this field.

It was as early as 1837 that the missionaries in Syria felt the urgent necessity of preparing a new version of the Bible in the best modern form of spoken Arabic. As a preliminary to the work, it was necessary to devote careful study to the Arabic characters used by the great masters, in order to reduce the almost countless forms which Arabic letters take, to a number within the scope of the printing types. Dr. Eli Smith undertook this task, in itself almost herculean, and was able within a few years to set out for Germany with a manuscript copy of the letters and combinations of letters suitable for the printing of classical Arabic. But off the coast of Karamania the ship was wrecked and Dr. Smith barely escaped with his life, losing every scrap of the work upon which he had spent so many years. Instead of being daunted by the disaster he returned to Beirut, reproduced all that he had previously done, and this time himself made the punches and drove the matrices by hand. Thus in 1843 the first font of the famous Beirut type was ready for use.

### A NEW TRANSLATION NEEDED

Now they were able to print the new edition of the Bible, but after careful consultation it was decided that the quality of the characters to be used in the printing demanded a more scholarly translation than the one already extant. But so great was the task which this would involve that it was not decided until 1847 that Dr. Smith should devote the rest of his life to the work of the translator. He chose two assistants, a famous Arabic and Hebrew scholar, who knew no European tongue, to translate the Old Testament from the one Semitic tongue to the other, and an equally famous grammarian to help revise the translated text. Dr. Smith himself undertook the work of putting into Arabic the New Testament on the basis of the original Greek.

The results of this work were put into printed form, book by book, and when Dr. Smith died, in 1857, the entire New Testament and about twelve books of the Old Testament had come from the presses. Dr. Cornelius Van Dyke took up the task, carefully revised, in the light of a new edition of the Greek Testament, the work already done, and in 1865 the first completed Bible was ready for distribution. The edition printed at that time, using the type prepared by Dr. Smith, consisted of 1,000 copies, which were not exhausted until 1885.

When the need of new copies was felt, a second edition of 3,000 volumes was printed from the same types, but on a slightly larger page, and this edition lasted for another eighteen years. In 1903, the time came when another reprinting was necessary, and Dr. F. E. Hoskins, editor of the Beirut Press, urged that electro plates be made, which would obviate the repeated necessity of typesetting and infinitely careful proof-reading. It was estimated that the process of making the plates would involve an expenditure of some $15,000. The Bible Society, however, felt unable to meet this expense, and so the third edition, like its predecessors, had to be set up in type. The same type-setter who had done this work twice before again undertook the task, the magnitude of which, after the type is at hand,

and the translation made, may be faintly realized when we note that while English printing requires less than 500 separate pieces of type, good Arabic demands the constant use of over 3,000. By 1906 this edition was finished. Six thousand copies were printed of the entire Bible, and an extra thousand of the New Testament alone. But so increased was the demand that within five years the supply was exhausted, and since, of course, so much type could not be kept year after year from the daily work of the press, it was again necessary to consider work on a fourth edition.

### A NEW REFERENCE BIBLE

In 1905 plans were completed for a piece of work which would involve infinitely more toil than even the setting-up and correction of former editions had done. It was felt that the old reference which had done service for nearly fifty years, should be replaced by the more modern references based upon the English Revised Bible and the American Standard Bible, and that the entire manuscript should then be put into electro plates. It was a monumental task, but was entered upon by Dr. Hoskins in the early months of 1906. The preliminary study occupied two years before the writing of copy was begun. Correction of the first proofs began in 1909, and by Christmas, 1910, the final proofs of the New Testament were ready. To satisfy the demand for the New Testament bound alone it was decided to print a separate edition of 3,000 copies without waiting for the completion of the plates of the Old Testament. In 1912 this edition, which represented the continuous work of editor, Arabic scholars, proofreaders and pressmen for over five years, was completed and given to the world.

The work on the Old Testament, in the meantime, was going on, and in February, 1915, the actual writing of the manuscript was brought to a close. By May of the same year the last sheet of proof had been corrected, and the entire Bible was ready to be printed. While the third edition had covered 1,567 pages, this final edition has been reduced to 1,424, which will make possible for all future time a less expensive printing of the book. The original estimate of the cost of the work, $15,000, was found to be almost exactly correct, and friends of the mission have subscribed nearly the whole amount.

A few words as to the scope of the work may not be out of place. There are cardinal references connecting the appearances of every proper name throughout the sixty-six books. Another series of marks, classified into groups, indicates parallel quotations such as occur in the Gospels, similarities of thought, and more remotely connected passages. Thus it is both a reference Bible and a harmony of the Gospels, and it should be remembered that every scratch of the pen is original work based upon the English versions already cited, the former Arabic editions, and a large mass of personal notes and data compiled by the Editor. The man who has done such a piece of work with the care and precision which makes possible the assertion that there is not a flaw between the two covers, may well feel that his life has been put into a task the value of which is beyond computation.

### MINUTE AND EXACTING LABOR

As I have already said, it was my good fortune to see some of the last stages of the work on the Old Testament. Day after day I have watched Dr. Hoskins and the scholars who were helping him, pore over the proof sheets, which formed the fourth stage of their work; the selection of references, revision of texts, and writing of manuscript having already been completed. I have listened to discussions as to the exact character to be chosen from half a dozen almost identical symbols in order that the most perfect form of a word might result. And I have seen the infinite care with which these men worked through the dictionaries in order to find precisely the word or the grammatical form best suited to the need. My first view of the work was in connection with the reading of the third proof sheets. They were almost errorless, but, to my surprise, I learned that four more proofs must be read, word by word, vowel by vowel, reference by reference, before the editors would be satisfied. Truly the work was monumental, and I could easily understand how it required nine years of unremitting toil to bring it to completion.

Unfortunately, the completion of the plates did not make possible the immediate printing of this new edition, for paper, ink, machine oil, and rubber press rollers were almost impossible to obtain as a result of the war. On June 26, 1916, the day we left Beirut, the first complete copies of the Bible were shown to us, a small number assembled so that Dr. Hoskins might have the pleasure of seeing his work in final form before he left. It is our ardent hope that ere long conditions may make it possible for the entire edition to be ready for distribution. It would be a matter of lifelong regret if the disorders produced by the present world struggle should make possible the destruction of the plates so carefully made, by a hostile soldiery. Similar crimes have been perpetrated, but our prayers go up for the preservation of this noble piece of work.

## Take Time to Live

Take time to live;
The world has much to give
Of faith and hope and love.
Of faith, that life is good,
That human brotherhood
Shall no illusion prove;
Of hope, that future years
Shall bring the best, in spite
Of those whose darkened sight
Would stir our doubts and fears;
Of love, that makes of life,
With all its grief, a song;
A friend, of conquered wrong;
A symphony, of strife.
Take time to live,
Nor to vain Mammon give
Thy fruitful years.

Take time to live;
The world has much to give
Of sweet content; of joy
At duty bravely done;
Of hope, that every sun
Shall bring more fair employ.
Take time to live,
For life has much to give,
Despite the cynic's sneer
That all's forever wrong.
There's much that calls for song!
To fate lend not thine ear.
Take time to live;
The world has much to give.

*—Thomas Curtis Clark, in "Friendly Town."*

# A Look-In on Mexico

**By S. G. Inman**

I HAVE just spent four weeks among my old friends in Mexico. Entering at Piedras Negras, I had several days at that city, in Saltillo and Monterey, eight days in the capital and in Vera Cruz. As soon as I had succeeded in getting away from all the fears incurred as a result of two years residence in the United States and the reading of our papers about the conditions in Mexico, I traveled about as usual. And here at Havana I get my first New York papers and find on the first page "Washington Rumor of Mexican Revolt—Concerned Over Report Carranza Has Been Overthrown," and an editorial talks about the need of "Watching Mexico," as Carranza is due to aid the Germans. It gives one a feeling of absolute hopelessness about the United States ever understanding the Mexican question if we are to depend on such false reports as these. One dispatch says that Washington has been out of communication with Mexico City for several days. On that very day the papers in Mexico City were reporting the details of the war discussions in Washington and its final declaration by the United States Congress, and were giving splendid press dispatches from the war zone in Europe as well as publishing news of the attitude of the other Latin-American countries toward Germany in view of the declaration of war by the United States!

### NO SYMPATHY WITH GERMANY

As regards indications of sympathy with Germany, I was unable to find it then or at any other time. I understand that the German consul in Chihuahua is spending money freely in entertainment and has a wide circle of friends, but in Monterey the German colony, which used to be quite influential, is very quiet. A reliable American, prominent in the oil business in Tampico, said to me that there were not over a dozen Germans in that city and probably not over fifty in the district. American papers are reporting two thousand reservists there, ready to seize the oil wells! In Mexico City I could find no one, not even those Americans who swallow every rumor afloat, that felt that there was anything in the reported German influence with the Mexican government. As for Japanese, there are only two hundred and fifty in Mexico City and about 2,500 in the whole country.

As far as the "Overthrow of Carranza" is concerned, it is absolutely ridiculous. The newspapers in the United States are insistent that Obregon, the leader of the military party as they call him, is bound to break with Carranza because he has been the most successful general. So I took particular pains to find out the situation in this regard. I was not able to get the least evidence that Obregon has any idea of breaking with Carranza. In fact, if there is one thing that all those on the inside of the present administration seem to be sure of, it is that the Secretary of War of all men may be counted as loyal to the Constitutionalist cause. He realizes too deeply that Carranza is the only hope for the country, to consider turning against him.

### HAS CARRANZA CHANGED?

But people are beginning to expect the impossible of this quiet, stern man, who with a set jaw and a determined look has for the last five years pursued an undeviating course of no compromise with the reactionaries, a complete victory for constitutional government. I had been anxious to see the General again and learn whether he had really changed, as some insisted, since the time when as governor of the State of Coahuila and at the beginning of the present revolution, I knew him at Saltillo and Piedras Negras. Then we talked over the problems of education and taxation by the hour, when nothing was further from his mind than becoming a soldier. His faith in the common Mexican seemed to me then to be ideal.

Our families visited back and forth and the Carranzas were as good neighbors as we ever had. Sra. Carranza and the two young lady daughters were quiet, unpretentious people of what we would call the upper middle class. When the fighting got so bad that the General had to put himself at the head of his troops and it was no longer safe for the rest of his family to stay in Mexico, it was our sad privilege to take them in our carriage across the International bridge into Texas. In its center, where the granite stone marks the boundary between the two nations, the husband and father bade good-bye to his loved ones. After witnessing that scene, I could never believe the stories attacking his moral character.

So it has been one of the greatest pleasures of my life to find him here as the President-elect of the nation, the same simple, honest man with the same quiet purpose and the same dogged determination that I had known before. And his calmness! It makes no difference how excited those around him become, how much it looks like a crisis has been reached, he is as calm as the morning. Friends told me they had seen him when some strong general had come in to complain against some other man and that the general and his staff would rave and flourish their arms in the wildest kind of a way, but the old man would never so much as move a muscle. This calmness, this steady unswerving purpose, so different from what the Mexican character generally is, seems to me to be the reason for his having been so thoroughly misunderstood. But he is coming to be understood. Many Americans as well as Mexicans and Spaniards who have lived always in Mexico City and have not understood the northern part of Mexico and its liberal tendencies, which find their expression in a man like Carranza, have come to regard the First Chief, since his present residence in the Capital, as the one man who is strong enough to restore order to the country.

### RETURN TO CIVIL AUTHORITY

Naturally the return from military to civil authority will be the greatest test of General Carranza's leadership. His generals have been allowed at times quite large liberty. Many of them have enriched themselves by graft and spoils. One officer told me that he believed there were eight hundred generals in the Mexican army. Most of these men are doing a great deal better in a financial way than they ever did before. They will not easily give up this order of things. An encouraging sign is found in such men as General Cos. Without knowing who he was, I fell to talking with him on the train. He was returning from the little ranch he had owned before the revolution. He had resigned his commission a few weeks before, was to be married in a few days, and was busy fixing up his house for his bride and putting his farm under cultivation. On the other hand there are many of these generals who are occupying other men's ranches and they would rather fight than give them up.

It is dangerous to cross an army officer here, as it was in Germany, and is in all countries where the army is first. Hearing shots outside my window at the Y. M. C. A. in Mexico City, I investigated to find that a man had come along the street accompanied by two women. An army officer had come out of the barracks nearby and laid violent hands on one of the women. She had screamed for help and a man coming in the opposite direction had gone to her rescue. He and the officer had a pistol duel and one was carried off dead and the other mortally wounded. Yet this was the

only time I heard the sound of a gun during my entire trip from the border to Vera Cruz.

### THE EVER-PRESENT VILLA

Of course there is the ever-present Villa around Chihuahua. While I was not near his territory, I did talk with many people from that part of the country and the almost universal opinion is that he is no longer a force that can be counted as menacing the power of the government. It will be a long time, no doubt, before he and other chiefs can be captured or entirely put out of business, but they are not powerful enough to do more than nag and pillage in their own districts. The country in general is settling down to normal life. Farms are cultivated, mines and factories are being opened again, schools are flourishing, railroads are busy. A concession has just been granted to one company, allowing them one-third of the duty off, to bring in a thousand automobiles to be used as taxicabs in Mexico City and other cities. The custom house at Laredo did ten millions of business in February.

Streets are being paved and parks beautified, and new sanitary measures are being taken for the health of the people. In Saltillo, the progressive administration of Governor Nireles, the city is being beautified in a remarkable way. He is putting education first in his program, was most cordial in praise of our mission schools and offered to give us a monthly subsidy for two of them. This is only an illustration of the cordiality I found everywhere in regard to the work of Protestant Missions. This is natural when so many of the officials have been educated in our schools. I found men occupying prominent positions everywhere I went, who had been our pupils or who, like Governor Mireles, had known our work and had reason to be thankful for what it had done.

### THE HOPE OF THE FUTURE

It is in the hands of these young fellows that one finds the destinies of Mexico at the present time. They are often, very often, without experience, yet they are forward-looking fellows. The present young mayor of Piedras Negras came to our night classes in the People's Institute not over six years ago, when he could scarcely read. It is not surprising, therefore, to find that he has all kinds of schemes in hand for night classes, public baths, reading rooms, and similar facilities along the lines he saw worked out at the Institute. And he is not only willing but anxious, really hungering, to be led by those who can show him how to improve his people by these modern means.

Here is a thing that one notices immediately on getting to Mexico these days. The country is in the hands of a very different class of people from those who ruled it in the old days. The *intelectuales* are no longer in evidence. The common people are having their day. Will this last? *Quien sabe?* What will probably happen is that the best of these will become more efficient and more cultured and the best of the *intelectuales* will become more democratic, and in the years to come there will develop a combination of these elements that will make the best and most efficient public servants that Mexico has ever known. This will take time. I only hope that the people of the United States realize the necessity of this time element, giving the Carranza government strong backing in dealing with the tremendously difficult and multitudinous problems confronting it, and with sympathetic understanding will encourage our friends in their long period of reconstruction, which will be as trying for them no doubt as were our days following the Civil War. It will help wonderfully to challenge every sensational report about Mexico seen in the newspapers.

Havana, Cuba.

# Vanishing Littleness

**By W. A. Shullenberger**

THE world of today is once again a big world. For years writers and lecturers have been telling us that the world was growing constantly smaller by reason of discovery, invention and travel. So accustomed have we all become to this view of things that it has sometimes seemed as if men were about ready to take our world and hold it in their hands as an interesting toy—marvelous, of course, but still a toy. But once again our world has become the "big world" we studied about with vague reachings of the childish mind to compass its dimensions in the early days of school geography.

### NEW AND BIG PROBLEMS

It is big with present problems and future conditions. It may have been a very respectable problem to have fed a flourishing family of four, or six, or eight persons with the price of foodstuffs soaring to heights unknown, but now we face the gigantic task of feeding millions as whole nations balance tremulously on the brink of starvation.

And was the sky ever so high as today when the airman sails and hovers far above the clouds in the boundless leagues of space? Was the ocean ever so deep as now when cargoes of precious stuffs settle in the waves at the roar of the torpedo? Was human strength ever so feeble as now, when the hands of myriads of patriots tingle to lay hold on the steel-willed autocrat who demands war, and perpetuates war, while all the while the contending armies slay one another in vain attempt to go behind the lines and "get" the little group that has littered the world with firebrands?

Aye, it is a big world! With the greatest minds and strongest hearts prostrate before its tremendous appeal!

### A NOBLER LIFE COMING

But the agony of the hour is accomplishing something. "At sea, when the ship is in great peril, the passengers crowd together." The big world with its big challenges, and immeasurable responsibilities is slaying littleness. When the cataclysm is ended, and the last shot has reverberated and echoed itself into nothingness, a grander and nobler life will set itself up on earth.

The President has called upon every American to count his own particular affairs second to the universal welfare. Littleness has ceased in politics, and men are asking, "What ought to be done?" In commerce the man who is little enough to indulge in food hoarding and food speculation will be reckoned a traitor to the common good. In human life American and English mothers are giving up their sons that they may hold trenches or charge barricades in the name of human freedom, and that "the world may be made safe for democracy."

### PATRIOTS AT HOME

In these days there is no distinction between the brave at home and the brave at the front.

"The mother who conceals her grief
  While to her breast her son she presses,
Then breathes a few brave words and brief,
  Kissing the patriot brow she blesses,
With no one but her secret God
  To know the pain that weighs upon her,
Sheds holy blood as e'er the sod
  Received on Freedom's field of honor."

So littleness is vanishing. Let it go from every heart and every life. Let it go, and with it sectarian shibboleths, national prejudices, suicidal selfishness, and the traditions and forms that have hampered the world a thousand years. "Ring out the old: ring in the new." For Christ is coming in. He it was who was great enough centuries ago to know that only they who thought and lived and prayed in world terms could save the world. Christian, your day is dawning. Are you big enough and noble enough to qualify for citizenship?

# After This Life—What?

**By W. R. Nicoll**

*England is thinking seriously in these terrible days of war and catastrophe. The great popularity of the Wells book, "Mr. Britling Sees It Through," is evidence of this fact. So also the intense interest manifested in Sir Oliver Lodge's late work in which he claims to tell of messages received from his deceased son who was lost in battle several months ago. The following article was published recently in the British Weekly, of London. It treats especially the question of "Reunion in Eternity."*

IT IS Christian, though not fully Christian, to rest the hope of reunion in eternity on the faith that God is love, that He is the Author of love, and that He, being the Author, is also the Finisher of love. He does not betray the soul that has found Him, so, neither will he put to shame the hopes that have been built on His faithfulness.

### BROWNING'S MESSAGE

Perhaps the chief representative of this school is that great prophet of love and immortality and reunion, Robert Browning. Browning was a keen dialectician and a very subtle reasoner. But he always appealed from the intellect to that which is beyond intellect. Feeling and intuition he held to be far above knowledge. Mere knowledge will not enable us to reach God. In one of his profounder passages he says:

"Wholly distrust thy knowledge then, and trust
As wholly love allied to ignorance!
There lies thy truth and safety. . . .
Consider well!
Were knowledge all thy faculty, then God
Must be ignored: love gains Him by first leap.'

These words, "Love gains Him by first leap," hold the very heart of Browning. He holds that the object of life is to know God, and that it is only in knowing love that we learn to know God. Love is the meaning of life, and whosoever does not learn it, whoever does not live for it, must be eternally lost.

It might be said truly enough that Shelley is also a believer in love as the supreme secret and the master-key of life. But the difference between Shelley and Browning is unbridgable. Shelley's God is not personal, and he has no belief in individuality. What he expects is not an immortal life, but a mystic merging of his own personality with the universe. On the other hand, in Browning the sense of individuality was supreme. He held with utter and unshaken conviction that there is for each man and woman a persistent life on its upward way, distinct from the temporary coverings it makes use of.

"From first to last of lodging, I was I,
And not at all the place that harbored me."

### PERSONAL IDENTITY

Browning had that recognition of personal identity, the bewildering consciousness of the "I" beneath all the marvelous changes of body and mind which is so powerfully expressed by Fitzjames Stephen in his reply to John Stuart Mill: "All human language, all human observation, implies that the mind, the 'I,' is a thing in itself, a fixed point in the midst of a world of change, of which world of change its own organs form a part. It is the same yesterday, today and tomorrow." Stephen goes on to say, "It seems to me that we are spirits in prison, able only to make signals to each other, but with a world of things to think and speak which our signals cannot describe at all."

Given then a personal God, a God who is love, who bestowed love on His creatures and made them love Him in return, a God who can be reached only by the stair of love, and given also the persistent individuality which maintains itself through all tamings and subduings and discipline and purifying, and we have a doctrine of recognition and reunion in eternity which, properly understood and fortified, defies denial.

### BROWNING'S FAITH ILLUSTRATED

As illustrations and confirmation of the doctrine expounded above we make a few extracts from Browning. We take the first from that mournful drama "A Blot on the 'Scutcheon." Mildred says to Tresham, who has killed her lover, Henry Merton:

"Oh true! There's nought for me to pardon! True!
You loose my soul of all its cares at once.
Death makes me sure of him for ever! You
Tell me his last words? He shall tell me them,
And take my answer."

In "The Ring and the Book," the dying Pompilia says of her one friend, Caponsacchi:

"O lover of my life, O soldier-saint,
No work begun shall ever pause for death!
Love will be helpful to me more and more
I' the coming course, the new path I must tread—
My weak hand in thy strong hand, strong for that!"

Again in "La Saisiaz":

"Yes, I knew—but not with knowledge such as thrills me while I view

### *A MESSAGE FROM TAGORE*

*MY brothers, when the red light of conflagration sends up its crackle of laughter to the stars, keep your faith upon those stars and not upon the fire of destruction. For when this conflagration consumes itself and dies down, leaving its memorial in ashes, the eternal light will again shine in the East—the East which has been the birthplace of the morning sun of man's history. . . .*

*I know my voice is too feeble to raise itself above the uproar of this bustling time, and it is easy for any street urchin to fling against me the epithet of "unpractical" . . . Yet when, one day, standing on the outskirts of Yokohama town, bristling with its display of modern miscellanies, I watched the sunset in the southern sea, and saw its peace and majesty among the pine-clad hills, with the great Fujiyama growing faint against the golden horizon, like a god overcome with his own radiance—the music of eternity welled up through the evening silence, and I felt that the sky and the earth and the lyrics of the dawn and the dayfall are with the poets and the idealists, and not with the marketsmen robustly contemptuous of all sentiments—that, after the forgetfulness of his own divinity, man will remember again that heaven is always in touch with his world.*

Yonder precinct which henceforward
holds and hides the Dear and True.
Grant me (once again) assurance we
shall each meet each some day,
Walk—but with how bold a footstep! on
a way—but what a way!"

And then take the familiar, dear and immortal lines from "By the Fireside":

"Think, when our one soul understands
The great word which makes all things
new,
When earth breaks up and heaven ex-
pands,
How will the change strike me and you
In the house not made with hands?

"Oh, I must feel your brain prompt mine,
Your heart anticipate my heart,
You must be just before, in fine,
See and make me see, for your part,
New depths of the divine!"

MRS. BROWNING'S VIEW

Browning's views were passionately shared by his wife, Elizabeth Barrett Browning, who in one of her love letters referred to the views of a friend who had declared herself a materialist. She wrote: "In the face of those conclusions, she said, she was calm and resigned. It is more than I could be, as I confessed. My whole nature would cry aloud against the most pitiful result of the struggle here—a wrestling only for the dust, and not for the crown. What a restless melancholy would fall upon me if I had such thoughts—and what a dreadful indifference! All grief, to have itself to end in! All joy, to be based upon nothingness! All love, to feel eternal separation under and over it! Dreary and ghastly it would be. I should not have strength to love you, I think, if I had such a miserable creed. And for life itself—would it be worth holding on such terms, with our blind Ideals making mocks and mows at us wherever we turned? A game to throw up, this life would be, as not worth playing to an end!"

TENNYSON'S TESTIMONY

Thus Browning sees human love, deep and quenchless and strong in God. Can we pass beyond that? We may. Tennyson goes beyond it at the conclusion of the "Holy Grail":

"Let visions of the night or of the day
Come, as they will; and many a time they
come
Until this earth he walks on seems not
earth,
This light that strikes his eyeball is not
light,
This air that strikes his forehead is not
air,
But vision—yea, his very hand and foot—
In moments when he feels he cannot die,
And knows himself no vision to him-
self,
Nor the high God a vision, nor that One
Who rose again."

Speaking of these last three lines Tennyson says they are "the (spiritually) central lines in the 'Idylls.'" The heart of it all is here—*"that One Who rose again."*

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Every day is a little life; and our whole life is but a day repeated.—*Bishop Hall.*

* *

First, keep thyself in peace, and then shalt thou be able to make peace among others.—*Thomas à Kempis.*

# A Prayer for War Times

**By Edgar DeWitt Jones**

*FATHER of Mercies and God of All Comfort, with whom there is no variableness, neither shadow of turning, we rest our weary souls in Thee. In the midst of world disaster and wreck of all that men deem secure, we draw nigh unto Thee trustfully, hopefully, and in contrition of heart. Thou and Thou alone canst deliver us from despair and despondency. Thou who didst not fail Abraham wilt not fail us. Thou who assuaged the grief of David will dry our tears. Thou who didst keep the heart of Jesus in perfect peace wilt in the day of trouble hide us in Thy pavilion. O Father, we confess our utter need of Thee. Strengthen our wavering purposes to follow the gleam. Turn us back from pursuing false gods. Stay our disposition to become panic-stricken and our tendency to abandon all that we have counted dear, just because the dark night has come upon us so overwhelmingly. Why art thou cast down, O my soul? Hope thou in God, for I shall yet praise Him who is the light of my countenance and my God.*

* *

*God of our Fathers, bless our country which has such dire need of Thee as we pass through the ordeal of fire. Be Thou the Stay of those who carry the responsibility of public office. Be Thou the Guide and Support of the President of These United States during this season of solemn and epochal decisions. Grant him light and leading amidst the perplexities and difficulties that harass him on all sides. May our citizenry cherish the patriotism of peace amidst the preparations for war.*

* *

*O help us all to preserve the faith of Jesus even while all about us there is a crumbling and falling of what we believed was stable and secure. Raise us up dreamers and prophets who will proclaim the grander day and the universal brotherhood with all the freshness and passion of the Nazarene. We pray for our fellow citizens of foreign birth whose portion is pain and sorrow in these tortuous times which put to test the patriotism of us all. May we not wound their feelings by ill-tempered speech; but may we be considerate, patient and kind. Grant that the fires that light up our country now in mighty conflagration may but serve to fuse us into a spiritual unity, a people whose purpose is to serve the cause of humanity and justice everywhere. Bless those whom we call our enemies, and help us to think of them as brothers still. Hasten the day when hands that now grasp guns and swords in mortal combat may clasp hands in fraternal warmth.*

* *

*We pray, also, for the suffering millions, the hungry, the homeless and the friendless. Move Thou upon our hearts until we shall passionately desire fellowship in the world's sorrow, and thus enter into the suffering of Our Lord. Strengthen us that we may be able to renounce, if need be, much that we have come to think of as necessary to our comfort, and so share out of our abundance with the needy, the naked, the homeless and the afflicted. Forgive us the sins that separate us from Thee and from one another, and amid the lurid glow that envelops the world may we discern Calvary and ponder anew the mystery and the pain. He suffered there. In the Name of the Saviour of us all. Amen.*

# Parables of Safed the Sage

By William E. Barton

### Concerning Vacations

NOW I dwelt in a city and the labor of the weeks was heavy, so it came to pass as Summer Approached, that every year I went on a Vacation. And ofttimes I rode upon a Stage in the hills of Vermont, the Driver whereof was a man of experience. And he spake to me ofttimes, and every year this was the burden of his complaint:

Behold, thou comest here again on thy vacation, being a man who toilest not, nor spinnest, nor gatherest into barns, and the Greater Part of those who ride on my Stage in the Good Old Summer Time come Likewise: but I drive this Condemned Old Stage Year in and Year out, Wet or Dry, Hot or Cold, and for Forty Years I have had no Vacation.

Now when I had heard this many times, I wrote to the Manager of the Stage Route, saying:

Behold this Driver of thy Company hath served long, and hath never had a Vacation; give him Two Weeks, that he may have a Vacation like unto the Rest of Mankind.

And they did as I made request of them; and they sent Another Driver to Drive the Stage for Two Weeks, that he might have a Vacation.

And the Next Summer as I came that way, I asked him concerning his Vacation, and where and how he had Spent it.

And he relieved himself of a burden he had been carrying, namely, a mouthful of Tobacco Juice, and thus he made answer:

The first Day, being Monday, I rode with the New Driver to show him the Road; and because he was slow to Learn I rode with him also on Tuesday. And on Wednesday I feared lest the Bay Mare should cast a Shoe, and I rode with him again, and stopped at the Blacksmith Shop in the place midway, for there dwelleth the only Smith who knoweth how to Shoe Horses as they ought to be shod. And on Thursday Widow Skiles was going to Town, and I knew her Trunk must go, and I feared lest that Substitute Driver should have forgotten it. And on Friday it looked as if it would Rain, and was no kind of Day for a man to be starting on his Vacation, so I rode on the stage that Day also. And on Saturday it did Rain, and was no kind of Day for a man to be sitting around inside the House with Nothing to Do, so I rode again that day. And on Monday there were a lot of City Folks who had been out in the Hills for the Week-End, going back to the City, and some of them were a Leetle Mite p'tic'lar, and I thought I might as well Go Long, and see them git on the Train. And Tuesday I realized that the Time was more'n Half Gone, and a Feller couldn't do Nothing in One Week Nohow, so I just continnered to Ride on the Stage with the Substitute Driver, and Show him How. And by the End of the Second Week he was a Pretty Good Driver, and if I could have had a Vacation then, I could have trusted him to run the Stage.

Thus spake to me the Driver, who had always complained that he never had a Vacation.

And I meditated much concerning what he had said to me.

And I said, O my God, let me not be one of those who constantly complain of the blessings they do not have, and who Would not Know What to Do with them if they had them.

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# Recent Books

RECREATION AND THE CHURCH. By Herbert W. Gates. The author of this new volume is superintendent of Brick Church Institute, Rochester, N. Y., and understands thoroughly the problems of recreation as connected with the church and church school. One of the most valuable chapters is that on "Some Typical Church Programs," and an appendix including an elaborate bibliography will make the book of great value. (University of Chicago Press, Chicago, Ill. Price $1, plus postage.)

* * *

AUTOBIOGRAPHY OF A SUPER-TRAMP. By William H. Davies. This unusual narrative is the more interesting because it is not the product of a "purposeful" adventure, but is the plain story of a downright hobo of several years' standing. Mr. Davies knows the heart of the "regular" tramp and tells plainly the why of that remarkable phenomenon. From the early chapters narrating some hard adventures capped with the loss of one leg in a railroad mishap, to Mr. Davies' story of his final success in getting the attention of the world to his poems through the advocacy of Bernard Shaw, this tale of a life is intensely interesting. (A. A. Knopf, New York, $2.50 net.)

* * *

COLLECTED POEMS OF WM. H. DAVIES. Simplicity of style and genuine poetic insight are characteristics of this group of verses. Mr. Davies is almost childlike in his point of view with regard to life—and for that very reason the more truly a poet. (A. A. Knopf, New York. $1.50 net.)

* * *

MEN WHO MISSED THE TRAIL. By George C. Peck. Stories of Biblical characters but with a modern tone. Dr. Peck sets these frail men of the Bible down among our "men who miss the trail" today. The Kaiser comes in for attention. Characters of great literature are presented very impressively. For the minister who is planning next winter's or this summer's sermon course, here is a suggestive volume. (The Abingdon Press, New York. ($1.25 net.)

* * *

CHINA INSIDE OUT. By George A. Miller. Not China as seen from a car window, but as it appeared to a man who traveled on foot over Chinese roads, lived in Chinese inns, ate and slept as the Chinese do—the author having served as an evangelist in China for many months. (The Abingdon Press, New York. $1 net.)

* * *

LINCOLN'S GETTYSBURG ADDRESS. By Orton H. Carmichael. A vivid account of the circumstances under which Lincoln wrote and delivered the classic address which spoke for all time the thoughts and emotions of the American nation at the time of the Civil War. (The Abingdon Press, New York. 85 cents net.)

* * *

GIVE MY LOVE TO MARIA. By Florence G. Tuttle. A volume of excellent stories most of which have appeared in high class magazines, three of them being prize-winning stories. Delightfully true to life, with much rich humor. (The Abingdon Press, New York. $1 net.)

* * *

ST. PAUL THE HERO. By Rufus M. Jones. Here is the book you have been seeking for that lively class of Junior boys. It is the story, vividly told, of the career of the great Apostle from the age of ten until his death as a "hero." It will prove an exceedingly useful volume. (Macmillan Company, New York. $1.)

* * *

THE WAY OF THE GATE and THE WAY OF THE GREEN PASTURES are two other helpful texts for substantial Sunday school work published by Macmillans under the general title "The King's Highway Series." These two books are designed for use with children of eight to ten. Both of them are well adapted to develop a religious point of view in children. (The Macmillan Company, New York. Each 65 cts.)

# Social Interpretations

By ALVA W. TAYLOR

### Ideal Politics vs. the "Real-Politik"

It is interesting to take up such a book as "Politics and Crowd Morality"* at this time. Its able Danish author lived near enough to the smouldering volcano of European politics to study it first-hand, yet under a flag that was so far immune from the conflicts of the "Powers" that his study could be unbiased. His book is not a study of war or of probable war, but of crowd psychology in its significance to state politics and morality. He did not find the "Real-Politik" confined to Prussia (neither did we until we became partizan to the Allies), but rather a type of state theory that went with all "Nationalism." Even since the war began a leading London journal has said editorially: "The absurd talk about this being a war against militarism has now subsided"; then after much talk about the British Empire being built upon good fighting and more about "corrupting peace" when social reform, land reform, etc., are uppermost and sublime national ideals are lost, it concludes by declaring that Democracy is no longer in evidence and neither individual nor class counts for much and "what really counts is the nation." Our author defines the "Real-Politik" thus: "The interests of our own state takes precedence of everything! it is natural and right that we should employ violence and cunning to compass our state's profit at the expense of other states, without troubling our heads about nebulous ideas of *humanity*." Over against this ideal of the "Real-Politik," with Prussia as its arch-exponent, we can place President Wilson's great utterances in calling this nation into the war on behalf of *humanity* and to end the autocracy upon which alone the "Real-Politik" can thrive. This author does not blink the fact that Germany is the arch-exponent of this theory, neither does he fail to note that it was the prevailing theory of recent times and that its partizans exist in every nation. Again we may note that English public opinion of this type said of the late Italian conquest of Turkish territory in Tripoli that "right never prevails in international politics and it would be very inconvenient for all the great powers for it to prevail at this time," with strong intimations that the "right" involved was sentimental.

*"Politics and Crowd Morality," by Arthur Christensen. Translated by A. Cecil Curtis. $2.50. E. P. Dutton & Co.

### The Predatory vs. the Social Instincts

Mr. Christensen defines the "human community" as "the offspring of the dualism between the predatory instinct and the social instinct, between war and association." The "Real-Politik" is built upon the predatory instinct as collectively represented in the last and largest of human groups, that of the nation. He calls state morality "a mummified primitive morality which believes itself throned on an Olympus high above all development." It thrives upon such undefined slogans as "national honor," "the flag," "national destiny," etc., which can be used as crowd suggestions to fan the dying coals of the primitive into flames of fanaticism. The average politician and diplomat is not flattered by compliments that point to his work in a philanthropic way for the weal of other nations, but proud of insinuations that he served his own state by cheating or taking something from another. The active principles of "Nationalism" he sums up as follows: Every state may order its internal affairs as it pleases, e. g., the Turks may massacre the Armenians; there must be no interference to prevent abuses within another state. Germany protests her nationalistic doctrine in declaring piously that she will not interfere with Russia's internal affairs while at the same time practicing "militaristic" strategy in diplomacy by attempting to stir up war and sedition in peaceful states as a means of prosecuting her campaign. Our author finds the evolution out of the predatory into the state of greater peacefulness depends upon public opinion and association; these arise to power in international affairs very slowly and less by diplomacy and the exertion of public opinion at the time of war than through the building up of "crowd psychological imponderabilia," by which he means collective human sentiment such as now prevails in such democratic lands as our own, Great Britain and France notwithstanding the presence of our advocates of the "Real-Politik."

* * *

### Pastor Becomes Home Mission Secretary

Rev. Rodney W. Roundy has been called to become the secretary of the American Missionary Association of the Congregationalists. He has had special interest in religious education and the governor of New Hampshire appointed him on the commission for war relief.

Mr. Roundy was born in Rockingham, Vt., April 17, 1875. In 1899 he graduated from Amherst College, and after teaching two years at Old Lyme, Ct., entered the Yale School of Religion, from which he graduated in 1904.

* * *

THE CHALLENGE OF FACTS AND OTHER ESSAYS, by Wm. Graham Sumner. Edited by Professor Albert G. Kellar of Yale University. 449 pages. $2.25. Published by Yale University Press.

The name of Professor Sumner is one of the great memories at Yale. He was one of the greater pioneers in the academic field of the social sciences in this country, living and working in the later days of Herbert Spencer and being his foremost exponent in America. This series of heretofore unpublished essays is a sort of memorial to him by one of his successors. Prof. Sumner's frank challenge of facts was a distinct contribution to social thinking in the earlier days of social agitation. His swing from the idealistic to the factual led to an emphasis upon social laws and forces that admitted little place to legislation, idealism or even the influence of ideas in reform; he believed social forces were as powerful and invulnerable as those of the physical world, and that all we could do was to study and obey them. This led him perilously near to hypothecating that "whatever is, is right"; indeed, in writing upon "The Concentration of Wealth" he does say "it ought to be because it is," and that it is because it has been made inevitable by the forces that mould modern industrial enterprise and progress. He taught that all progress came through the acquisition of power and that power came through economic forces in the final analysis; this, of course, led to a denial of any power in ideas as such to promote progress; thus we are fixed in a determinism that is as inescapable as the coming and going of the seasons. Prof. Sumner's special abhorrence was socialism; it is the *bete noir* of nearly all these essays. He did not believe even in industrial democracy, regarding it as a sort of self-evident contradiction because efficiency demanded the assertion of authority, superior will and arbitrary government; republicanism, he said, might be possible in it, but democracy never, and he frankly said we were "befooled by democracy." His writings are thought provoking by the very antagonism they arouse and his frankness in both thought and expression is most engaging.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — By ORVIS F. JORDAN

### Women Getting Ready for War

This war has revealed the strength of the "new woman." The women of the war-stricken countries have taken the places of the men and have shown unsuspected talent in many lines of industry. The Woman's Church Federation of Chicago proposes to co-operate with the Committee of National Defense in getting a complete enrollment of the women of the church. It is expected that ministers' wives will be the leaders in getting this result accomplished.

### The Election of a Moderator

The election of a moderator is the big political thrill of the annual session of the General Assembly of the Presbyterian Church in the United States of America. In the recent meeting at Dallas, the candidacy of Dr. Wilbur Chapman was opposed by his own presbytery of New York on the ground that if that presbytery furnished a moderator it should be its own moderator, Dr. Harlan G. Mendenhall. There were three candidates and the veteran evangelist won on the first ballot in a most decisive way. The election reveals the state of sentiment in the Presbyterian church toward the popular evangelism. A large number of the successful union evangelists belong to the Presbyterian church.

### Hard Times in Labrador

Dr. Grenfell and his work in the Labrador country are known throughout the Christian world. The tidings comes that the valiant missionary has been facing unusually urgent needs among his people. The experiment in raising reindeer has not yet come to any success. The catch of fish was large this year but lack of barrels and the high price of salt prevented this good fortune from benefiting the fishermen materially. The trappers got many furs, but the market for furs is dead on account of the war. There is increased cost of all provisions and the poor people who have lived on the inhospitable shores of that country face great needs.

### City Missions in Chicago

A comparison of the missionary reports for 1916 for the city of Chicago shows that the Baptists spent for city missions last year the sum of $34,214, the Congregationalists $52,260, Episcopalians $29,000, Methodists $43,109, and Presbyterians $62,256. Services in foreign languages are held by the various denominations as follows: Baptists, fourteen; Episcopalians, two; Congregationalists, four; Methodists, twelve; Lutherans, ten; Presbyterians, thirteen, and Disciples, one. The Episcopalians have just opened a new parish on North Sawyer avenue. The men have built an altar and the altar linens were made by the women. While old churches die, the organization of churches in new neighborhoods by aggressively organized city missionaries societies keeps most of the demonstrations from losing ground in the city.

### Immigrants in the City Church

The Congregationalists through their Boston City Missionary Socety, the oldest in the country, have developed an interesting center for the races. In the Highland Congregational church there are twenty-four nationalities. A recently published picture shows that the children of the various racial groups are much alike in appearance. The work of city missions affords a melting pot for the fusion of the races. Where the children speak English, many nationalities can often be housed in one plant, though not every neighborhood will respond to this sort of treatment.

### Y. M. C. A. Men Take Long Trip

Mr. Sherwood Eddy of the Y. M. C. A. will spend part of the summer in the trenches in France breaking in sixty men of Northwestern and Princeton in the Y. M. C. A. war work. Then he will go to Russia and hold some meetings. Following this he will continue east to China where he is due in October. Meanwhile, John R. Mott is sailing from a Pacific port for Russia by the Siberian route. He is being sent by President Wilson on an important mission. The Y. M. C. A. men have been acquitting themselves well in this war.

### Chicago Churches "Doing Their Bit"

The Chicago churches are doing their bit. Last Sunday, in response to a request from the Chicago Church Federation Council, in every Protestant church, so far as can be ascertained, in a circuit including Waukegan, Elgin and Joliet, The Liberty Loan was announced, circulars distributed, and people urged to subscribe. No other business proposition in the world could command such free and cordial advertising from our pulpits.

The Sunday previous to the Red Cross Movement was advertised throughout the same great circuit. Reports from the Red Cross Headquarters indicate that the memberships from the churches are pouring in at a most gratifying rate.

### The Primate and Dr. Horton

The Archbishop of Canterbury and Dr. Horton, a prominent minister of the Congregational fellowship, have lately had a tilt over the question of Sunday labor. The matter of Sunday gardening was put up to the Archbishop and he decided that the present emergency demanded Sunday labor. Dr. Horton as a descendent of the Puritans looked upon this innovation with no favor and wrote to the Archbishop asking for how long a period the ten commandments were to be suspended. The Archbishop insisted that Dr. Horton took an attitude towards Sunday more in accord with the Old Testament than with the teachings of Jesus.

### Preparations for Church Publicity Convention

The three-day conference on church publicity in connection with the convention of the World's Advertising Clubs at St. Louis, June 4 to 7, was the occasion of assembling over fifteen thousand pieces of printed matter besides scores of signs, photographs, etc. There is much evidence of interest in this convention.

### "Catch My-Pal" Patterson Goes Home

The Rev. R. J. Patterson of the "Catch-My-Pal" temperance movement, who has been in this country for some months, has returned to England. He expresses himself as greatly pleased by the grip of the temperance movement upon all classes.

### Father Endeavor Clark Will Make Garden

Father Endeavor Clark says he is going to have a big garden this year on which he may lose some money, for he must hire the labor, but he wants to do his part to help feed the nation in this critical time. He has offered prizes for the best gardens raised by the young people of the Christian Endeavor fellowship.

# The Sunday School

## First Fruits of Triumph

**The Lesson in Today's Life***

**By E. F. DAUGHERTY**

"IF Christ be not risen from the dead," says Paul, "then is your hope vain," and the believing world has made the resurrection the keystone in the arch of Christian truth, denominating it the greatest fact in human experience. But how could omnipotence in self-abnegation, as incarnated in Christ, do anythng else than come out from the tomb it entered voluntarily in behalf of a hopeless humanity?

The startling thing, the amazing, incredible thing in Christ's career on earth is the love he exemplified. The love expressed in the "little gospel" of John 3:16 is antecedent to and significantly superior to the triumph of the resurrection morn. Let us put ourselves in the grip of that love, bring the world under its sway, and then indeed the King of terrors—Death—will have lost its sting and will have been swallowed up in "victory."

* * *

Now, it is the "resurrected" love-life of Christ that has been earth's best agency for moral and spiritual elevation the ages down. The lovers of humanity, the servants of truth, the champions of human rights, the defenders of God's claims on men the Christian ages down—these are the outstanding and supremely interesting personalities on historic pages, simply because they were "fruits of triumph" in the resurrection path. Call the roll of the immortals in any age since Jesus lived, and the really significant, consequential personages were they in whose midst Jesus moved as Master.

And the Christ still moves as Master in the midst of men; he is reincarnated in every worth-while life of the present age; his spirit, his deathless spirit of loving helpfulness toward human need is embodied in all the altruistic tendencies, movements, organizations of our present age which plan, labor and sacrifice for better conditions of life. The present-day "fruits of triumph" from the tomb are in the incalculable and immeasurable tendencies which conspire toward furthering the Kingdom of God on earth; monopolized by no one church, presided over and directed by no one ecclesiastic, whether pope or preacher, but evident to any discerning mind which can read well the signs of the times and see that still "God's in His Heaven and all's well with the world."

* * *

The proof of the resurrection for hosts may lie in the testimony of the actual witnesses of the stirring fact; those evidences are impregnable, though with every new-born doubter, assailable. The historicity of the fact is as well established as that of any other fact. But the supreme proof of the resurrection today is in the lives, both large and small, which in conduct and disposition evince acquaintanceship and companionship with Jesus.

Mattie Pounds—going home to be with God and his beloved from the midst of her study of China; Helen Moses, with whom in pastime hours she talked the growth of Kingdom interests from neighbor doors at Irvington; Dr. Loftus, pressing with joy toward the fields of service in Tibet, yet being translated forthwith upon arrival; Ray Eldred and his dear wife from the midst of Congo's achievements in the name of Christ, taken on to "rest"—aye, the list is wonderfully inspirational of those who are our "very own" and have proved to us the "resurrection truth"; but about us now—in our bands of faithful, dependable, capable workers for God and a better world—we see and know and believe without an iota of reservation that Christ lives and moves and will not be denied his sovereignty over the kingdoms of earth's teeming interests. He is conquering yet and is still to conquer!

---

"Until the Church learns to bury its 'dead' it will not prosper."—*Agar.*

* *

"The nearer I walk with God the longer is my prayer list."—*John K. McClurkin.*

*This article is based on the International Uniform lesson for June 17, "The Risen Lord." Scripture, John 20:1-18.


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# Disciples Table Talk

### Disciple Families Destitute at Mattoon, Ill.

J. C. Mullins, pastor at Mattoon, Ill., the center of the district devastated by the recent storms, writes that 100 families of the Disciples church there are destitute. The church building is reported not damaged. The Red Cross organization is doing a prodigious work at Mattoon, Mr. Mullins writes, but he suggests that help from outside may be sent to E. C. Craig, or if it is the wish that money sent be used to render assistance to members of the Christian church, it may be mailed direct to Mr. Mullins.

### Disciples Have Commission on International Friendship

Peter Ainslie, president of the Association for the Promotion of Christian Unity, writes that this organization has appointed a Commission on International Friendship to be composed of the following persons: F. D. Kershner, St. Louis, Mo., chairman; I. J. Spencer, Lexington, Ky.; Carey E. Morgan, Nashville, Tenn.; T. C. Howe, Indianapolis, Ind.; H. C. Armstrong, Baltimore, Md., and I. S. Chenoweth, Philadelphia.

### "Roll of Honor" at Central, North Tonawanda

George H. Brown writes that Central Church, North Tonawanda, has a roll of honor of nine young men who have enlisted in government military service. Some are already at the front, others are enlisted and ready. The church is preparing an "Honor Roll" which will be placed in the church, the roll to contain the names of all boys of the congregation who have gone to the colors. The local G. A. R. organization met with Mr. Brown and Central Church on Memorial Sunday morning, and the Junior Order of the United American Mechanics in the evening.

### Iowa Disciples in Annual Convention

Wallace R. Bacon, of Iowa, sends a report of the recent meeting of the Iowa Disciples of Christ, which was held at Capitol Hill Church, Des Moines, May 21-24. Steps were taken, writes Mr. Bacon, towards unifying the state work. The district organization remains intact but a state secretary was appointed who will have general supervision of the work throughout the state, add to the endowment fund, and collect and disseminate information concerning work in the state through a central office maintained at Des Moines. A. M. Haggard was elected by the convention to do this work, but it is not announced whether he has accepted the office. The convention attendance was good. H. E. Van Horn of Oklahoma City and A. McLean were the only speakers on the program from outside the state. Governor Harding and Attorney-General Havener each addressed the convention and were given a very appreciative hearing. Mr. Bacon speaks most enthusiastically of the address of Dean Caldwell of Drake, in defense of the higher institutions of learning of the Disciples. Dean Caldwell pointed out that the reformers of the church have been practically all university-trained men and declared that the Campbells, Walter Scott and Barton W. Stone, with their fellow-laborers, were university men, and "dared to think for themselves and even to differ widely in many things. While pleading for unity in matters of faith, they contended for large liberty in matters of opinion, with charity in all things." W. M. Baker, L. C. Harris and C. S. Medbury were elected at this year's convention to the board of managers. The convention officers for the ensuing year were elected as follows: Ex-Governor Geo. W. Clark, chairman; C. O. Stuckenbruck, first vice-chairman; W. C. Cole, second vice-chairman; Wallace R. Bacon, convention secretary; George Henry, first assistant secretary; Paul Becker, second assistant secretary. The State C. W. B. M. sessions were held in conjunction with I. C. M. S. sessions and are reported as the very best ever held by the organization in Iowa.

### A TELEGRAM

Cincinnati, O., June 4, 1917.

THE CHRISTIAN CENTURY,
Chicago.

First news from Children's Day most encouraging. Evanston, Cincinnati, $275; Seventh Street, Indianapolis, $234; Vermont Avenue, Washington, D. C., $396. Norwood, O., Sunday school became a living-link, supporting one of its own members, Annie Louise Fillmore, in China.

BERT WILSON, Secretary.

### Commencement Week at Eureka

June 10-15 will be the dates of commencement season at Eureka College this year. On Sunday morning, June 10, the baccalaureate sermon will be preached by V. W. Blair, of Eureka church; in the evening Prof. Rodney L. McQuary, of Eureka, will preach a sermon in connection with the exercises of the Department of Sacred Literature. The Department of Music program will be given on Monday evening, the Senior class play on Tuesday evening. On Wednesday morning the graduation exercises of the Preparatory school will be held, with R. A. Doan giving the address; the president's reception will be held in the afternoon. On Thursday will be featured the Senior class day exercises, the Class reunion program and the Girls' Pageant. Comencement exercises will be held on Friday morning, Dean K. C. Babcock delivering the address.

### Men and Millions Ads Attract Attention

It is generally agreed that the advertisements being featured by the Men and Millions organization in the brotherhood papers are "different." They are readable, and say something instructive. Indicative of the interest that is being shown in these advertisements is the following letter which came to the office of the Men and Millions movement from H. W. Hunter, pastor at Wellington, Kan.: "I am sending you this suggestion that may be of service elsewhere if you give it publicity. I cut from our church papers the page educational advertisements of the Men and Millions movement and put them on our church bulletin boards week by week. We have a board in each of the vestibules of the church. I change these announcements every week. I am certain that some people read them, perhaps more than I have thought, and thus I am getting the big things of the Kingdom before the people. I think many other churches would do this if their attention was called to it. It will be a blessing to them."

### Jasper County, Mo., Disciples to Have Summer Assembly

The Disciples of Jasper County, Mo., will inaugurate a new movement, the holding of a summer assembly at Forest Mills, July 24-August 4. Camp life and a school of methods, such as was held at Carthage last December, will be features. No fees will be charged and those doing the required amount of work will receive a certificate. A. W. Taylor, of Columbia, will conduct an institute on the Rural Church. An elders' and deacons' conference will be held, with specialists on the program. Each evening a lively camp meeting will be conducted

# Kansas City Convention News

The committee of arrangements of the Kansas City Convention met with the local committee on June 1st. It is announced that the meeting will be held in Convention Hall, the largest auditorium in the city. Reduced rates on the railroads have been secured from practically all points in the country. Every detail of the convention will be looked after by competent workers. The building is to be decorated gorgeously.

The committee voted to use the Christian Conquest flag instead of handclapping in the convention. Each attendant will be supplied with a flag which will be convenient size to carry in the hand. In securing attendance a unique plan will be undertaken. The attendance committee will encourage attendance from the churches as usual. The missionary societies will make a campaign to secure the attendance of State Secretaries and members of state boards, Life directors and members of the societies. The National C. W. B. M. is asked to secure a large attendance from the women of the church. The transportation committee will assist by sending out announcements through the railroads of the rates, routes and accommodations. In this way it is hoped to secure a very large attendance at the convention.

Headquarters hotels have been assigned for the various organizations, in which the officers, members of the boards and friends will be housed. Registration and information quarters will be arranged at the Union Station, so that attendants may go direct from the station to their stopping places. An army of pages and Boy Scouts will be on hand for assistance of attendants.

The program committee announces that there will be an agreeable change in the character of the program, more time being given to the business of the enterprises and not so much speech making. The printed program will contain the hymns of the convention as usual.

The dates of the convention are October 24th to 31st, inclusive, from Wednesday to Wednesday, inclusive.

E. E. ELLIOTT,
Chairman Press Committee.

in the big tent. Evangelist Knowles, of Nebraska, will preach. C. H. Swift, of Carthage, Mo., will furnish other information concerning the assembly. Jasper County has twenty churches of 4,000 members, the county having a population of over 100,000—a rich field for home missionary work. Great things are being achieved now by the Disciples county organization, under the leadership of C. C. Garrigues, of Joplin, Mo.

**South Dakota Convention, Claremont, June 14-17**

S. C. Stevenson, of Sioux Falls, S. D., is president of the state organization of Disciples of South Dakota, which will meet in annual convention this year at Claremont, June 14-17. Some of the speakers programed are the following: W. J. Clarke, Cincinnati; F. B. Sapp, Minot, S. D.; E. S. Muckley, Portland, Ore.; Mr. and Mrs. Arthur D. George, Watertown, S. D.; J. H. Booth, Kansas City; F. W. Burnham, Cincinnati, and L. C. McPherson.

* * *

—Perry L. Schuler, of Second Church, Cedar Rapids, Ia., preached the sermon at the Memorial service of that city, which was held at Second Church, with the patriotic organizations of Cedar Rapids in attendance. The auditorium was filled to overflowing. During the last two weeks there have been seven additions to the membership of this church; there are accessions at almost every service. In October Mr. Schuler plans to enter the evangelistic field, having resigned from the Cedar Rapids pastorate, his resignation to take effect August 1.

—Prof. George W. Hemry, who has resigned the chair at Transylvania, which he has occupied for three years, writes that his plans for the future are not sufficently mature to be announced. During his term at the college Professor Hemry has preached regularly for churches near Lexington.

—Byron Hester, of the Chickasha, Okla., church, delivered the Memorial address at the annual state convention of the firemen of Oklahoma, on May 29.

—I. E. Reid has closed his ministry of two years at Payne Avenue, North Tonawanda, and has gone to Russellville, Ky.

—Edward H. Clifford, pastor at Lawrenceburg, Ind., preached the Memorial day sermon at the union service of the city's churches, held in the city hall. The Sunday school attendance at Lawrenceburg church has been increased during the last month, and a teacher-training class is now studying the new course.

**NEW YORK** A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—Hillside Church, Indianapolis, has given its pastor, Charles M. Fillmore, leave of absence to hold meetings or act as pastoral supply during July or August. He will be pleased to hear from churches desiring such services.

—O. F. Jordan has been invited to deliver the address at the alumni banquet at Eureka this year. J. P. Lichtenberger, who is teaching sociology at the University of Pennsylvania, at Philadelphia, has been invited to preside at the alumni roll call.

—Herbert Yeuell is making his series of evangelistic meetings at Frankfort, Ind., an efficiency campaign; all sermons and lectures deal with church and community problems. A Sunday school campaign is being conducted by Mary E. Hughes at the same time. Mr. Yeuell left the meetings two evenings, on one occasion to deliver a baccalaureate sermon at Elwood, Ind., and on the other to give a lecture at Winchester, Ky., in behalf of the battleship Kentucky.

—H. O. Breeden, of Fresno, Cal., will dedicate the new building of First Church, Richmond, Cal., on June 10. Thomas A. Boyer is pastor in this field.

—H. H. Peters, Illinois state secretary, reports the dedication by him of a remodeled building three miles south of Danville. The church was formerly known as Brooks Chapel, but the name has now been changed to Central Park Church of Christ. Sherman Neathery, of Ridgefarm, preaches for the congregation. J. F. Bickel and H. B. Bruner, pastors of First and Third churches, respectively, of Danville, assisted Mr. Peters in the dedication exercises.

—The local paper at Kent, O., printed in full Pastor B. F. Hagelbarger's war sermon recently preached on the subject, "God's Hand in History."

—A grand three-day patriotic celebration will be held the opening week at Bethany Assembly, July 26-28. Prominent men like President Stone, Purdue University, President Bryan, Indiana University, Secretary of State Jackson, Hon. Winfield Miller, Judge W. H. Eichorn, and others, will speak. On the closing day there will be a flag-raising and Governor Goodrich will speak. Music will be by the Indianapolis News Newsboys' Band.

—President G. W. Brown, of the Bible College of Jubbulpore, India, is returning to America because of ill health.

—Richard Heilbron, of the Front Rank, St. Louis, has been elected president of the St. Louis Sunday School Association.

—W. Garnett Alcorn has closed his work at Hot Springs, Ark., and has already begun a new task at Lathrop, Mo., church.

—Robert Willett, second son of Dr. H. L. Willett, will enter the ambulance service for the war period. Two other

**The Divinity School**
**OF THE UNIVERSITY OF CHICAGO**

Courses will be offered in the Old Testament by Professors Smith (J. M. P.), Luckenbill, Willett, Sprengling, and Gordon; New Testament by Professors Burton, Norton, Goodspeed, and Case; Systematic Theology by Professors Mathews, Smith (G. B.), and Youtz; Church History by Professors Monnette and Christie; Religious Education by Professors Soares and Ward; Homiletics and Pastoral Duties by Professor Hoyt; Practical Sociology by Professor Burgess; Public Speaking by Professor Blanchard; Music by Mr. Stevens. Courses in other departments of the University are open to students in the Divinity School.

Summer Quarter, 1917.
1st Term June 18-July 25—2d Term July 26-Aug. 31.
Detailed announcement sent upon application to the

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"Full of inspiration".—Charles G. Blanden, Editor of "The Chicago Authology of Verse."

"Charming."—People's Home Journal.

Of the author of *"Friendly Town,"* J. H. Garrison, Editor-Emeritus of the Christian-Evangelist, says:

"Now and then God raises up a singer among the people who is endowed with a rare gift of poetic vision, poetic feeling and poetic expression. Thomas Curtis Clark is finely endowed in all these respects."

*"Friendly Town," printed in art type and bound in attractive green, makes an ideal gift. If you have a friend who needs cheering up, send her "Friendly Town."*

Price of the booklet, 35 Cents.

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**MR. BRITLING SPEAKS AGAIN**

**Mr. H. G. Wells' New Book**

**"God, the Invisible King"**

Mr. Wells, the author of Mr. Britling, says:

***"The time draws near when mankind will awake . . . and then there will be no nationality in all the world but humanity, and no king, no emperor, nor leader, but the one God of mankind."***

AMERICA IS FIGHTING FOR THIS GOD!

**"God, the Invisible King"**

**"The Religion of Mr. Britling"**

**Price, $1.25**

**—FOR SALE BY—**

**Disciples Publication Society, 700 E. 40th St., Chicago**

sons of University of Chicago professors have enlisted for the same service, and all three left for the East this week with nearly a hundred other men. They will go to France in about two weeks.

### Norfolk, Virginia, Notes

The following is a copy of a letter received regarding a boy going into the Navy:

"Dear Sir and Brother: I am writing to ask a slight favor. Yesterday my 18-year-old boy—all I have in the world—enlisted in the U. S. Navy and left last night for the training station at Norfolk. My heart nearly broke when I kissed him good-bye, but I tried to smile for his sake.

"The poor boy never knew his mother—she died when he was three months old. He is my baby and my chum. No cleaner boy ever went into the navy. I baptized him five years ago. If you can find time from your many duties to see him and say a kindly encouraging word both he and I will appreciate it very much. And if you could put the Y. M. C. A. in touch with him, please do so.

"Thanking you in advance"—

The above letter bears its own message. It is typical of many cases. Perhaps a little unique, but still where a boy leaves the home surroundings there is something of the same heart-break and uniqueness.

A few days ago it was my privilege to address about 125 of the boys who had recently enlisted in the navy at St. Helena Station, this port. It was "liberty" night, which means that the crowd was small. Yet at the conclusion of the service 19 young men came forward declaring themselves for Christ and signing cards to indicate that they meant business.

The above letter and this experience at the Naval Training Station, makes me wonder if as churches we are as sensitive as we ought to be to the increasingly grave conditions which face the lives of our young men of our homes and of our nation.

C. M. Watson,
Pastor First Christian Church (Disciples)
Norfolk, Va.

* * *

### The War and Home Missions

If you were the manager of a great corporation conducting annually a business of a half million dollars or more and held responsible by the stockholders for getting results and your balance sheet for a single month showed a notable loss over same period of last year, what would you do?

This is practically the situation in the office of the American Christian Missionary Society. Our receipts from church offerings are $2,356.56 short compared with 31 days of May last year.

Probably there are many reasons, chief among which is "the war situation." The public mind is so charged with the great national undertaking and its burdens and problems that other very important matters have been lost to view.

It is conceded by all that the maintenance of the church and its work in America is secondary to no other obligation. To force upon the American Society a policy of retrenchment by withholding its customary offerings would be short sighted indeed.

We urge upon the ministers and churches everywhere the importance of taking the Home Missionary offering and remitting it promptly to the American Christian Missionary Society, Carew building.

Grant K. Lewis.


## *The Composition of Coca-Cola and its Relation to Tea*

**Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:**

***Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.***

**The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:**

| | |
|---|---|
| *Black tea (hot)—1 cupful (5 fl. oz.)* | *1.54* |
| *Green tea (cold)—1 glassful (8 fl. oz. exclusive of ice)* | *2.02* |
| *Coca-Cola (fountain)—1 drink, 8 fl. oz. (prepared with 1 fl. oz. Syrup)* | *1.21* |
| *Coca-Cola (bottlers)—1 drink, 8 fl. oz. (prepared with 1 fl. oz. Syrup)* | *1.12* |

**From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.**

**A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address**

**The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.**

J2


### Mount Hermon Federate School of Missions

The summer sessions of the Mount Hermon Federate School of Missions will be held at beautiful Mount Hermon in the Santa Cruz mountains, California, July 16-21. Hallie Linn Hill of New York City will be with us again this year, teaching the daily classes in the two text-books, "An African Trail," by Jean Mackenzie and "Missionary Milestones," by Margaret Seebach. Besides this, Mrs. Hill will give an evening lecture on "Central America." Those who heard Mrs. Hill's wonderful lecture last year, on her trip to Peru and Bolivia, illustrated by so many pictures, will be eager to hear her this year on "Central America."

There will be a daily normal class, taught by Mrs. O. P. Bell of San Francisco, who conducted the normal work last year. The children's class will be taught daily by Miss Beatrice Davis of Oakland, an accomplished kindergartner, who will use the two junior books, "African Adventures" and "Bearers of the Torch."

There will be fine illustrated evening lectures, free to the public. Dr. Gilbert N. Brink, who has made a special study of some southern schools, will speak on "The American Negro." Dr. Silas Johnson of the Kamerun district, West Africa, is expected to speak. Dr. Johnson passed through some thrilling experiences with the soldiers, after the breaking out of the war in the Kamerun district.

Mrs. J. C. Alter, field worker of the United Presbyterians, with the able assistance of the young ladies at Mount Hermon, will give an impersonation called "An Open Door in India," being real experiences in the life of a missionary there.

Mrs. J. W. Aldrich will give an illustrated lecture on "Alaska," using pictures taken by herself while on her trip to Alaska.

The interdenominational "rally" will take place Wednesday afternoon, July 18.

Seven denominations are now affiliated in he Mount Hermon Federate School of Missions. The four ladies of the Disciples on the executive committee of Mount Hermon Federate School are Mrs. N. E. Galloway (first vice-chairman), Mrs. J. N. Lester, Mrs. H. C. Ingram and Mrs. Chas. G. Titus (president of he Christian Woman's Board of Missions, California, North.

MARY E. BAMFORD,
Press Secretary Mt. Hermon Federate School of Missions.

* * *

### The Illinois Disciples Foundation

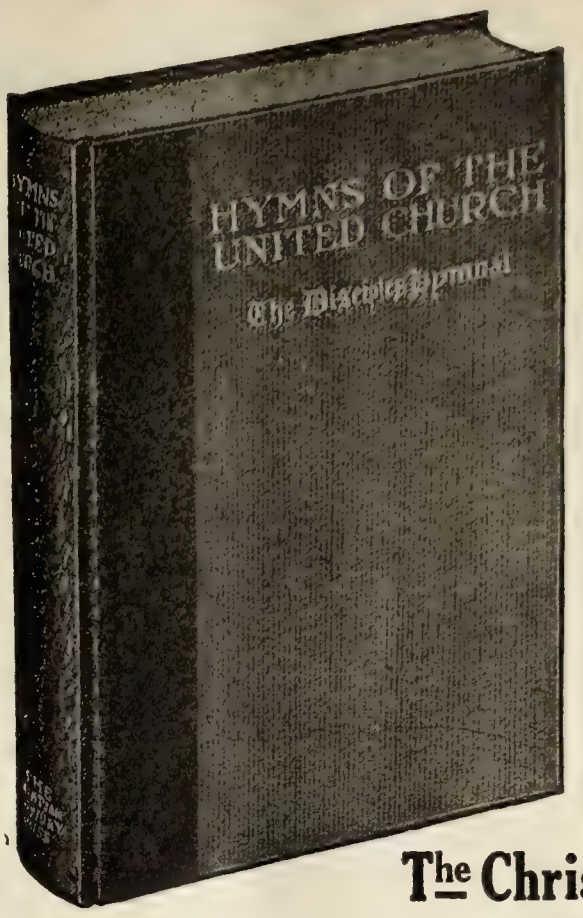
Several years ago the Illinois Christian Missionary Society began a work in connection with the University of Illinois which has grown to be a very considerable enterprise. With from four hundred to five hundred students in Champaign-Urbana from Christian church homes there was presented a rare opportunity. The University Place Church of Christ has always been a strong factor in the religious life of the State University as well as the community, but the task of caring for four hundred students in addition to a large local program is too great for any one church. Because of this the state board took up the matter of supporting two student helpers for half-time.

That work was carried on for some time and the interest grew. About a year ago a group of persons vitally interested in the welfare of our young people organized and incorporated what is known as the Illinois Disciples' Foundation. The object of this foundation as set forth in the constitution is "to teach the principles of the Christian religion, to provide a wholesome center for student life, to co-operate with other similar agencies in the cultivation of the moral and spiritual life and to extend such activities as exigencies arise and opportunities offer." The board of directors of the foundation are S. E. Fisher, president; Geo. R. Trenchard, vice-president; John R. Golden, secretary; F. J. Parr, treasurer, and Campbell Holton, F. K. Robeson, F. B. Vennum, A. B. Dennis, Mrs. Ella S. Stewart, Mrs. Anna Colegrove and H. H. Peters.

Miss Luceba E. Miner was elected field secretary and is prosecuting a very vigorous campaign. She has secured in cash and pledges since the first of last September something like $15,000. The foundation is an assured success, if the interest the people are displaying in the matter is a guarantee. This is not a Bible college, nor a Bible chair, nor a lectureship; in fact, the foundation refuses to be known as anything except an institution honestly striving to work at the problem of the religious care of the young people of our great state university. The matter will be developed as opportunities arise and the program will grow as the needs increase.

H. H. PETERS.

*The Most Beautiful Hymnal Ever Produced by the American Church*

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These three features give this new hymnal a modernness of character and a vitality not found in any other book. This hymnal is alive!

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Price, per single copy, in cloth, $1.15 In half leather, $1.40. Extraordinary discount made to churches adopting this book in the early days of the first edition.

*Write to-day for further information as to sample copies, etc.*

**The Christian Century Press**
700 East 40th Street, Chicago

## FROM THE FOREIGN SOCIETY

The missionaries in India write that the greatest evangelistic ingathering in the history of our mission is on. Everywhere there seems to be an increasing movement toward Christianity. Our own field is expecting a mass movement toward the church before long. The great problem is to meet this emergency with several missionaries and native evangelists to care for the new converts.

The Canadian Missionary Societies state that as a rule there has been no decrease in the offerings during the period of the war, great as this sacrifice has been in Canada. It is hoped that our own people will be raised to do their greatest work for missions, as our country faces this patriotic duty with regard to the race.

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Vol. XXXIV June 14, 1917 Number 24

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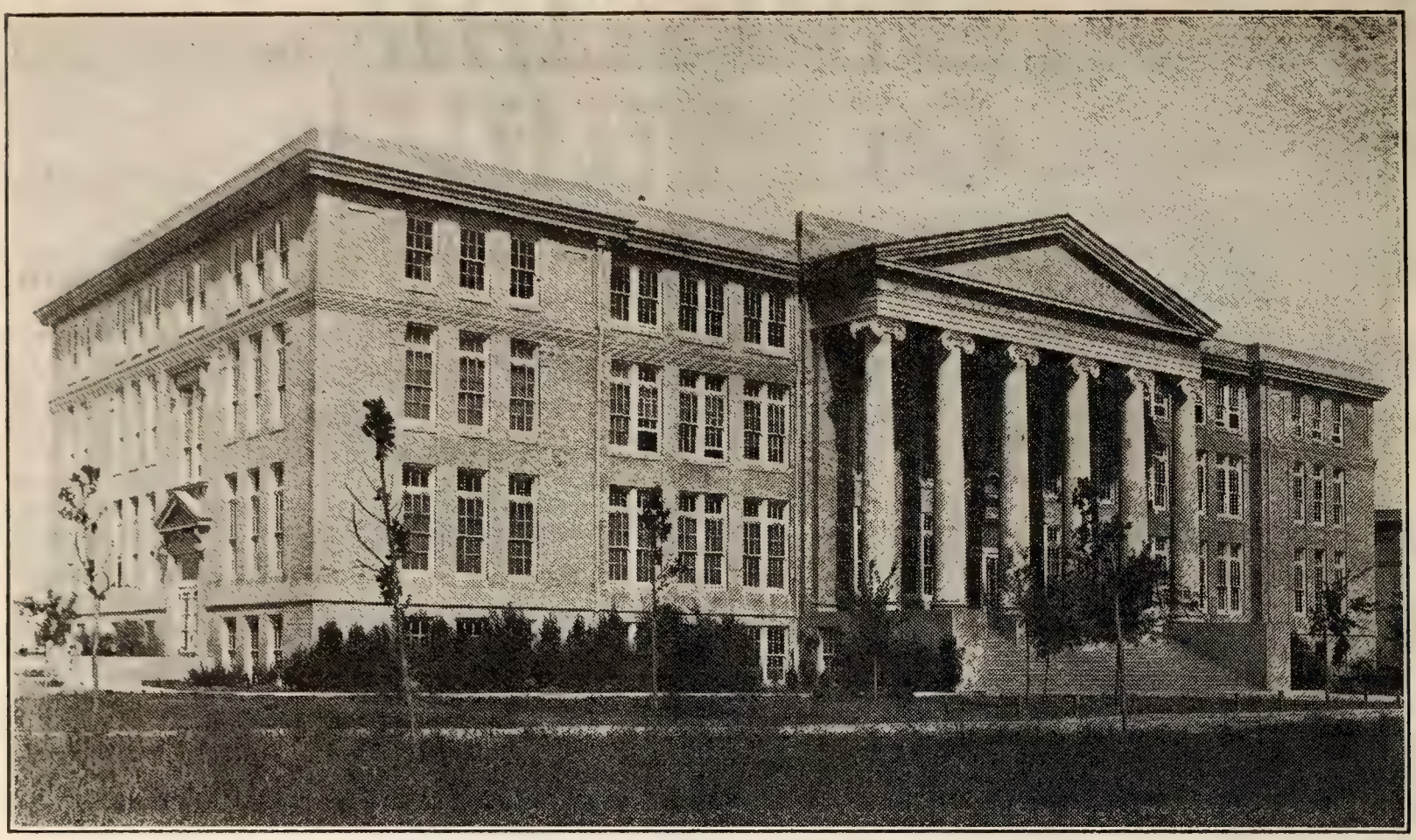

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# PLANT AND OUTPUT IN EDUCATION

In colleges, as in churches, the Disciples of Christ have been passing through a building age, and have not yet reached its end. But we have come to the time when the immediate and imperative necessity of the college is endowment and support rather than buildings. By unanimous agreement the Men and Millions Movement not only granted three-fifths of its capital fund of $6,300,000 to education, but directed that, with one or two minor exceptions, every dollar of the $3,625,000 so appropriated should go into perpetual endowments.

There must be a candle-stick for the candle, and we did well to build so well. The physical equipment and location of a school are more than a shelter from unpleasant weather; they are a tangible expression of the institution's spirit, an anchorage of its atmosphere, a measure of its importance. Bethany College could never have attained and held its distinction without its superb Gothic buildings and its glorious setting to equip and project its founder and teachers.

Even ordinary business sense would prompt us to use our educational plants up to their full capacity, which, on the whole, is twice their present attendance. But, of course, the main urge comes from our tragic need of their output. Any Sunday of the year every pulpit that is occupied by a minister, competent or incompetent, is matched by another that is vacant, to say nothing of the thousand fields that lack both church and minister. Any day in the college year every student from one of our church homes who is in a church college is matched by two in state institutions, to say nothing of the whereabouts and fate of the rest of the 200,000 that ought to be in some college.

The chief business of this generation is to educate the next. The Men and Millions Movement is both filling the colleges with students and providing funds to double their teaching staffs. Its success will add as much endowment as they have gathered in all their previous history.

## MEN AND MILLIONS MOVEMENT

**222 West Fourth St., Cincinnati, Ohio**

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV JUNE 14, 1917 Number 24

# Marriage and Religion

JESUS ATTENDED A WEDDING FEAST

We could easily believe that John the Baptist would not have been present at the feast. His was a more austere view of life. Preaching in the wilderness, where men must seek him out if they would hear him, he lived a life of self-denial. He would have felt out of place in the festivities of the wedding season.

At all our Christian weddings, we are reminded of the presence of Jesus at Cana and of his glad participation in the rites there. Would he be at home at our modern weddings?

We once witnessed a wedding in which both the contracting parties stood tittering through the service. None of their friends had helped them to approach life's greatest act of faith with a serious-minded joy. Mirth had buried the deeper joys of the soul.

There is no relation that runs into so many years as the relation between husband and wife. Parent and child usually live under the same roof less than twenty years. Husband and wife are often under the same roof for fifty years.

★ ★

It is a great act of faith for two people to say to each other, "I believe in you so much that I would like to be with you always." The greatest compliment ever paid a woman is a proposal of marriage. The greatest compliment ever paid a man is the acceptance of such a proposal.

Thus the entrance into the married state, like the entrance into the church, is marked by an act of faith. It must be lived through in this same faith. When faith has left the hearts of those who have founded a home, there is already present a domestic infidelity which scarcely needs an outward act to complete the ruin.

One of the reasons why all people are interested in a wedding is that marriage is a revealing process. Our young people cherish their ideals of life in a secretive way. Marriage proclaims to the world just what these ideals are. The young man chooses the young woman who most nearly approximates the woman of his dreams. Some brides have been chosen for beauty, some for social graces, some for graces of character. In the choice of this woman, the young man shows just what gifts he regards as most fundamental and satisfying.

The woman who marries for money confesses a spiritual poverty which would never have been revealed by any other process so clearly as in her wedding. The strong man usually finds little difficulty in finding a mate, which fact indicates how women look upon strength as a part of the make-up of the ideal man.

Though young people never fully realize the fact, marriage is truly an act of self-denial. Two people out of different homes, with different inherited traits, and with somewhat different outlook propose to become one. Sometimes the pathetic question is, Which one? The true marriage is a process of spiritual growth in which the spiritual graces of both man and wife are combined in a new character which is the spirit of the new home and eventually the spirit of each of these who have sought union with one another.

Literary men, especially novelists, have spent a whole generation of futile writing in order to convince us that marriage is a business that concerns no one but the people who are about to be married. The community, and the young people themselves, remain unconvinced. The community cannot remain indifferent to the most fundamental thing of the community life. What shall be the character of the new community? The kind of marriages being formed now are an answer to that question. Nowhere has a rank and over-grown individualism done more harm than in the consideration of marriage.

It is in the sacrament of marriage that people should come at last into the fullness of religious experience. It was by a great error that an orientalism was allowed to invade the medieval church and to declare that a nun was more pleasing in the sight of God than a true wife or that a monk was more noble than the man who used his strength to defend and protect those of his own household. Monasticism has been pursued by a peculiar nemesis. The very carnality it was supposed to flee from came to exist in monasteries to a greater degree than could have been possible in good homes.

★ ★

Marriage prepares for the deeper religious experiences not only by its initial demands for faith and idealism and unselfishness. The young people who form a new home and look into the face of their first child are in the presence of one of the greatest miracles in the universe. Their child seems a gift of God, and in giving it to the world they have found a fellowship with the Divine most intimate and wonderful.

H. G. Wells says that the sex functions are all to be divorced from religion. To his mind, the presence of a minister at a wedding is a pollution and a sacrilege. This is to confess a view of marriage which would degrade the world.

The presence of Jesus at the Cana wedding is no incongruity. He who loved human life in all its normal aspects, and who shared the deep human joys, was quite at home at the humble marriage feast.

There can be no Christian marriage where the Christ of our faith is not there to bless and sanctify it. It takes His ideals to sanctify every new home and prepare each new heart for the intimate fellowship of man and wife. We shall have happier homes when we take more pains to secure the presence of Him who alone can make clear the nature of the marriage relation.

# EDITORIAL

## WHERE ARE THE RELIGIOUS "FANS?"

WE are in the heat of another base ball season. Every day thousands of citizens grab the daily paper and turn first of all to the sporting page. There is nothing to say against base ball. It has been conducted on as high a plane as has any of our commercialized amusements. Gambling has been divorced from the game, so far as the management of it is concerned. Many prominent ball players are Christian men of principle.

But where are the people who grow enthusiastic over religion in this absorbing way? The secular newspaper editor tells us that when the church develops thousands of religious "fans," people who will eagerly seek the page of religious news, he will put as much care into the preparation of the religious page as he now puts into the sports, and there is no reason to doubt that this is true.

Do we not find here one of the elements of weakness in much of our modern religion? Early Christians went everywhere preaching the word. Early Methodism was always talking about its faith. Old-time Disciples carried their new testaments around with them to confute the unbelievers. Christian Scientists now carry this same enthusiasm into their work. The religion of today has gained something in reasonableness and in ethical grasp of the world's need. What we do not have is the devotion and singleness of heart which were characteristic of the conquering religions of the past.

To what is this lack of enthusiasm due? Is it the result of an excessive amount of analysis and scientific formulation? Even science has great loyalties and tremendous enthusiasms. Every man who starts to the north pole shows how a purely scientific quest can command the greatest of sacrificial efforts.

Our small degree of enthusiasm arises from a lack of faith. We must find new convictions in religion for which we would gladly die if necessary to advance the cause.

## VACATION BIBLE SCHOOLS

THE vacation Bible school movement, which originated in Chicago, is spreading into various sections of the country. It represents an extension of the program of religious education. No one would now pretend that the Sunday school is adequate for its task and new agencies must be provided to supplement it.

The vacation Bible school movement recognizes some social facts of profound significance. Twenty million children will be turned out of the public schools of this country soon, and in the cities many of them will run the streets for lack of someone to care for them, the parents being employed. These children fall into trouble. This constitutes the problem of idle children.

At the same time, the colleges and universities turn out about the same time 400,000 young people, the pick of the land; many of these will have nothing to do all summer long; they need to catch the modern philanthropic spirit by doing something for somebody else, since their privileges are so exceptional.

The vacation Bible school brings these two classes together. There were forty-one such schools in Chicago last year which ran for six weeks. The various denominations were represented and most of the racial groups of the city.

The activities of the school are fundamentally religious and include Bible stories well told, but a considerable part of the forenoon is spent in learning useful arts. The children are taught to make their own toys and there are some outdoor activities. There is no afternoon session.

It cannot be doubted that if the vacation Bible school movement became more general there would be a great decrease in juvenile delinquency. There would be a great increase of interest in religion and philanthropy, both among the children and among the students of our colleges.

## CLOSER CO-OPERATION IN MISSIONARY WORK

THE announcement is made that henceforth the Foreign Christian Missionary Society and the Christian Woman's Board of Missions will divide the work on the Congo. The latter organization will immediately be assigned certain stations and will take over some workers without compensation for the work already done.

This is but one of the pleasing evidences of the closer fellowship now prevailing between our missionary leaders. The old days of rivalry are passing and it is being recognized that the societies will be able to do their best work only when they eliminate all waste of competition.

This kind of thing has had to come, in various denominations. One denomination had three agencies doing home missionary work with consequent overlapping. These were brought under one controlling head and the work was divided in a way to make the denomination a leader in effectiveness.

A recent development in foreign missions is local self-government for the various fields. American boards are attempting less every year in the way of detailed instructions to workers. It is this process of local self-government which makes it so much easier for the two societies of our brotherhood doing work in a foreign land to co-operate. Relieved of direction except in a few fundamentals, the two societies can easily agree on a common program.

This kind of amalgamation is needed far more in the home field. Two national societies, various state societies and local agencies are engaged in the work of home missions for the Disciples. For this reason it is difficult to formulate anything like a unified program for these various agencies. Experiments with an unsuccessful method may thus be tried more than once by various societies, with a consequent waste of effort and money.

The keynote of the age is organization and consolidation. What we give for missionary work should be so used as to bring the largest results in the field.

## ABUSING COMPETITORS

MODERN business has developed a kind of wisdom in human relationship that is not well understood in the circles of the church. One of the commandments for the business man is, "Do not knock your competitor." It is impossible now to get a man representing a big firm to say anything against the competitor's goods. He feels that the better selling psychology is to direct the customer's attention to the merits of his own goods.

We have, of course, moved up from the time when

village preachers used to spar from their pulpits and denounce heresy with vigorous condemnation. Good manners required the cessation of this kind of practice a long time ago.

It is not yet out of date, however, for workers of local churches to misrepresent each other. The contest to secure the membership of some new arrival in town often goes to ridiculous lengths.

The denominational shibboleth is still sounded out in some communities. It is not enough to set forth the virtues of a denomination. All others must be shown to be wrong.

Eventually we could hope that the whole conception of competition might pass out of church life. When the unity of the church has fully come, this will be so. We will then think of ourselves as under different captains, but all of us under the leadership of one great general.

Between now and then, the constructive statement of our religious ideals is the one that wins. Abusing the competitor wins sympathy for him.

## HONOR TO MARTIN LUTHER

IT is certain that the life of Martin Luther will received fresh study this year, for on October 31 will be celebrated the four hundredth anniversary of the nailing of the ninety-five theses on the church door at Wittenberg. The Roman Catholic press is giving considerable attention to unfavorable interpretation of Luther and the Protestant forces are preparing to make this generation much more familiar with the life of the great reformer.

The celebration of this quadri-centennial involves two processes. The first is the study of the life of Luther. For this purpose small manuals have been prepared to be sold at popular prices by the denominational publishing houses. It is urged that these manuals be circulated widely among the rank and file.

In various cities of the country local committees are organizing for a proper marking of the great day. Not only are the different branches of Lutheranism drawing together for the purpose of the celebration, but the Federal Council of the Churches of Christ, as well, is actively promoting the celebration. Rev. W. H. Roberts, Stated Clerk of the Presbyterian Church in the United States of America, is the chairman of this committee.

The slogan for the campaign this year is, "To Celebrate the Reformation of the Sixteenth Century and to Hasten the Transformation of the Twentieth Century."

## OVERWORKED WORDS

PEOPLE who have grown weary of pulpit ministrations sometimes complain of the labor put upon certain words and phrases by ministers. A new theory in the field of learning often means that the phrase which describes it is made to work more than union hours.

When the functional hypothesis first originated, we began to hear of things that "functioned serviceably." As the hypothesis has come to be more of a commonplace, these weary words have gone to well-earned repose.

It is part of the intellectual pride of many ministers that they have reached some sort of intellectual finality in their thinking. Hence one very often hears a man say, "In the last analysis." Of course a man would have to live a long time to say a thing like that truthfully, but the daring voyagers on the theological sea are always thinking they have arrived at the final haven of truth.

Since the great world war has broken out we are hearing such words as "liberty" and "humanity." There is usually a pretty cool assumption that the speaker knows just where these valuable qualities are now to be found. We hear also of "militarism" and "autocracy" and these are contrasted unfavorably with democracy.

We shall be able to discover the preacher who has thought farther than the pages of his favorite magazine by the fact that he discovers new ideas and new ways of phrasing them. The fresh and interesting expounder of religious truth is one who puts no unusual burden on words.

## SHALL ILLINOIS HAVE THE PRIZE RING?

AFTER the prize fight has been barred out of nearly every state in the union, it is astonishing to find a great and cultured state like Illinois hear with apathy of an effort in the state legislature to legalize a boxing exhibition. The state of New York made a little experiment with what seemed to be an innocent concession to the amusement interest of the people, but found that a boxing match and a prize fight appealed alike to the worst elements in the population.

In the Illinois legislature, the senate has advanced this shameful bill to a third reading. It begins to look like it might pass unless there is showered in upon the members of the legislature a protest so firm and so insistent that there shall be no mistaking the will of the people.

In the first place, the people of Illinois do not want the state to become the dumping ground of the sporting interests of the nation. Once these boxing matches are legalized, the very element which used to follow around the old-time prize fight will be in this state, disturbing public order and debauching public morals. These men are undesirable citizens and Illinois should not seek an increase in this kind of population.

The war will have a tendency to harden and brutalize. It is at just such a time as this that we would be glad to escape the demoralizing influences of the prize fight. It is a time when the law-making powers of the state should be directed toward a more stringent control of the brutal and immoral elements of the population.

This is no new proposal. Last year a determined effort was made by the sporting fraternity to get just such a bill as this. The interests that are pushing the present legislation see millions in it. Last year it was the active opposition of the church people that brought the bill to defeat. The duty this year is very plain. The Christian people must not be misunderstood through silence.

## THE MINISTER WHO IS SURE

A PROMINENT business man addressed some preachers the other day and told these men of the cloth just how they looked to him. "I tell a new salesman that he has to 'sell himself' before he can sell others. The trouble with a lot of preachers I know is that they are trying to sell religion to others,

but they have never sold it to themselves." He showed how the exponent of a business idea must master it in every detail and be possessed by it.

A minister may be very orthodox when tested out by the creeds, and yet have grave doubts about the central importance of religion. He may be able to repeat a litany and yet have a low estimate of his calling as a preacher of the Word. These men will always lack the convincing power which goes with the message of those who are altogether persuaded that the religion they preach is a necessity for our poor struggling world.

Savonarola was such a minister of the Word. It did not concern him at all whether he was invited to lecture somewhere, or whether he was to be given some new title by the head of the church at Rome. He was possessed by the single idea of purifying the church of his day and with all the power of his might he went to this task. He was a flaming messenger of God's wrath and God's holiness for a rich and dissolute people.

Life has its place for the fine balancing of opinions. That place is the university. But there must be a place where the ideas developed by investigation take wings and travel out into the world. This transmutation must occur in the souls of men who are called of God to be apostles of the truth.

The modern movement in religion has tarried too long with books and laboratory processes. It is high time that there should go out into the world men who shall expound the big vital convictions of modern religion to a world which is altogether ready to receive them.

"Lord, teach thy church the lesson,
Still in her darkest hour
Of weakness and of danger,
To trust thy hidden power.
Thy grace by ways mysterious
The wrath of man can bind,
And in thy boldest foeman
Thy chosen saint can find."

# Why I Am a Disciple

**Tenth Article—Minor Reasons**

## THE PLACE OF BAPTISM*

THE Disciples' conception of the place of baptism in the church and in Christian experience is one with which my mind is thoroughly congenial. They have usually treated the subject under the heading, "The Design of Baptism." I cannot use exactly that phrasing, but their essential contention that baptism is functionally related to salvation is, as I see it, a sound and wholesome view. In agreeing with them I find myself in more pronounced disagreement with the way the Baptist denomination thinks of baptism than with the conception prevailing, albeit vaguely, among the pedo-baptist denominations.

On the meaning of the word "baptize" in its Scripture usage both Baptists and Disciples proceed upon the same erroneous assumption. Both assert that the word means "immerse." As I have already said, that, to me, is a linguistic monstrosity, which must be removed from our thinking before we can renew our full respect for the Scriptures. Upon both Baptists and Disciples devolves the duty of adjusting their thought to the correct meaning of the word as denoting initiation or induction into the fellowship of the Christian community, that is, the church.

But to the Disciples this adjustment will be considerably easier than to the Baptists. In their fear of the doctrine of water regeneration, or anything approaching it, the Baptists have, it seems to me, played fast and loose with the texts of Scripture in which baptism and salvation are joined together. When our Lord says: "He that believeth and is baptized shall be saved," and when Peter says: "Repent and be baptized, every one of you, for the remission of your sins," and when Ananias says to Saul: "Arise and be baptized and wash away thy sins," the Disciple mind cannot do otherwise than infer that baptism has something to do with salvation, that its place is among the factors that condition salvation. And my mind is such that I cannot do otherwise than agree with such an inference.

* * *

The Baptist mind, however, has been trained in a very different habit toward such Scriptural statements. What that habit is, is indicated in a paragraph I copied some time ago from a leading Baptist newspaper. The writer says:

> "When we came to read them [such passages as the above] with our present inquiry clearly defined, we found that these passages on their face only *seemed* to make baptism a condition of salvation or remission of sin, and we long ago learned *how to rid them of that meaning by interpretation,* and having gotten rid of their apparent surface teaching of the essentiality of baptism to salvation, we found that they contained no teaching as to the essentiality of baptism to anything."

The italics are mine. This frank acknowledgment of the attitude of Baptists toward such Scripture texts is refreshing, especially in the light of the long and unamiable controversy carried on between them and the Disciples as to the place of baptism. Of course the trouble with the writer of the above paragraph is that he thinks of baptism as immersion in water, just as Disciples have historically done, and he will go any length of "interpretation" to save the Scripture from the repugnant burden of teaching water regeneration. So also would I, if I believed that the thing referred to as baptism, in the passages quoted, was the physical act of immersion. And if I could not twist the passages by some device of interpretation so as to eliminate from them the doctrine of water regeneration I would simply have to say that either the writers of such passages were mistaken or that the passages themselves were spurious. The doctrine that immersion in water is in any sense a vital or important factor in my salvation is so repugnant to me that I would not believe it even if I found it taught in the Bible, and I am one who believes in the inspiration of the Bible, as I have declared myself in a previous article. But one of

*This article should have followed the article on "The Practice of Baptism by Immersion," which appeared in the issue of May 24.

the reasons why I believe in the Bible is because it does not teach any such doctrine as water salvation!

* * *

The one frank way in which to deal with such texts as we are discussing is to face them unflinchingly (as I believe the Disciples have done and Baptists have not done), and to re-examine what the word baptism means in the whole of the Scripture (as I believe the Disciples are beginning to do, with a deep disillusionment as to the position they inherited from Alexander Campbell). When we substitute the correct meaning of "baptize" for the word itself in all such passages, the doctrine of baptismal regeneration loses its repugnance, and we come to see that baptism as a factor in salvation is sanctionable not only by Scripture texts but by our most modern social ethics and psychology. Baptism, as I hold, and as I believe the common sense of Christendom holds, is the act of being inducted into the church. It is initiation into the body of Christ. This act is needed in order to complete the conversion experience and to fully *save* the penitent believer. To identify this social act with the physical sign by which it is administered—whether immersion or sprinkling or (to use Dr. Z. T. Sweeney's illustration) rubbing some oil behind the ear—is simply a piece of obtuse intellection.

Baptism as the social act of incorporating the convert into the church of Christ really *effects* something. It is not simply the "outward sign of an inward grace"—it is that, but it is more. It is the actual transformation of this inward grace into a *social* reality. The soul's moral situation is really changed by baptism. The believer has become an actual part of the social organism of believers, his faith has been published, his repentance has been clinched, his feelings and purposes have been drawn out of his subjective experience and knitted in with the feelings and purposes of others who are of like mind with himself concerning Jesus Christ. As truly as faith effects something or repentance effects something, baptism effects something. It is a positive ethical factor in salvation. It is not a ceremonial fiction. It has moral potency and importance. It saves faith and repentance from sentimentalism. There is no need to mumble our words when we read, "Baptism doth also now save us," for baptism belongs where Disciples have always placed it, in a series with faith and repentance as part of the experience of coming to God. It is not too much to say that it is a prerequisite to that kind of salvation which Christianity seeks to give.

All of the considerations which make for the necessity of an organized church in the social order make obligatory upon the Christian-minded individual that he shall identify himself with the church—all these and many additional considerations which center in his own personal need. Not only the possibilities of personal growth in the Christian virtues are restricted by one's refusal to ally oneself openly with Christ's people, but the reality of the remission of past sins is rendered extremely dubious by such refusal. Those who have made shipwreck of their Christian profession simply because they failed to attach themselves definitely and vitally to the organic life of Christ's people are a great multitude.

* * *

It is right here that I believe the traditional evangelism of the Disciples has a great advantage over the evangelism that obtains in the denominations round about us. Modern evangelism preaches faith and repentance but is afraid of baptism. It awakens religious aspirations but fails to carry these impulses into social objectivity. The implications of its gospel are that salvation is an experience between the soul and God, and as a result many a soul imagines it is saved when it has merely experienced a shower bath of its own emotions. At this moment many renowned evangelists are reporting their meetings as resulting in three, five and ten thousand conversions, when less than three, five and ten hundred—or even so many scores—have been added to the church. That a community should be manipulated into a high state of religious feeling and the church of Christ thereafter register no corresponding increase in its working force for the Kingdom of God is an unapostolic procedure. There is need—profound and crying need—of an evangelism which, when men cry out to know what to do, is not afraid to proclaim Peter's pentecostal words, "Repent and be baptized . . . for the remission of your sins."

Now the reader can understand why I find the characteristic teaching of the Disciples as to the place of baptism congenial to my own way of thinking. For the Disciples are distinctive among the Christian communions for the development of an evangelism which puts baptism in its true place as a part of the conversion experience. Unlike their Christian neighbors, they have made no essential distinction between becoming a Christian and uniting with the church of Christ. With them the "conditions of pardon" are identical with the conditions of membership in the church. Baptism, the initiation into the church, is the last "step" in the process by which forgiveness is realized. With most evangelical bodies the soul is saved, pardoned, before baptism. Being baptized and joining the church are further acts, standing, so to speak, by themselves. The main emphasis is put upon faith and repentance, upon the subjective experiences; and baptism, if enjoined at all, receives attention as a sort of after-thought.

* * *

With the Disciples, however, baptism is no afterthought, but an essential factor in the conversion of the soul. As a consequence in the Disciples' traditional evangelism there is no disparity between the number of reported conversions and the number of new church members. One hundred or one thousand conversions means one hundred or one thousand new church members. It will be noted that I say the Disciples' "traditional" evangelism. I am not so sure about our present day evangelism. There has been a marked tendency among us Disciples to imitate the evangelism prevailing in other religious bodies, and our distinctive message at this point has been given up by many of our evangelists, a fact which I think is regrettable.

Before closing this article I wish to say a word about the "Right Hand of Fellowship," a little ceremony of initiation which I think has operated to bring confusion into our minds as to the true place of baptism. This ceremony has grown to have almost the dignity of a Scriptural ordinance in many of our churches. In the average mind it is conceived of as the ceremony of receiving a candidate into the church. In this it usurps the place of baptism. I believe whatever welcoming words need to be spoken may be spoken at the time the Confession is taken. The initiating ceremony is the baptismal ceremony, which, when it is conceived in its Scriptural meaning, leaves no room for any further "reception." I would therefore restrict the "Right Hand of Fellowship" to those who come with letters from other churches to identify themselves with the particular local church.

CHARLES CLAYTON MORRISON.

# The Great Betrayal

**By Arthur Mee**

*The following article is taken from the book, "Failure or Victory," which is the sensation of England today. Several hundred thousand have been circulated. The London Spectator is circulating it, for weeks keeping an exhortation to read it prominently displayed in its columns. It is the textbook of the prohibition movement in England. It has not been, and cannot be, refuted. It is based on the proposition that England may be defeated by her slavery to alcohol. It proves that enough grain, "war food," has been destroyed—turned into beer—to have nourished all the armed forces of the empire since the war began; that the tonnage demanded of ships and trains to handle the foodstuffs turned into poison drinks is sixty million tons.*

THERE does not beat a human heart in Britain worthy of the freedom it enjoys, that does not throb with pain at the thought that perhaps we may be beaten. In all the range of human thought, in all the emotions that stir the life of man, is nothing more terrible than the thought that perhaps, by some unspeakable calamity, this land of Drake and Nelson may suffer defeat. * * *

### THE TRUE POWER OF A NATION

The power of a nation is not in its materials. Behind its guns and shells, behind its wealth and visible powers, is the soul of the people, without which all is in vain. And the soul of our people, deeply stirred in that far-off autumn of 1914, has lost touch with those great heights it reached when the prime minister led us to believe that no sacrifice was too great with freedom and honor at stake.

We believed it then; our men went out believing it; they went to their graves believing it. But it is not true. We have believed we could pull through without it. What has happened is that the government of this country, in the gravest crisis with which we were ever confronted, declared to our people that, whatever they might have said on our platforms, whatever glowing phrases they sent ringing round the world from the Guildhall, the supreme act of sacrifice we called for abroad was not called for at home. It is pitifully true, and in it lies the secret of the lengthening war.

### A CANKER IN BRITAIN'S LIFE

The war goes on, and will go on, because we have not paid the price of victory. We are shirkers yet.

Let us use plain words. There is a canker in the life of Britain. As a strong man throws off poisons, so do nations in their strength; but the time comes when poisons have their way. And so the time came to Europe. Britain, France and Russia, when the war burst suddenly upon Europe, had each its great internal problem to be solved. Within a few days Russia made her choice. Within a few weeks France had followed her. A little longer and Britain, too, was face to face with the peril her allies had put away from them.

The Prussians were pressing on, but the Great British power moved slowly. We were short of guns and men, and we were short from a cause that was easily controllable. It was not that our ships could not bring in the raw materials across the sea; it was not that the gates of the world were closed against us; it was not that the war conditions made it difficult for our workshops to rise to the glorious part that fell to them in saving Europe; it was simply that an enemy within our gates, an ancient foe of ours, had its brake on Britain all the time. It was nothing new, except that the brake was pressing more and more upon our wheels; but those who sleep in peace wake up in war, and we found in this hour of our trial what our drink trade really means. We found that while the prohibition workshops of America poured out shells and guns for us in quantities never known before, the workshops of this country, with an enervating stream of alcohol forever running through them, were doing less than usual.

### A GHASTLY DISCOVERY

It was a ghastly discovery for those who had been blind so long, for it meant that this great trade, existing on the social pleasures of our people, stood in our path as we set out to fight once more the fight that Wellington and Nelson fought. It meant that this trade, serving no other purpose in the world than to gratify acquired appetites, had become an open menace to us all; it meant that in the face of this grave crisis that involved all Europe there arose in Britain a strangling force that broke our ancient power. We were not to throw our whole weight in the scale, but such a weight as we had left when a private trade had done with us. The Bill of Rights is there for all mankind to read, and it says that the government of a country is constituted for the "protection, safety and happiness of the people and not for the profit or private interests of any class of men." That would seem an adequate indictment of a private trade which the king himself declares to have imperiled the supplies of our armies and our fleet, and to have prolonged the war. And there we stood, when the war was six months old.

This truth it was that clapped like thunder through the state—that this nation, mother of freedom and guardian of the liberties of the human race, was on the edge of a precipice; we were looking down in the abyss, and we were fooling with drink.

### A RECORD OF COWARDICE

Will it be believed, we may wonder, when the historian comes to write the story of these times, that in the spring of 1915 the destinies of Britain were in the hands of men who saw these things, who knew them well, who were warned—not once nor twice, but many times—that our armies and fleets were in peril through drink, but who listened to the warnings and did nothing.

Will it be believed that, though the king himself was moved to shame and indignation by these revelations, though he banished alcohol from all his palaces, though the minister for war did the same in the interests of the army, though the chancellor of the exchequer did the same in the interests of our national finance, though the primate led the way for the Church, though the government of Nova Scotia did the same in the interests of the empire, the government of this country took little notice, and the House of Commons mocked at it and laughed it all to scorn? We may predict that it will hardly be believed; but one thing is certain—the historian will see in that the explanation of that public indifference which for two years now has been our peril, and of that reluctance for sacrifice at home which must break the heart of those abroad.

### OPPORTUNITY LOST

For it is clear as the noonday sun, as plain as the destruction of Belgium, what happened when the government of this country refused to follow the king to victory. The king expected the prohibition of alcohol; Mr. Lloyd George meant that it should come; Lord Kitchener had already anticipated both, and the fact which moved them all was the peril in which the nation stood from this private trade. But when, after all that had been said, the government went to drinking, the argument in the nation was perfectly clear. If the king was right, if it was really true that drink had

kept back guns and shells and prolonged the war, no government on this earth dare have let that thing go on. It was inconceivable that a government could so betray our country and our allies in the cause of human freedom; and so the king and Lord Kitchener and Mr. Lloyd George and their advisers must all have been wrong.

The opportunity was thrown away. The House of Commons kept open its bars defiantly, so that our elected rulers could leave the council chamber at any hour they pleased, to patronize, at the bars of parliament, this trade that the king had banished from his house.

AT THE PARTING OF THE WAYS

Nearly two years have passed since then, and how does it stand with Britain? We stand at the parting of the ways once more; the power that guides our destinies has brought us round once more to the Gate of Opportunity; the golden moment has come back again. We can put on the whole armor of Britain; we can rise —not in courage, but in willingness of sacrifice—to the height of those who die for us. We can quit ourselves like a great nation and be worthy of our living and our dead; or we can go on drinking and hang our heads in shame as we walk through France and Russia in the years to come.

The hour is striking, and the nation waits.

# How Whisky Is Defeating the Allies

*The following is a letter from Captain Paul Goforth, of the Canadian army serving in Europe. It is evident from the way Captain Goforth introduces his letter that there has been a tendency in military circles abroad to regard any outcry against the villainous drink and vice conditions connected with the camps and the trenches there as subversive of military discipline and in the nature of an attack upon the commanding military authorities. Captain Goforth states that since casualties and other losses caused by the liquor traffic are not published as such in the official lists and since the problem is becoming more pressing and insistent every day, some means must be found to make the people acquainted with the truth, and although, as he says, "some of the revelations I intend to make may be regarded as breaches of military discipline," he thinks "it is high time for some one in the army to speak out plainly to the people at home." So thoroughly does the Captain feel the evident attempts to smother the facts in military circles that he adds: "I am speaking not as an officer criticising my superiors in the service, but as a citizen of Canada and a British subject, protesting against the continuance, in any form, of an unpatriotic and costly traffic which hampers the work of the army at every turn and which has ruined and is ruining thousands of our best officers, non-commissioned officers and men." Captain Goforth's letter is largely a narration of things observed at first-hand beginning with the time he left his home for the Canadian mobilization camp. Many of the things mentioned are quotations from his diary. What is of chief interest to us in America facing the mobilization of three-quarters of a million of our young men and their ultimate appearance in the camps and trenches abroad, are his revelations of conditions in England and France.*

ON Salisbury Plains, the problem of developing discipline became more difficult than ever, by the introduction of the wet canteen; for the liquor traffic was officially recognized as a good thing and many a Canadian boy was led to take his first glass of beer. That was one time that we should have stood on our own feet and been true to Canadian sentiment and Canadian ideals. The wet canteen was introduced primarily "to prevent our men getting harder liquor elsewhere." But that excuse is a mockery, as everyone knows who has seen the underground railway of the liquor traffic at work.

OFFICERS BROKEN THROUGH DRINK.

The tolerance of the liquor traffic is more than a question of discipline. It is a question of our firmness or feebleness of purpose in prosecuting this war. At Tidworth barracks, Capt. ——— and another of our officers were broken through drink. The general officer commanding having no further use for their services they were "permitted to resign their commissions in the Canadian Expeditionary Force." Soon after our arrival at Shorncliffe there was a special meeting of the officers' mess to decide whether we would go on with a wet mess or follow the example of Lord Kitchener and the King. Broad minded arguments of "liberty" and "moderation" won the day. Yet within one month from that time I had the unwelcome task of prosecuting two of my brother officers for drunkenness before a general court martial and our regimental sergeant major for the same offense before a district court martial. . . . There was a man who knew his work to perfection, who had served in the South African war and who wore on his breast the ribbon of the long service and good conduct medal, and yet he was broken completely, and broken through nothing but drink.

THE SAME CONDITIONS IN FRANCE.

At the same Canadian Base Depot, Havre, France, where I spent eight months, the problem was the same. More or less kindly French civilians could not be kept away and those of our men who wanted more than they could get of the wet canteen had no difficulty in securing cheap whisky, wine and brandy. As Adjutant of the depot I had every opportunity for observing the effect of liquor on the discipline of the camp and the general efficiency of officers, non-commissioned officers and men. Excluding simple offenses of absence without leave, I know that 60 percent of the crime sheets brought before the commanding officer were charges of drunkenness. The pity and shame of it all is that a man loses pay for his whole term and his wife and family have to suffer.

The prohibition of absinthe in France has not affected the sale of other liquors, and drunkenness among British and colonial troops at Havre Base has greatly increased the difficulties of the general officer commanding the base. An order was issued instructing officers commanding depots to appeal to their men to assist the French civil authorities by helping back to camp any of their comrades whom they might find drunk in town "and thus uphold the honor of the army."

DRINK AND VICE WORKING TOGETHER.

The degrading effect of liquor on character is its crowning infamy. The terrible temptations which are inseparable from the abnormal life of the soldier are but dimly understood by those who have had a comfortable home and in the hour of temptation even the strongest man needs all his faculties braced to resist. This is where the liquor traffic does its meanest work. I knew a brilliant officer whose life was full of promise until some friends in London persuaded him that drink was a necessary social

accomplishment. Then, while he was under the influence of drink, lost women completed his fall. . . .

Venereal disease, with its close ally, the liquor traffic, has made untold ravages on the Canadian Expeditionary Force. The subject must be dragged out into the open before the people can realize the criminal waste of public money and the gross injustice done to every honorable man overseas and at home. . . .

*This drain on our resources cannot be longer endured. This parasite industry must be dealt with firmly and at once. There is a remedy for the present state of affairs and the people once they are thoroughly aroused will find that remedy.*

*Absolute prohibition for all the nations at war is the only solution.*

*Liquor in the army is bound up with the question of liquor in the nation. We cannot give up one and keep the other. As long as the manufacture and sale of liquor as a beverage remains unprohibited in Canada, Great Britain and France, so long will our armies be hampered in their struggle and lives that are priceless to someone will be sacrificed in vain. As in the army so in the nation all attempts at "control," short of total prohibition, are exasperating failures.*

# Present Duty of American Citizens

**By E. J. Davis**

**Supt. Chicago District Anti-Saloon League of Illinois**

IT has come to a place where it is no longer wild-eyed prophesy to say that the English nation and the liquor traffic cannot both survive. The same statement may be safely said regarding America.

Conditions at the front in France, according to great weight of testimony, are appalling. America's hands are tied, so long as we have the liquor traffic sanctioned in any large way in this country. It must be destroyed here before we can protest very effectively at conditions in Europe.

Hundreds of thousands of American boys will soon be going to the front. It is safe to say that three-fourths of those who will return will be moral wrecks unless conditions are changed. A friend of mine living in Ohio said that three as bright and as clean young men as there were in his acquaintance went to the Mexican front and came back utterly worthless. The liquor traffic is the great canker not alone in individual homes but in the government and it is not too much to say in the church itself.

### A GREAT CRISIS FACED.

Men are afraid to move against it. I have had scores of church men tell me personally that they could not afford to take part in this fight for business reasons. If this is not breaking the first commandment, I do not know how to label it. I have had preachers tell me that this question ought to be settled as an economic question, and that it would be settled as an economic question. We cannot afford to try to substitute prayer and missionary activity and long disquisitions on immortality and the spiritual life for plain duty. We cannot shove this question off on to Women's Clubs and others as a conservation of food stuffs. The Christian church of America is face to face with a great crisis. It and it alone can bring about the abolition of the liquor traffic. If it fails in this crisis God pity the church and America and the race.

Now is the time when the fathers and mothers of America should raise such a hue and cry about the liquor traffic in this country that should cause the whole world to take notice, and compel action by the government at Washington. They should do this for the sufficient reason that very soon hundreds of thousands of American sons will be plunging into the war in France. The condition there, according to all testimony, is awful and when we use the word awful it is not with respect to German bullets or lyddite shells. No pure man fighting for a great and righteous cause need fear bullets and we believe we speak true words when we say that the American fathers and mothers are willing that their sons should take such chances.

How can we demand that the liquor traffic be stopped in England or France while it is allowed in this country? The first thing to do is to set our own house in order. Let us remember that the soldiers who go to France will not be under the supreme direction of American officers. American officers will have no final jurisdiction there. They will have no authority to determine what shall be the camp environment. The only way conditions can be changed is for the English and French governments to be brought to a place by public sentiment in this nation that will influence them to make the necessary changes.

### SOME ASTOUNDING FIGURES.

Secretary of Agriculture Hon. David F. Houston, testifying before the House Agricultural Committee April 23, 1917, said:

"Over $101,100,000 worth of malt, hops, rice, corn, glucose and other materials are used in making fermented liquor each year alone; $44,064,000 worth of malt, wheat, barley, rye, corn, oats, mill food, molasses and other materials are used in making whisky each year. The amount of food products used in making beer and whiskey totals $145,064,000."

When the national government asks the farmers to raise more food stuff to win the war, it is the patriotic duty of every citizen to insist that this *same authority stop food waste.*

Why should the food supply for 7,000,000 men be destroyed to make liquor to make men drunk?

Why waste seven billion pounds of food stuff when at war, to make liquor that will reduce the efficiency of our army and also destroy the ability of labor to supply food and munitions to keep the army in the field?

Is it good sense to underfeed or starve women and children in order that brewers and distillers may have grain to make poison?

Can a nation permanently prosper by using food which sustains life to make beer and whisky which destroys life?

Increase the amount of short term bond rather than destroy food stuffs to secure additional revenue from intoxicating liquor.

This country, less dominated by liquor than England, is in a strategic position to help our allies by leading the way in this reform so essential to victory.

### THE SITUATION AT WASHINGTON.

War prohibition to stop the use of grain for making either beer or whisky during the war, will be settled within a few days in Congress.

The drys urge this as an amendment to the Lever Bill, H. R. 4630 in the House and the same issue will come up in the Senate. To win there must be an avalanche of telegrams and letters to Senators and Congressmen from the states urging them to vote for this amendment to stop the waste of grain for making liquor and *play no favorites between beer and whisky.* The making of whisky of course should be prohibited but also the making of beer. Urge also that Congress should provide for this prohibition *direct* and not refer to any one else for action.

Over 100,000,000 bushels of grain are being used annually to make beer and whisky. The grain supply is short and grain exportation larger than ever. Mr. Hoover, the food dictator, says the allies must have 961,000,000 bushels of grain and fodder supply this year, and our country must furnish most of it. We cannot do this and destroy grains in the making of beer.

You can get many people to send letters and telegrams who have not been enthusiastic on state and national prohibition. Have a large number of letters written at once, also telegrams. If you have already written or wired on this matter do so again as the liquor interests are flooding Congress with messages daily. Have at least one telegram signed by five or more people, ready to send on a minute's notice when the press indicates the day of the vote. In the meantime keep the mails and wires hot on the above program. We are in the last trench and *now is the time to strike!*

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I hold the deepest self-surrender, the noblest sacrifice to God, lies mainly in going into the world, not in running away from it. It is there that your devotion displays itself at its highest and best.—*George Matheson.*

# What Churches Have to Advertise

**By Orvis F. Jordan**

*An Address Delivered Before the Annual Convention of the World's Advertising Clubs, Held in St. Louis Last Week*

ADVERTISING religion has the advantage over every other kind of advertising in that it offers the people something which is as old as the race. We do not need to create a new need or to stimulate a new desire. There is no instinctive desire for a button hook or a safety pin and men lived a long time without a certain well-known kind of soda biscuit. With religion it is different. Sabatier says men are incurably religious. Before him was Augustine, who declared our souls are restless until they rest in God. There are very few atheists in the world. Even the man who calls himself an infidel sets up the hypothesis of No-god and worships him day and night.

### MEN LOOKING FOR RELIGION

The problem of advertising religion is to convince the public that the religion so universally desired by the human heart is to be found in the church. Men have been looking for religion in the lodges and have found some there. They have looked for it in labor unions and in socialist brotherhoods. In the uplift societies are found deep enthusiasms that have a religious quality. The church has failed to convince many of these people that the home of religion is in the church. Advertising is to be directed toward this end, to win people to the belief that the church is the most religious of our various forms of human associations.

There is also the task of producing a desire for some of the products of religion. A man may believe in God, but not find joy in worship. There are others who believe in righteousness but have no concern about holding church membership. There is a lamentable ignorance in many quarters about what the church does and what it wishes to do when it secures the support of the entire community. We cannot wait for the whole community to come into our churches any more than the department store can wait for people to hunt up the bargains on the counters. We are told to go into the highways and hedges. In modern terms, this means to advertise.

### ADVERTISING THE CHURCH SERVICE

The first thing a church needs to advertise is its public service of worship. Here is the place to lay great emphasis, for unless we can get people to assemble themselves together, the great ends of religion can never be served. Some of us believe there can be no true religion of one soul alone with God. It takes a man and God and our brother to make religion possible.

Announcements of services by ministers range through the whole gamut of advertising amateurishness. One man betrays the fact that he is the Rev. Mr. Dry-as-Dust by the way he tells about next Sunday morning's service. Another thinks to win favor by the flippancy and irrelevancy of his announcement. When we announce our services, we must never forget that the people seek in our churches nothing else than religion. They do not want the hour of worship given to lectures, concerts or anything else than worship. Men find the deep things of the spirit in these times of communion.

We must remember that not all publicity means prestige. Dr. Cook had all kinds of free publicity, but every column of it made his future the more impossible. Gallons of printer's ink may promote a patent medicine, but if the government comes along and announces that it is only cheap whiskey and dye stuffs, it cannot be sold any more. The same thing is true of a church service. We cannot successfully advertise a minister who has not thought through his message and then lived it through. Announcements of special music that is very ordinary, kick back worse than father's old musket used to do.

Religion has to be reinterpreted for every age. When we have built up a service that fits the needs of the people in a pre-eminent way, it will pay to tell the community about it, just as it has paid to tell them about some new tooth powder or some new face cream.

In religious advertising, as in every other kind, honesty is not only the best policy; it is the only policy. Mediocrity and inefficiency may well cloak themselves in obscurity. Merit and service may dare to court public interest and scrutiny.

### ADVERTISING FOR CHURCH MEMBERS

Churches have been much concerned about winning new members. It is one of the propositions that we have to "sell." When cities are small, it is still easy to influence a whole community with a popular evangelist and a tent meeting.

What the churches have not yet learned to do in any adequate way is to advertise for new members. Advertising is group selling and evangelism is group conversion. It seems a simple deduction that advertising may be made one of the methods of a new evangelism.

Prospective candidates for church membership are often influenced unfavorably by hostile opinion in the home, the neighborhood, the place of work. Community hostility must be turned into friendliness before there can be any successful building of church membership. England made an army with bill-posters and lantern slides. The church of Jesus Christ may have to recruit itself through well-directed publicity methods that will rebuke the "slackers" who keep their church letters in their trunks,

and will arouse the courage and loyalty of new recruits to an institution which through the ages has been the pillar of civilization and true culture.

Church membership can be advertised as fraternity. The "home-like church" is a slogan from one coast to the other.

### A PERTINENT QUESTION

It is fair to ask the people of any community whether they want their churches. If they do want them, how can they have them unless people join tham and take up the duties and responsibilities that alone guarantee the future of any church? "What kind of a church would this be, if every member were just like me?" is to be superseded by a bigger slogan. "What kind of a town would this be if every citizen were religious just like me?"

Many false notions of church membership are to be exploded. Church folks do not pose as so much better than other folks. We only hope we are a little better through our superior opportunities. The church is no aristocratic institution. In every city thousands of working people serve on official boards and as teachers in religious schools. The church is no back number. The roster of its auxiliary societies shows a constant adjustment to the new conditions and new needs. Were these facts commonly known, there would be more general appreciation of membership in the oldest and largest human organization.

### ADVERTISING RELIGIOUS EDUCATION

The Sunday school is the most universally popular religious organization in the community. Many families that never go to church feel the need of bringing up their children under the influence of this school religion.

Do we not have a great appeal when we ask for appreciation of the volunteer service of a great army of Sunday School teachers? These feel the call of the wild in the early spring-time, but stay by their task of educating the young in the fundamental things of life and of religion.

There is an opportunity today for a Sunday School to be unique. We are rapidly reconstructing our methods of religious education. When our school is organized and graded and socialized we are justified in going to the community asking support for a Sunday school that is "different."

### ADVERTISING RELIGION ITSELF

The man who has sought his religion elsewhere than the church needs to be told what religion is and what kind the churches cultivate. Again we need to remind the church that to advertise successfully there must be on hand superior goods and a fresh, up-to-date stock. Our grandfather's religion is worthy of all respect—for our grandfather. But religion is a growing thing and the church that dares advertise religion today must be sure of its goods.

We are reminded of a small sect which has put its boiler plate in the country weeklies all over the country. The results have been small, for you cannot advertise diligently enough to sell stale soda biscuits against a competing cracker that is fresh. But what would such enterprise do for an adequate statement of modern religion?

These are great days in which to "sell" the religious proposition. Luxury-loving America has about finished her joy-ride. The car has broken down and she will have to walk home through the dark and the storm. In the new days of our national struggle there will be a search for the deep and satisfying things of religion. It has been so in England and Germany and France and Russia. It will be so in America. Intelligent publicity must point the way to the constructive religion of the orthodox churches. In England, where church publicity is yet in its infancy, superstition has arisen in answer to the popular demands for religion. The printed sermon, the display ad with its terse religious sentences, the tract and religious letter and every other device must be used just now as guides to the religious thinking of the people.

### GOODS THAT WILL SELL

Preachers have not preached much in recent years about the future, for there has not been much market for these goods. Gone forever is the old geography of kingdom-come that served our fathers. But have we no word for weeping fathers and mothers about the future of their dear boys who fell at the front? Might not modern statements about the faith of the church concerning the future life be good copy, especially if these could satisfy both our heads and our hearts?

People are saying today that we live in a world gone crazy. The fearful things that civilized men have done recently have filled many with a belief in an impersonal world order. Prophets are arising to lead us into a new faith in a God who works and struggles with us to create the better order in which shall dwell peace and brotherhood.

The people who need most the saving truths of modern religion have not attended church for twenty years. They do not know the enormous changes that have come in religious emphasis. Modern publicity methods may whet the appetites of these so they shall seek to eat and drink in the kingdom of God.

I think I can summarize about everything I am contending for in a few sentences. The publicity task of the church is to advertise our big fundamentals. A department store can make a sale on pins and needles, but the wiser store sells something that costs a hundred or a thousand dollars. The church can advertise operatic music and sermon antics, but it will never succeed in "selling" religion in a big way until it dares to offer for public inspection that which it prizes most, a Living Faith in a Living God.

## CREDO

*I believe*
*That there are greater things in life*
*Than life itself;*
*I believe*
*In climbing upward*
*Even when the spent and broken thing*
*I call my body*
*Cries, "Halt!"*
*I believe*
*To the last breath*
*In the truths*
*Which God permits me to see.*
*I believe*
*In fighting for them;*
*In drawing,*
*If need be,*
*Not the bloody sword of man,*
*Brutal with conquest*
*And drunk with power,*
*But the white sword of God,*
*Flaming with His truth*
*And healing while it slays.*

*I believe*
*In my country and her destiny,*
*In the great dream of her founders,*
*In her place among the nations,*
*In her ideals;*
*I believe*
*That her democracy must be protected,*
*Her privileges cherished,*
*Her freedom defended.*
*I believe*
*That, humbly before the Almighty,*
*But proudly before all mankind,*
*We must safeguard her standard,*
*The vision of her Washington,*
*The martyrdom of her Lincoln,*
*With the patriotic ardor*
*Of the minute men*
*And the boys in blue*
*Of her glorious past.*
*I believe*
*In loyalty to my country,*
*Utter, irrevocable, inviolate.*

*Thou, in whose sight*
*A thousand years are but as yesterday*
*And as a watch in the night,*
*Help me*
*In my frailty*
*To make real*
*What I believe.*

—*New York Times.*

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The children of God, if they rightly take their Father's mind, are always disburdened of perplexing carefulness, but never exempted from diligent watchfulness.—*Archbishop Leighton.*

* *

We are the children of the converts of foreign missionaries; and fairness means that I must do to others as men once did to me.—*Maltbie D. Babcock.*

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — By ORVIS F. JORDAN

### Norwegian Lutherans to Unite

Three thousand Norwegian Lutherans from various parts of the United States have gathered in St. Paul to consider the question of the reunion of their denomination. There are three branches of this denomination in America. These are the Norwegian Lutheran synod, the United Norwegian Lutheran church and the Hague synod. Together they have 3,500 congregations, The division between them has been described as a difference between the point of view of "high church" and "low church" advocates. As the matter of union has been pending for many years, and is practically agreed on in advance, it is believed that the three divisions in the denomination will have no difficulty in getting together in this conference.

### Color Line in Dallas

When the northern branch of American Presbyterianism was in session at Dallas, Texas, recently the program committee had planned to have a dinner celebrating two hundred years of history of the organization for the aiding of aged and disabled ministers. When the caterers learned that colored ministers were to be present, they refused to serve these men in the same room with the white men. Rather than offend either the black men of the General Assembly or the people of the city of Dallas, the dinner was called off, though the menus had been printed.

### Catholics Oppose Christian Science

Christian Science has successfully proselyted from most of the large religious bodies. It would seem that they have also made some inroads on the Catholic population as well. The Paulist Fathers of New York are publishing a book by Rev. George M. Searle, of their fellowship. It is entitled "The Truth About Christian Science." While the book is designed specially for circulation among Catholics the author says he aims to treat the matter "from a view common to all Christians who have any positive system of religion as a revelation."

### Catholics Lose Immigrants

The Roman Catholic church appears to be prospering in the United States, as the leaders continually report large gains. However, when the immigration statistics are analyzed, they show a considerable loss for this body. In the period between 1910 and 1914, just preceding the war, there were 1,800,000 Catholics coming to this country who were not accounted for in the statistics of growth of the Roman Catholic church in America. This loss is noted by the bishops and is deplored. It does not represent a gain to protestantism to any considerable extent, but for this generation represents a loss to religion.

## Advertising Men on Church Publicity

The Associated Advertising Clubs of the World held their fifteenth annual convention in St. Louis the first week in June. For the second year, there was a departmental conference running through three days to consider the subject of church publicity. Dr. Christian F. Reisner, pastor of Grace M. E. church of New York, was the chairman of the conference and was re-elected for the ensuing year.

The church publicity movement has been fostered directly by the advertising men, and the advertising clubs all over the country are pledged to cooperate with ministers in giving the churches adequate publicity. The generosity of these business men has been so unprecedented that ministers have not always taken the offers of help at face value, some seeing in this offer a proposition on the part of the business men to sell something. Now that the full meaning of the offers of these men is revealed to the church, it is seen that a great business organization has shown a most commendable and unselfish interest in the progress of religious work.

The religious publicity departmental has employed a permanent secretary in the person of Mr. William L. Roberts, who will devote all his time to the work of helping the churches. He will administer a budget of $15,000 the coming year.

One of the big stories of the convention was the announcement of a plan for a million dollar publicity campaign on the mission fields. Rev. Geo. M. Fowles, treasurer of the Board of Foreign Missions of the Methodist Episcopal church, set forth the plan. It will be inter-denominational in its scope and will cover the great oriental mission fields. No denominational promotion will be included in the campaign, but it will be thoroughly Christian in motive and execution.

The Church Publicity departmental was addressed by the president of the convention of the Associated Advertising Clubs of the World, Herbert S. Houston, and he said: "The church has the best goods in the world and ought to have the best advertising. If advertising follows the models of the New Testament, it will be simple and strong, but it will also pulsate with life and not be bald, cold and stereotyped."

One of the live wires of the convention was Rev. J. T. B. Smith, the little Englishman who has promoted the publicity behind the campaign for ten million of dollars for pensions for Methodist missions. He showed how he always succeeded in getting publicity for his enterprise. The theory was to make news and the newspapers would be compelled to print it.

The thing that marked the departmental was the warm evangelistic spirit of the group. Church publicity is a type of evangelism in which men of varying conceptions about religion may join. On the same platform in the same session spoke a bright modern Universalist preacher and a man of the pre-millenarian way of thinking in orthodoxy. They both spoke with fervor about reaching the masses with the new avenues of approach open to us by publicity methods.

The departmental will print a monthly bulletin during the coming year which will be the clearing house of the publicity ideas of the men who have membership in the departmental. This bulletin will discuss electric signs, poster ads, newspaper display ads and every other kind of method that is open to the modern minister.

The entire session of the advertising convention in every departmental was full of religious spirit. The motto of the whole movement is "Truth" and the business men believe heartily that the church provides the only social situation in which normal business has an opportunity to expand and come into its fullest service to society. This religious spirit in the advertising convention should be regarded by intelligent observers of public events as one of the most significant developments in a decade. With the support of the business men, the church should come into new power.

# Social Interpretations

By ALVA W. TAYLOR

### Shall We Furnish the Food for English Breweries?

ENGLAND urges us to bend every energy to feed her people while she fights the Prussian menace. She candidly says she prefers us to mobilize on the farms to mobilizing in France if there is any alternative necessary. The Prussian has staked all upon starving England with his submarine and England today has much less on hand for the coming year's daily bread than has Germany. Australia has large stores of wheat, but it requires a long time to make the round trip from Britain to Australia in a freighter, and there are no ships to spare for it. Yet since the war began, England liquor makers have actually consumed more food than has the English army, and in the face of this appalling fact, the food controller only dares to cut the beer production to 40 per cent instead of abolishing it. With ships short, the "liquor fleet" is said by a prominent Englishman to be equal to a food-carrying fleet of sixty ships of 5,000 tons each. France is attempting to confine drinking to wines and non-food consuming liquors, Russia is dry and America is on the high road to war prohibition of all distilled liquors, and with excellent chances for a prohibition as complete as Russia's. Shall we pay a high price for bread or go with short rations in order that the English brewery may make food material into booze?

* * *

At the present writing it looks inevitable that the first step toward war prohibition will be taken by putting a prohibitory tax on grains used in whisky distillation. It is a frank recognition of the incompatibility of taking the boys out of school to grow food and then allowing the distiller to turn it into poison. In prohibition campaigns the liquor maker tried to frighten the farmer with lurid figures regarding the millions of bushels of grain used in booze manufacture; he claimed 600,000,000 bushels as his purchase and bewailed the losses of the poor farmer. Now he pleads for his life by declaring that he uses less than one-tenth that amount. Prof. Irving Fisher, the health and food economist, says he uses enough to make 11,000,000 pound loaves of bread every day and declares that the closing of all breweries and distilleries would save food values enough to feed 7,500,000 people. And, by the way, did you ever look over a list of the great booze makers' names? There is something suggestive in the sound of it when patriotic Americans with moral and economic foresight plead that liquor is Germany's most formidable ally in both this country and England. Here are a few of them: Lemp, Fleishman, Anheuser-Busch, Schlitz, Pabst, und so veiter.

* * *

At one and the same time we are registering 10,000,000 young men for conscripted service and arranging to expend $10,000,000,000 on war. We are urging our people to take "Liberty Loans" to show both moral and material backing for the great task before us and asking the last man, woman and child to mobilize their resources, add to their productivity, save everything possible, forget profits for the time being and prepare to pay high taxes to see the thing through. We are putting the whole war on the highest moral plane, forbidding soldiers to touch liquor—making every camp and even every uniform dry—and then shall we fail to use either the moral courage or the practical sense to prohibit the liquor traffic during this most exceptional period? Science has proved that liquor makes a poor soldier and we accept its finding for the army camp and naval vessel; but it has just as thoroughly proved its economic wastefulness and immoral influence for the civilian. The President says we are not conscripting an army, but organizing a nation, and therefore the draft is only a process of selecting those who can be best spared from the productive powers of the whole people to go to the front while every American becomes a soldier of duty at home. Is it consistent then to prohibit liquor for all fighting men and not prohibit it for the civilian soldier? Alcoholism in the army camp is as great a menace as enemy bullets; therefore the modern scientific captain wants none of it. Alcoholism in civil life is the greatest known, therefore when we begin to organize a nation and its resources for a great moral undertaking it is both unscientific and inconsistent not to prohibit the liquor traffic utterly.

### Culture vs. Kultur

The hope of the future is in *culture*, which Dr. David Starr Jordan * says "is a product of friendly relations" and is thus "the antithesis of militarism." *Kultur* refers to that special Germanic idea of a superior national efficiency and learning and practical type of social organization which should be imposed upon the world because it is superior; it harks of the past and all ancient theories of "favored races," "God's own," peoples who "rule by destiny," etc. The historic evolution of nations has been through ever enlarging national groups and "survival" has been determined by the superior ability of some of them to so engage the zeal of its people and to so organize their fighting as to make them strong to overcome others. In other words, the sovereign was the state and conquered through the humble acquiescence of his subjects in his plans and campaigns; loyalty to the state became the religion of the people and the supreme act of sacrifice and service, that of dying for the state or the sovereign. This is the state religion of Prussianism and its right arm, as Dr. Jordan puts it, was in privilege and its left in the state church. It was as true of the France of pre-revolution times and the England of pre-Cromwellian days as of the Germany of today. Democracy, the *sine qua non* of true culture in that it tends to educate and elevate all to independence and initiative, is purging the former nations of their "Real-Politik," but Germany clings to it and elevates it into a national cult called Kultur and makes it terrible with all the enginery that science and learning and religious zeal can give to it. Havelock Ellis says an Englishman no more thinks of worshiping the state than his own trousers; he regards both as useful and clings to them desperately but as made for his use and does "not debase himself in the dust before their divine superiority."

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*"War and the Breed," by David Starr Jordan. 265 pages. Beacon Press. $1.35.

* * *

### War and the Breed

The above quotations from Dr. Jordan's striking little book are by the way. The real thesis of the volume is that war destroys all that natural and artificial selection would seek to build up for the culture of the race, through heredity. "War, to the biologist, seems

above all else, stupid." It selects the physically stronger for destruction and leaves the weaker to reproduce their kind. Even granting all that has been claimed for it as a cultivator of courage, initiative and the virtues of strength, it boots little to cultivate them when the man who is thus made strong is killed. But in this war those qualities that were cultivated when combat required initiative and gave personal encounter are at low par because it is a war of chemicals and machinery in which men fight unseen and die wholesale. It is producing an awful toll, not only of dead and disabled of wounds, but of "traumatic neurosis" or nerve shock, which is liable to communicate debility to progeny. To this is added an even more terrible disability in venereal disease. Dr. Jordan points out that alcoholism and syphilis taint the germ plasm through which heredity is communicated; he notes the fact that both have in the past wrought great havoc in armies. Alcoholism may be reduced in this war, as camp disease seems to have been, but a Canadian authority says that venereal disease has put more men out of action at the front than have German bullets, and reports from other armies bear out the same assertion in their own cases. Thus the "Breed" is decimated by the killing of its best, together with the deterioration through war life, and instead of contributing to "selection" and race betterment contributes to the "reversal of selection" and leaves the race stranded.

* * *

THE SIGNIFICANCE OF SOCIOLOGY FOR ETHICS, by Albion W. Small. 39 pages. University of Chicago Press.

PRACTICAL SOCIOLOGY IN THE SERVICE OF SOCIAL ETHICS, by Chas. Richmond Henderson, 25 pages. University of Chicago Press.

These two monographs supplement one another. Professor Small argues that, in the light of inductive science, the old ethical formularies, cast in the moulds of the absolute and deduced by a priori method, do not meet the ethical needs of modern society. Ethics must be recognized as a social science and its formularies derived from a study of all humanity in the light of the social process. Professor Henderson outlines the necessity for a social science to make the findings of pure science practicable in actual human use. Both accept the Chicago school's analysis of human goods as health, wealth, knowledge, sociability, beauty and rightness. The question of what is the right thing must be decided in the light of what will best promote these goods for all men.

# The Sunday School

## "Seeing Jesus Only"

### The Lesson in Today's Life*

**By E. F. DAUGHERTY**

THE Incomparable Life—the Unseen Presence—the Consummated Purpose—these are the three upstanding presentations of the past quarter's study. For seven weeks we kept company with the heart of Christ, revealed in surprising ways, in those early lessons on his redemptive relations to men. Then, with an interjection for a lesson on the great temperance advance of the world's life, a lesson (May 27) on the Holy Spirit. And during the final weeks, three in number on the crowning facts in relation to God's purpose wherein Christ could say "It is finished." A really coherent and illuminative course of study. In this final hour of the quarter we can, like another company, "look up and see Jesus only"—for every lesson of the quarter, save two, "Jesus" is the name outstanding.

* * *

The Incomparable Life was not merely a restorer of sight to the blind, but also an illuminator for all men on how best to live. His was not merely the role of a sympathizer at the tomb of a friend; He could there as well prove that He was "the resurrection and the life." His was not only the right to shepherd His "own" who rejected Him, but to challenge all subsequent believers with the thought that "other sheep I have which are not of this fold." His it was to enjoy the hospitality of humble homes—and therein to talk of the "home not made with hands." His it was to be "despised" by the exalted of His day, but to enter the Holy City, its potential King, on His way to the kingship over men's hearts forever. His it was, not merely to approve the "Hosannas" in His name, but also to reveal the aristocracy of service in a menial courtesy. And finally, in the portrayal of His incomparable life, it was, and is His to be the source of humanity's abiding satisfactions, in the relation of the vine. The quarter but glimpsed His many-sided attitudes of helpfulness to human need—and because no human need is beyond His resource, He has incomparability among historic personalities.

* * *

The Unseen Presence we have come to know is none other than Christ Himself in another form. He has kept company through the ages with all who were disposed to honor His standards and push on His work. He keeps company with all such today, amid the tasks of home, the dangers of battlefields or the perplexities of mission stations. Though gone from earth in the form familiar to those who knew Him in the flesh, He has returned to abide "alway" with any and all who are akin to Him in spirit. He is the Captain of the Army of Our Salvation—and as well of those whose search and passion is for truth. "Moved with compassion," as He was in the days of His ministry, what must be the condition of His suffering heart amid the follies of our topsy-turvy world of today, gone mad in the rivalries of selfishness! When men and nations unstop their ears, they will be able to hear, over war's futile fields, the breath of His wish for the nations—"Peace."

* * *

A Consummated Purpose is spread on record in the betrayal, crucifixion and resurrection. "From the foundations of the world" the Lamb had been slain, in God's illimitable and irrevocable purpose, but in these final trying experiences of His self-abnegation the joy of His heart must have triumphed over all grief, in His knowledge of having given the world a "full gospel." Nothing more could be done of God; all that remains to be done, must be done of men and women in the grace of God—and they will one day make the kingdoms of this world the kingdom of our Lord.

*Review lesson of the quarter, for June 24. Read John 21:15-25.

"A thing is worth about what it costs."—*Agar.*

THE
**Standard Birthday Bank**
**Attractive and Durable. Made of Glass and Aluminum. All the Money in Sight.**

The top and bottom plates are made of highly polished aluminum. These are held together by 4 oxidized rods, with nickel-plated balls. The bank is opened by unscrewing one of the bottom balls that is marked with a Cross.

**Price, $1.25; or $1.40 postpaid**

DISCIPLES PUBLICATION SOCIETY
**700 E. 40th St., Chicago, Ill.**

# Disciples Table Talk

### Norwood, Ohio, Church Is Evangelistic

The Cincinnati Federation of Churches has recently collected figures from the city's churches as regards number of members added during the past year. In the report of its findings, Norwood, Cincinnati, church stands at the head of the list of churches having added 100 or more new members during the year. This aggressive church has 244 names on its list of new accessions. C. R. Stauffer leads this congregation. Central Christian, W. A. Moore pastor, reports 100 new members. In the general report of evangelistic results by denominations, the Disciples stand fifth, with the Methodists leading, and followed by the Presbyterians, German Congregations and Baptists. Nineteen Disciple churches added 952 new members, the present membership of these churches now totaling 5,912.

### Progress in Detroit Churches

C. J. Tannar is now in his fifteenth year at Central Church, Detroit, Mich., and reports the best record made this year in the church's history. There is now a resident membership at Central of about 650, with 175 members added during the past year. A new and larger plant is all that is needed now, he reports. Boulevard Church, the newest of the Detroit churches, and ministered to by W. G. Loucks, has added 117 new members in the little more than a year of his ministry, and now has a resident membership of 148, with a Sunday school of 175. The church aim for foreign missions June 3, was $100. There is an organization of boys at Boulevard Church called "Comrades of Honor." The Grand River Avenue Church is presided over by the man who organized it, F. P. Arthur. This congregation has a fine property on one of the great arteries of the city. There is a Sunday school of about 300. Sixty-six new members are reported added during the year. Lloyd H. Miller has been with Woodward Avenue Church a year, and the congregation there is now planning a new organization in Windsor, across the river from Detroit. With a membership of about 600, a new auditorium to cost $100,000 is now being talked. Mr. Tannar predicts that Woodward Avenue will some day be our greatest church in Detroit. This was started as a mission by Central twelve years ago.

### Closing Exercises of College of Missions

The closing exercises of the year at College of Missions, Indianapolis, were held on June 1. On the college campus at 9 a. m. were featured a series of missionary tableaux and the ivy ceremony. The graduating exercises were held at 10. A. B. Philputt gave the invocation. Mrs. Anna R. Atwater delivered the address on behalf of the Mission Boards, F. E. Lumley speaking in behalf of the churches. Dr. Harry C. Hurd, registrar, gave his annual report, and President C. T. Paul had charge of the presentation of missionaries. The valedictory was delivered by Y. M. Chen, instructor in Chinese in the college, and Abe E. Cory of the Men and Millions Movement delivered the commencement address. The dedication of missionaries was in charge of Professor McGavran of the college. He was assisted by other members of the faculty and by local pastors. The following is the roll of the class of 1917, appointed to missionary service in fields indicated: To India—Miss Elma Inex Alexander, B. A.; Miss Osee May Dill, B. A., M. D. To Mexico—Mr. Edwin Thomas Cornelius, B. A., M. A.; Mrs. Alice Clay Cornelius, B. A.; Miss Hallie Lemon, B. A.; Miss Jane Abiah Brewer, B. A. To Argentina—Mr. Robert Bruce Lemmon, B. A.; Mrs. Mary Lemmon, B. A. Missionaries returning to their fields: To Mexico—Miss Pearl Gibbons, Miss Mary Irene Orvis. To Argentina—Miss Zona Smith, B. Ph. To Arabia—Mrs. May D. P. Thomas.

### Eastern School of Methods at Auburn, N. Y.

Since the closing of Keuka College the Bible School Department of the American Society has been seeking a suitable location for the Eastern School of Methods. Arrangements have now been perfected whereby the school is to be held in connection with the Summer School for Christian Workers of Auburn Theological Seminary, at Auburn, N. Y. There will thus be the advantages of a great Biblical institution, with excellent faculty and equipment. In addition, the New York State Sunday School Association holds its summer school for training workers in connection with the Auburn school, and this will mean much to the Disciples School of Methods. The first year Vernon Stauffer of Hiram represents the Disciples on the faculty, his subject being "The Teaching Values of the Life of Christ." The date of the School of Methods will be July 30-August 11. Edgar W. Allen, pastor at Auburn, would like to have names of prospective students. He will give aid in any way possible to students.

* * *

—Central Church, Flint, Mich., ministered to by J. O. Crawford, is to have a new building, which will be one of the finest in the city. The building will have ample arrangements and equipment for taking care of a modern Sunday school and to meet the social needs of the community.

—At a recent service at the Canton, Ohio, church over a hundred volumes of missionary literature were purchased.

—E. V. Horne, formerly minister at Glendora, Mich., has enlisted for military service.

—G. W. Knepper, who recently resigned at Ann Arbor, Mich., will enter upon his new task at Central, Spokane, next month.

—The Texas Christian Missionary Convention at its recent meeting in Austin received and adopted the report of the Educational Movement Committee of twenty-five and discharged the committee. The report provided for a board of education, consisting of the Ways and Means Committee of the movement, as supplemented by a representative from each of the two junior colleges, Midland and Carr-Burnette, which board was appointed as follows: S. J. McFarland, Dallas; President E. M. Waits, T. C. U., Fort Worth; President F. G. Jones, Midland College, Midland; Judge W. L. Hay, Sherman; W. P. Jennings, McKinney; John G. Slayter, Dan D. Rogers, Dallas, and Van Zandt Jarvas and L. D. Anderson, Fort Worth.

—Harry D. Smith, who has closed his work at Central Church, Dallas, Tex., is now in the mountains of Arkansas, where he will rest and do some writing during the summer preparatory to taking up his new duties as professor of practical theology at Phillips University, Enid, Okla., on September 1.

—There is talk of discontinuing the Texas Lectureship. A session has been arranged for to meet at Fort Worth in November.

—Prof. R. E. Hieronymus, formerly of Eureka College, will give three addresses at Bethany Assembly, Ind., Aug. 9-11, his general theme being "Community Service and the Enrichment of the Common Life."

—Noland G. Williams, son of Editor W. M. Williams of the Christian Courier, published in Dallas, Tex., has been invalided from the navy and has arrived in Dallas.

—Report comes of the marriage this month of A. L. Clinkinbeard, pastor at North Dallas, Tex., to Miss Irene East of Paris, Tex.

—Dean W. B. Parks, for more than a quarter century connected with Texas Christian University, Fort Worth, as instructor, acting president and dean, has offered his resignation to the board of trustees of the institution.

—A. D. Rogers of Denton, Tex., has been called to the pastorate at Sweetwater.

—Claude L. Jones, who has led in the work at Shreveport, has been granted a year's leave of absence and will occupy the new position of Tithing Secretary created by the last Texas convention, recently held at Dallas.

—Miss Gretchen Garst of Akita, Japan, reports six baptisms at the church there during one month. The honor pupil, with two others, of the graduating class of the Girls' Normal school, was among those recently baptized.

—W. D. Ryan of Central Church, Youngstown, Ohio, is preaching during June a series of Sunday evening sermons on "Acid Tests of Religion," with the following sermon themes: "The Test of Pleasure," "The Test of Success," "The Test of Trouble," and "The Test of Sacrifice."

—Frank W. Lynch, minister at Sharon, Kan., delivered an address on "Loyalty" on registration day in connection with the erection of a municipal flag pole at Wilmore, Kan.

—Ernest H. Reed of First Church, Pontiac, Ill., would like to spend a part of his vacation during August supplying a pulpit.

—Martin T. Pope of West Plains, Mo., was chairman of the Christian Endeavor Convention of the Eighth District, Missouri, which was held at West Plains last week. W. J. Lhamon of Drury College gave an address on one evening, his theme being "Thy God, Thy Neighbor and Thyself."

—F. G. Tyrrell and First Church, Pasadena, Cal., are making what is called a "June drive" in the church and community work there. Among Mr. Tyr-

rell's sermon subjects during the campaign are "Preparedness for Service," "Your Life and Work," "Team Work," "A Sure Way: A Safe Guide."

—Shirley R. Shaw, pastor at Santa Barbara, Cal., reports a growth in membership there within the past ten months of over 60 per cent. By a recent meeting held by R. W. Abberley there was an increase of 22 per cent: By confession of faith, 20; otherwise, 32. Mr. Shaw writes most appreciatively of the message and manner of Mr. Abberley. "A Christian ministry of refinement and results," he calls the recent season of meetings.

—The church at Polo, Mo., is looking for a pastor, half time. Claude E. Huntington is chairman of the pastoral committee. G. L. Shively will dedicate a new $12,500 building at Polo, July 15.

—Chicago Disciples will be interested in the following list of university preachers at the University of Chicago for the next few weeks: Dr. Harry Emerson Fosdick of Union Theological Seminary, New York, June 24; July 1, Professor Arthur S. Hoyt of Auburn Theological Seminary, Auburn, N. Y.; July 8, Professor George Burman Foster of the Department of Comparative Religion at the University of Chicago; July 15, Dean Shailer Mathews of the Divinity School; July 22, Professor Theodore Gerald Soares, head of the Department of Practical Theology; July 29, Rev. John A. Rice, D. D., of St. John's Methodist Episcopal Church, South, St. Louis, Mo.

—B. H. Cleaver of Canton, Ill., writes that J. G. Waggoner, now making his home in Canton, has supplied for the Congregational church there for several months, while the congregation was seeking a new leader. A pastor has now been found and on June 1 the church gave Mr. and Mrs. Waggoner a "farewell reception." Many fine toasts of honor were given, reports Mr. Cleaver, and an elegant gold watch was presented to Mr. Waggoner.

—There have been thirty-eight additions to the membership at North Shore Church, Chicago, during the past year. There is a present membership of eighty-three. This church has an organization of Boy Scouts, also a Men's club organized for social purposes. D. Roy Mathews, pastor at North Shore, is doing a constructive work in this important field. A campaign is on with the aim of making "every member a working member."

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—Temperance Day at Bethany Assembly this year is to be a red-letter day. Mrs. Stella Stimson, President State Suffrage League; Mrs. Culla J. Vanhingher, President State W. C. T. U.; Hon. W. E. Carpenter, President Independent Dry Federation, and our own popular Secretary of the American Temperance Board, L. E. Sellers, will speak.

—Arthur Stout, minister at Bowling Green, Mo., has received a unanimous call to the work at First Church, Nevada, Mo. No decision has yet been reached by Mr. Stout.

—Magnolia Avenue Church, Los Angeles, under the leadership of its pastor, J. N. Jessup, is giving serious study to the problem of church publicity, with the object of making Magnolia Avenue a household word throughout the section of the city in which the church is located. The congregation has raised nearly $300 for advertising purposes. An attractive circular, containing pictures of the church and pastor and a statement of the church program, has already been published. This presents also a map of the section of the city ministered to by the church, with plain directions for finding the church home.

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—Huell E. Warren of Moulton, Ia., has been called to Gallatin, Mo., and will take up the work there about the middle of July.

—C. M. Burkhart, pastor at Springfield, Ohio, reports an offering of $190 to foreign missions on Children's day. A class of young ladies had pledged one-half of a day's income to this offering. This organization had 72 members present, with an offering of over $50. There were 488 present in the entire school.

—B. S. Ferrall of Central Church, Buffalo, N. Y., writes that the school there made an offering of $509.44 on Children's day. There have been 17 members added to the congregation there during the past five weeks. A vacation Bible school is being arranged, beginning July 2 and closing August 1.

—Fred Wolfe, of Arcadia, Ind., was ordained to the ministry on Friday evening, May 18, at a public service of the Arcadia Church. L. C. Howe of Noblesville, A. H. Moore of Tipton and G. I.

# They Appreciate "The Century"

"I hold The Christian Century as the most spiritually helpful and thought-provoking paper which comes to my desk. One lives in God's presence and in His world of today as he goes through its pages."—Walter M. White, Memphis, Tenn.

"I enjoy the 'Century' thoroughly. Don't agree with you in everything, but relish the many stimulating articles the paper brings to me."—John P. Sala, Buffalo, N. Y.

"The paper is growing better all the time. I am glad to see so few advertisements and so much good readable matter."—A. D. Veatch, Des Moines, Ia.

"The 'Century' brings each week a spiritual message and allows us to see the religious world at large in a good, though brief, manner. Its articles provoke thought and have a forward look. May its usefulness increase."—O. L. Hull, New York City.

"The 'Century' has the most heartening note of them all! For sheer force of Christian interpretation you have no competition in the brotherhood."—F. B. Thomas, Evangelist, Danville, Ill.

"The 'Century' is attractive in form, is provocative of thought, has to a marked degree that fine quality of readableness and that finer quality of spirituality."—Roger T. Nooe, Frankfort, Ky.

"The 'Century' is undoubtedly a very great religious paper, clean, wholesome, up-to-date, stimulating and inspiring. It stirs the very best within its readers."—Frank L. Jewett, Austin, Tex.

"I do not agree with all you say, but I can imagine no greater calamity to our brotherhood than to have you cease doing, stop saying, quit writing. Our brotherhood has moved forward fifty years in the last ten, and is ready for another great advance—and the 'Century' will be a mighty factor in its going."—Nelson H. Trimble, Columbia, Mo.

"I think the paper is excellent in many particulars."—Wallace Tharp, Pittsburgh, Pa.

"When it comes to splendid spirit, inspirational matter and frankness of statement, The Christian Century cannot be surpassed."—B. H. Linville, St. Louis, Mo.

"It is a pleasure to read the strong, vigorous pages of the 'Century.' Never enjoyed it more than now."—Geo. W. Wise, Salem, Mo.

"It is a most readable and stimulating religious journal."—W. B. Clemmer, Rockford, Ill.

"I greatly enjoy the 'Century' of late. It is a good paper."—Gerald Culberson, Bedford, Ind.

Hoover of Indianapolis officiated. His ordination was recommended by the four churches which he had previously served in the ministry. Mr. Wolfe is doing a fine work as minister of the Arcadia Church.

—Second Church, Cedar Rapids, Ia., has extended a call to C. V. Allison to succeed Perry L. Schuler in the work there. It is not announced whether he has accepted. Mr. Schuler is still on the field and reports five accessions to the membership on June 3, with four at the prayer meeting service on the previous Wednesday evening.

—R. W. Wallace of the Lexington, Mo., Church is preaching a series of sermons on Sunday mornings on the following themes: "The Duty of the Hour, or The Country's Call," "Why Did Not Christianity Prevent the War? Has Christianity Failed?" "How Can We Reconcile the War With the Doctrine of God's Love and Power?"

—Emory Ross, the missionary to Africa, will speak at Bethany Assembly, August 3, as will also R. A. Doan of the Foreign Society, and Mrs. Stearns of the National C. W. B. M. This is C. W. B. M. day at the Assembly, and it is always one of the best of the session. Mrs. O. H. Griest, Indiana's wide-awake C. W. B. M. president, will be at the helm.

—At Cotner's commencement season last week C. F. Stevens of Beatrice, Neb., delivered the commencement address. The attendance at Cotner this year is reported twenty-two above that of last year.

### Illinois News Letter

Our people were not as well represented at the State Sunday School Convention, May 22-24, at Kewanee, as the importance of our work in Illinois would warrant. If we expect to do a real service in the matter of religious education we must attend all the conventions, county and state.

The report of Secretary Robert M. Hopkins records that 211 Bible Schools in Illinois have contributed to American-Illinois missions during the year. This makes Illinois third in the number of schools, but fifth in the amount contributed.

S. B. Waggoner of Colorado has accepted the work at Ipava and will begin the first Sunday in July.

Miss Cynthia Pearl Maus has been engaged for all the district conventions in Illinois next year. Miss Maus is one of the most popular convention speakers who visits Illinois. We made this engagement in advance to be sure to get her.

G. D. Hargis, who was graduated from Johnson Bible College this year, begins work at Kenney soon.

The State Secretary will assist in the laying of the corner stone of the new Church at Fisher, June 14th. The congregation there is planning for a $20,000 building.

The churches of Cass county will hold an annual meeting in Ashland Tuesday, June 26th. All the churches in Cass and adjoining counties are urged to have representatives there.

The Board of Church Extension has loaned Third Church, Bloomington (colored) seven hundred dollars.

W. T. Walker of Washburn is doing real missionary work. He preaches at Cazenovia on Sunday afternoons and visits Lacon, where we have a few Disciples, a week night twice every month.

Dr. F. D. Pratz of Mowequa writes that a movement is on foot there for the raising of a debt of $1,500.

An outing day has been set for our churches and Bible Schools of McLean County, Thursday, June 28th, at Miller Park in Bloomington. Among the speakers for this occasion are H. O. Pritchard, R. E. Hieronymus and H. H. Peters. While this is for McLean County, folks from other counties will be welcomed. A baseball game is to be played between the preachers and the Sunday School Superintendents.

H. H. PETERS, State Secretary.

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### Union Theological College

Among the numerous institutions of learning that celebrate their commencements at this time none is more significant than that of the Union Theological College, which held its first commencement exercises last Friday night in Carpenter Hall, the chapel of the historic Chicago Theological Seminary. It is the last arrival in that splendid galaxy of religious institutions that through the years have sprung up in the Middle West, but it is by no means the least pertinent to the growing task of the church.

Not every institution of learning, and this is especially true of a theological seminary, has the privilege of graduating a class at the termination of its first year of work. Union Theological College graduated seven men this year. Besides Americans, these graduates represented three nationalities. Almost all of them are bi-lingual and able to minister to the people both in American and their own native tongue. It is difficult to over-estimate the importance of this type of ministry at a time like this. While our government is sending commissions to the various foreign powers, while our soldiers will soon touch elbows at the front with almost all the races of mankind whose hearts have been touched by that magic word "democracy," while we are sending our money and our supplies to the starving Belgians, Serbians, Poles and Arminians, how important that the Church of Christ in America should at least keep up diplomatic relations with the representatives from those nations within our borders! How important that the Church should have its ambassadors, for instance, among the Poles of Chicago, the largest Polish city in the world, not excluding Warsaw, their own capital. How important for the future of this democracy and of the forces of the Kingdom of the world over that such representatives be maintained among all the nationalities whose immigrants are crowding to our shores at the rate of a million a year in normal times! For we must assimilate those people or they will assimilate us. There is no wholesale method of doing that job. Each individual immigrant must literally be born again, to achieve the American spirit as an individual task. Who is so well able to do that job as the church? Who is under greater obligation to do it? The Union Theological College, because it is an inter-racial institution where four nationalities are represented on the faculty, and where each ministerial student receives training both in his own tongue and in American culture, is pre-eminently fitted to equip men of this type.

But the Union Theological College is not only an international and inter-racial school, it is also an interdenominational school. Congregationalists, Baptists, Disciples and Presbyterians are represented on its board of directors, on the faculty or the student body. It was projected last fall by the Congregationalists in the buildings of their his-

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This is a very significant movement in religious education and the Disciples should, of all people, be the logical promoters of such an idea. The school is not confined to ministerial training, but is splendidly equipped to train Bible school workers, choir leaders, social workers and other lines of specialized religious workers.

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### "Under Fire"

As it is the first fiery rain of shot and shell which tries the mettle of the new soldier, so it is the first consciousness of war which temporarily weakens the heart of the citizenry at home. That the Christian citizenship of the United States is meeting such a shock just now and that the quake of it is running through our churches is evidenced by the sharp decline in the May offering Home Missionary receipts. It is evident that many ministers and churches, under the excitement of the times, utterly failed to take the Home Missionary offering. Others, under patriotic impulse, diverted the offering to meet the appeals of immediate military necessity, forgetting, temporarily, those "first works" of the Kingdom which must steadily be maintained. The receipts from the churches fell off $2,355.96 from those of May of last year.

That continuance under fire for a period will, if we be good soldiers, correct this immediate nervousness and restore a saner sense of duty and of poise, is indicated by the experience of our brethren and our churches in Canada, where, for nearly three years, they have weathered the raging storm.

At the Ontario Convention, recently held in St. Thomas, the report of the Provincial Treasurer, Rev. Mr. Fleming, revealed the striking fact that this third year of the great war had proven the best year financially in the history of the Ontario Co-operation. The missionary receipts of the Provincial Board showed an increase of $416.97 over the previous year. The work had prospered and the Board was enabled to increase its contributions to the American Christian Missionary Society and to the Missions in the Western Provinces.

Such a record ought to impart confidence to our churches in the States and to rebuke our timorous selfishness. This is no time to force upon our heroic missions the necessity for retrenchment or extinction. Many of them are losing some of their strongest supporters. Mission pastors are finding it almost impossible to subsist upon the meager salaries, made possible even by the aid of Home Missionary funds. Trained young men from our colleges are daring to enter fields like Ogden and Pocatelo and Watertown and Calgary and Winnipeg and Texico and Douglas and Pensacola, in response to the call we have sounded. To fail to support them in their heroic undertaking on behalf of the church would be as serious an offence as to desert the patriotic boys whom we are sending to the trenches in Europe. The loss in receipts must be made good by the churches. Business is going on as before. Missions must not be the first nor the only interest to suffer.

This is every minister's obligation. He stands between these heroes and the local church. Churches which have neglected the offering must respond now; others must make special gifts; friends must come to our assistance. We must rally to the counterattack under fire. Steady the line and sweep forward!

F. W. Burnham, Secretary.

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

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The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

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The Traitor Adapted from *Brooklyn Daily Eagle*

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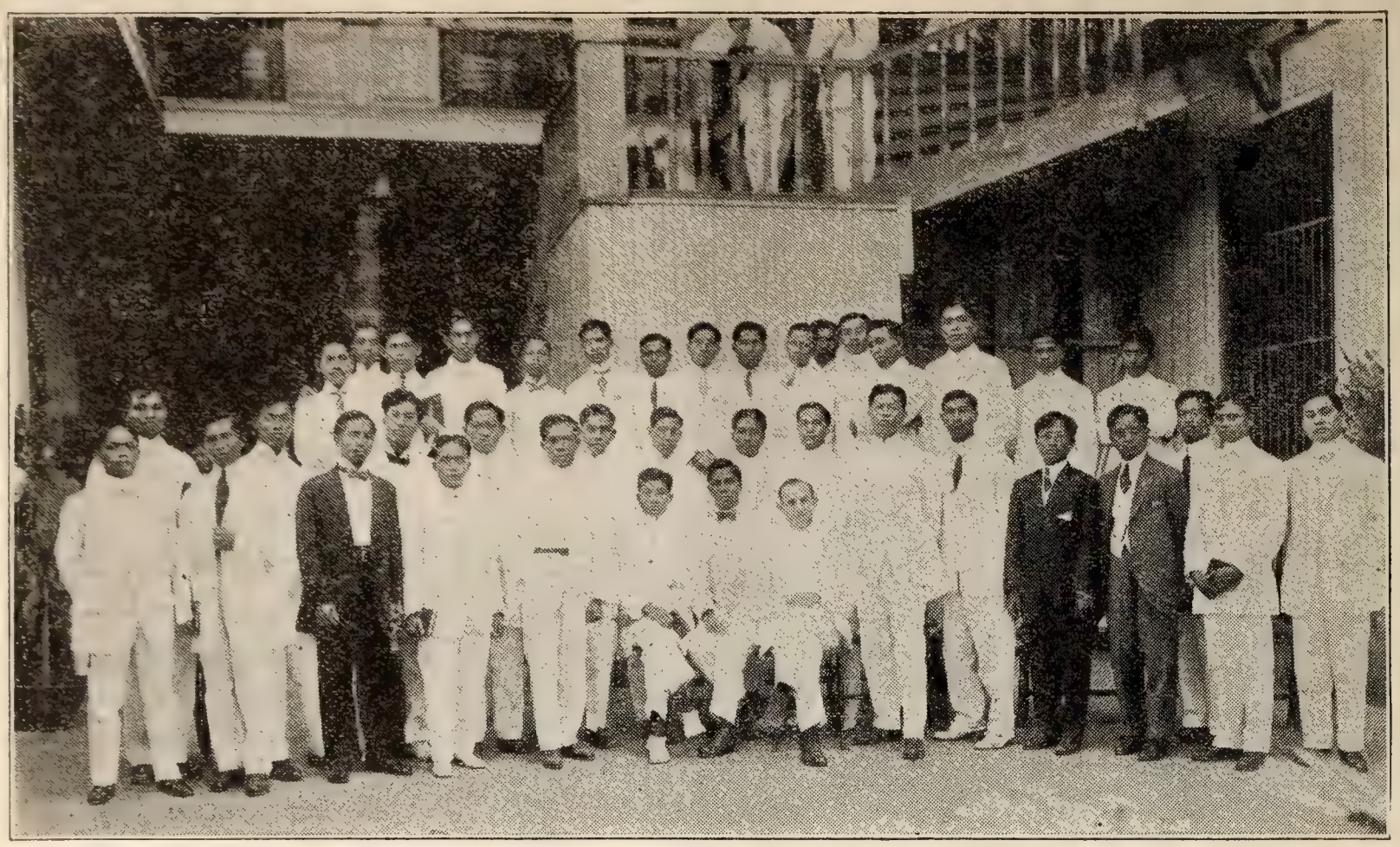

STUDENTS OF THE INSULAR UNIVERSITY AND OF THE ALBERT ALLEN BIBLE COLLEGE IN THE DORMITORY OF THE LATTER

# American Christianity in the Philippines

From 1565, when the Spaniards took possession of the Islands, until 1898, when they came under the American Flag, the priests and friars of Rome had complete sway. As a result three-fourths of the people were nominally of that faith. But, just as in Latin America, the prevailing religion was so corrupted with paganism that many of the more intelligent people were in open rebellion against it.

As soon as the Spanish authority was withdrawn the reaction set in which has run the membership of the "Independent Filipino Church," an odd combination of Unitarianism and Catholicism, up to a million and a third. At the same time there was an unparalleled readiness to receive American Christianity. This has grown in eagerness with the years, as the fruits of it have become manifest, until 75,000 converts have been enrolled.

While the Filipinos have been learning the quality of our religion, we have been discovering the possibilities of their manhood. We have found that the Igorrote village of the St. Louis World's Fair represented only a small fraction of the 8,000,000 population, while the Filipino Band of the San Francisco Exposition was typical of the majority, as were also the superb exhibits of handiwork in the Educational Building. But even the head-hunters in the mountains contiguous to our Ilocano missions have proved wonderfully hospitable to the gospel.

The labors of our seventeen American missionaries are multiplied by scores of Filipino preachers and helpers whom they have trained. As the native ministry is further increased through the education of young men from the seventy-nine churches, we are rapidly getting a force that will be able to occupy the large field for whose evangelization the Disciples are responsible.

The realization of the Men and Millions Movement's great threefold aim will save the lives of our overtaxed leaders in the Philippines, save the souls of the thousands that are now asking for the light and save to the Christ a people, that in time, may become both as numerous and as influential as the Japanese. Patriotism and religion combine as motives in our efforts and, "A twofold cord is not quickly broken."

## MEN AND MILLIONS MOVEMENT

224 WEST FOURTH ST. CINCINNATI, OHIO

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV JUNE 21, 1917 Number 25

# War and Prohibition

THE WAR WILL KILL JOHN BARLEYCORN.

Unless the war ends soon economic considerations will bring an end to the liquor traffic. During the Civil war, the liquor traffic was slated for annihilation. It was saved by the death of Lincoln and by the skillful coup of furnishing a large and easily collected tax to a government burdened with debt. The leaders in this war, the world over, have come to realize that such a policy with the liquor traffic would not be adequate to the situation.

The changes which have already come in Europe are astonishing when one reflects how little the various countries there were prepared for prohibition. While the United States already has over 60 per cent of its people living under various forms of prohibitory laws, in Europe before the war the liquor business was firmly entrenched and respectable, and in many countries religion had cultivated but little conscience against it. If the things done in Europe have been possible with so little public education, America is certainly prepared to "go the limit."

★ ★

In Russia, the deadly vodka has been abolished. Light wines are subject to local regulation and many communities are bone dry. Dr. Aubon Karlgren went from Sweden to write of the failure of prohibition in Russia, but on his return wrote a long article declaring that the new law in Russia was a great success.

In Canada prohibition for the war-time came without any pressure from the food situation. The morale of the army and the welfare of the recruits led a wet government to change front and vote in prohibition as a result of popular demand.

England has cut down her consumption of beer from 36,000,000 barrels before the war to 10,000,000 and now there is an order that no longer shall barley or corn suitable for human food be used in brewing or distilling industries; this will produce virtual prohibition.

Light wines are still permitted in France and Italy but the absinthe weed is destroyed in France wherever it is found. Even in Germany there has been a reduction in the use of beer and before the war the Kaiser adopted the policy of discouraging the drinking habits of the nation. Years ago he published a decree authorizing the use of water in drinking the health of the emperor and he declared that in a great war the nation that drank the least beer would win.

Many leading citizens of the United States who have never been known as prohibitionists are now favoring war-time prohibition. Among these are ex-President Roosevelt, Bishop Lawrence of Massachusetts, Gen. Nelson Miles and Dr. Haven Emerson, Commissioner of Health in New York City.

The considerations that induce great leaders like these to subscribe to the creed of war-time prohibition are various but perhaps three leading ones might be formulated.

In the first place, the food supply of the world and of the United States must be conserved. There is a world-wide shortage of food on account of the men withdrawn from production and because of the destruction by war. When it is known, therefore, that the United States is wasting in the production of alcoholic drinks the food materials that would be sufficient to feed seven million men, the fact is sufficiently striking. The prohibition of the manufacture of alcoholic drinks would more than feed the biggest army we would ever be compelled to send to Europe and the economic saving would probably meet most of the expense of war so long as we had only a million soldiers engaged.

The morale and discipline of the army are greatly affected by drink. The soldier does not like to see himself put under prohibition while the civilian for whom he fights continues to indulge. The social diseases contracted by soldiers result in considerable degree from intoxication, and these are the greatest single threat to the health of an army. The younger General Grant states that fully 90 per cent of the court martials result from intoxication.

The increase in industrial efficiency owing to a sober working class would be very great. Early in the war, England lost battles because drunken munitions workers had failed to turn out the amount of their product which was needed.

★ ★

The objections to war-time prohibition are easy to meet. The nation needs every brewery and distillery for legitimate industry. With comparatively slight changes every one of these plants might be turned into a factory for producing commercial alcohol, condensed milk, war chemicals or other useful products. It is impossible to say in these days that prohibition would be confiscation.

Nor can one speak of deluging the labor market with idle men. That was never a good argument, but it is absurd now. Great factories are scouring the country for help.

As we have noted, the Civil war set back prohibition a whole generation. Religious people who look upon this question as having moral and religious implications should realize that the hour of destiny has struck. If the saloon does not go now, the reform may have to wait many years. It is a time when every voice should be raised that the government may not fail to realize that it is now backed by powerful sentiment for the abolition of the liquor curse.

# EDITORIAL

## THE CHURCH A SERVICE CORPORATION

AT one of the sessions of the recent convention of advertising men in St. Louis, a business man speaking on the problems of the church said: "What does the church sell? It is evident that she has no tangible commodity to dispose of. The church sells service and she can learn some things from the big public service corporations."

He did not elaborate on this suggestion but the minds of the ministers present must have readily supplied the application. The public service corporation, like the church, has the need of eliminating competition. Three telephone systems in a town would be an unmitigated nuisance. Where there are two, the government should compel them to establish connection with one another. Churches, likewise, are not good public service corporations unless in the spirit of unity they connect up with each other's activities.

A high class public service corporation is sensitive to public opinion. Complaints are given careful attention, and if these complaints reveal a weakness in the service, changes are at once inaugurated. Perhaps it is here that the church has shown herself too much aloof from everyday life. A service corporation must not only look good to the board of directors, but must also satisfy the public.

At the electric light sockets in our homes is a force which day or night responds to the press of the button. Somewhere at the central station men must be ever vigilant lest for a moment the energy of the wires be allowed to die down. Compared with the rather spasmodic service of the church, this analogy makes us humble.

A public service corporation may be hated or respected. In America we often find the people bitterly hostile to railroads and electric light companies. This hostility is usually due to a belief that the corporation seeks its own good and is not primarily interested in the welfare of the public. If the church can convince the people that it is unselfish and seeks only the good of humanity, it may find the disfavor of many turning to love and loyalty.

## REMEMBER YOUR SOLDIER BOYS

MOST churches now have boys in the military service. When the draft is complete, every church will have felt the meaning of war. What about your boys who have gone out to defend their country? When they move out of your parish physically, when you no longer see them in the pew, has your responsibility ended?

Every church should have an honor roll of its men in the service, and of the women too. The church calendar might well be used to keep these names before the eyes of the congregation. The army and navy addresses of the men should be given so it would be easy for members of the church and Sunday school to send remembrances to the absent ones.

We should not forget that the boys in the service are in danger of other things besides German bullets. At the worst only one in ten will be killed by a bullet. More than that may come back worse men than when they went away.

The spiritual ministry of the church must continue to reach these men. They should always be remembered in the morning prayers of the church. They should receive letters from ministers and Sunday school teachers giving friendly counsel and urging them to continue steadfastly in the Christian profession.

There is no influence so powerful with a soldier as the voice of a friend from home. The army chaplain may be ever so efficient and the Y. M. C. A. "hut" ever so kindly in its ministry, but the chief stay of the soldier boy is the memory of the folks at home. This influence is not to be lost through ignorance or sloth on the part of Christian workers.

We all want to idealize the soldier. The man who has risked so much for his nation is one to be placed upon a pedestal. But if the soldier is to return home with lowered ideals, and with a life permanently coarsened by his experiences, it will be difficult to look on him as a hero. The keeping of the souls of our soldier boys will have much to do with the future of religion in America. If these men come back earnest Christians, the boys of our Sunday schools will come to the gospel teaching with new zeal and interest.

## A MESSAGE OF COMFORT NEEDED

THERE was recently reprinted in THE CHRISTIAN CENTURY an article which originally appeared in The British Weekly. The article considered the subject of "reunion in eternity." That this article struck home with readers of the English publication is seen in the letters that have been coming to the editor of that weekly in appreciation of the recent message.

One writer states that it is his belief that many people in England have become lax in their attendance at church simply because they did not find there the message their hearts needed. Some of these "backsliders" were quoted as saying that sermons on "The Building of the Temple" and "The Journeyings of the Children of Israel" were hardly satisfying to souls sorely distressed by the ravages of war and death.

"Who is at fault?" this correspondent asks. Then he answers his own question thus:

> "Now, sir, it is not the Gospel of Jesus Christ that is at fault. If there is blame anywhere, it seems to me that the fault lies with those of our ministers who do not seem to realize what the hearts of the multitude are yearning for. The people today are crying for comfort—not that shadowy and unreal thing which the pulpit has given us too long, but a true and definite message of hope and comfort such as you have given to your readers in your recent article. Wherever that message is offered in these dark and dreadful days the thirsty souls flock to drink it in."

There may be suggestion here for ministers of this country, who are now preaching every Sunday to fathers and mothers to whom has come within the last few weeks such mental distress as has never before burdened them, with the going out from home of their sons and daughters into the uncertain adventures of the war life.

## OUTDOOR RELIGION

WHEN the June roses are in bloom, and the trees carry that tint of green which reveals the vigor of life in the spring-time, we all respond to the allurements of nature. The morning call of the birds acts as a reveille to call us forth on a fishing expedition or to induce us to cultivate health in a long morning walk.

In such times as these some will avow a preference

for worshiping God in the big out-of-doors instead of in the church. It takes the church, however, with its teachings, to reveal the beauties of the wonderful world outside.

To the spiritually minded man, science is the handmaid of religion. After we have asked the questions that may be answered by the science of today, we are face to face with the greater, deeper questions that are always being suggested by nature. What is this life which brings about these wonderful transformations all around us? Shall we believe that some chance combination of force and material produced the myriad forms of life? Or is our world the product of a Master Mind?

The spirit of scientific inquiry has led us to feel a sense of comradeship with nature which past generations did not possess. All life is related. The evolutionary forces have brought forth these forms from other forms. Life has a great common origin. And because of this the bird is no stranger to us, but a kinsman. That is the reason our hearts respond to his song. The squirrel that plays hide and seek with us is much like a boy. The poet hears the soul of a tree speak to his soul.

The materialist looks out sadly on these June mornings to reflect that one day the death of the solar system will bring this life to an end. The religious man refuses to believe that everything will be lost in the cataclysm of worlds. The forms of things shall pass away, but the spiritual values shall abide.

## THE NEED OF EDUCATED MEN

MANY of the university halls of Europe are empty. At Oxford only a few old professors and some youths who were not able to pass the physical examinations are in evidence. The war has continued for nearly three years and by another year it can be said that the world has lost a whole generation of educated men. The men who should have taken this training for future leadership are either buried in France or may return from the war too poor to go on with their studies. Dr. James E. Clarke says of this situation: "Perhaps the greatest mistake made by some of the nations across the sea has been the failure to make provision for replacing the trained leaders who have gone to the front, many never to return. Large numbers of teachers and undergraduates are in the trenches or are lying buried on the fields of battle. Thoughtful men are asking, 'What are we going to do for a trained leadership in the future?' "

It is significant that General Leonard Wood, in a letter to President Hibben of Princeton University, recently advised that all students continue their work until such time as their service might be needed by the government, and similar advice has been given by Adjutant General W. T. Johnson.

There are in the country 350,000 students in high schools or in more advanced schools. This is but a small percentage of the total force available to the country and it is believed that these men should continue their work and make ready to lead in the reconstruction in the country after the war, unless the government specifically asks for their services.

When the war is over, there will be important changes to be made in every line of industry. Professional men will be needed more than ever. Especially will the church need men of the very best training to cope with the thought problems of religion. We should not close our colleges and universities.

## TRADING IN ORTHODOXY

JOHN WESLEY reacted against the doctrinal preaching of his time. The churches were orthodox and cold and dead. He came to bring them the breath of new life and interest. He states that one of the four underlying elements of his preaching was that "orthodoxy, or right opinions, is at best but a very slender part of religion, if it can be allowed to be any part of it at all." On another occasion he wrote: "I am sick of opinions; I am weary to bear them; my soul loathes this frothy food. Give me solid, substantial religion. Give me an humble, gentle lover of God and Man. Whosoever thus doeth the will of my Father in heaven, the same is brother and sister and mother."

We all know, of course, that Wesley was no latitudinarian. So far as he held religious opinions, they were doubtless in accord with the creed of the Episcopal church of which he was a member until his death.

Wesley despised the sort of religious profession which made its opinions do duty for the religious life. It is said that in Germany the theological professors do not attend church. They are interested in religion in an intellectual way, but being a theological professor is not the same as being a Christian. There is no lack of those today who shout their orthodoxy loudly but who would burn their enemies at the stake. For these there is the word of our Lord, "Why call ye me, Lord, Lord, and do not the things that I say?"

There was a meaner thing in Wesley's day—the profession of right religious opinion for worldly advantage. Then, as now, there were many positions open only to men who were famed for their "soundness." This condition brought forward some who traded upon their orthodoxy and held places of power through subserviency. By all means let us have right opinion, but there are better things to covet. The soul of religion is love.

## SINCE "THE REIGN OF LAW"

IT was about seventeen years ago that everyone was discussing a new novel by James Lane Allen, "The Reign of Law." The title indicated the predilection of the author. He was a convert to the theory of evolution which was at that time a new thing to some people, especially in religious circles, and was causing no end of discussion. Disciples were especially shocked by the appearance of a story in which the novelist set forth with some overstatement the legalism and anti-scientific bias of certain professors of his school, which we Disciples knew to be Transylvania University.

Some kind person ought to send James Lane Allen the recent recommendations of Transylvania appearing from the pen of the Rev. Ben F. Battenfield in the Christian Standard. Mr. Battenfield can convince the novelist that some things have happened in Lexington since "The Reign of Law" was written. It has not come out at all like the story, for the school has really changed to a modern basis, if one may read between the lines of Mr. Battenfield's story. While this gentleman has doubtless given Transylvania credit for more advanced positions than it really holds, the progress is there and no mistake.

While Transylvania has been changing, we hope James Lane Allen has also changed. The world has moved on and up from the materialistic naturalism which he exalted in his book of nearly twenty years ago. It is out of the fashion now to try to account for our universe by the theory of a fortuitous concourse of

atoms. We are less interested in getting the right classification of the crayfish and have gone on now to the study of the human soul.

Gladstone was a conservative in his youth but became a liberal after he had lived awhile. The man who observes, and who has years enough, is sure to see the evidence of progress in our wonderful world. Both the critic and the criticised of twenty years ago are now behind the times unless they have grown with these years.

### THE CURSE OF OPINIONISM

THE divided state of Christendom was often a subject for discussion by the Campbells. As they looked on American Christianity and saw its divisions and its heart-burnings, their souls were deeply moved to discover the cause and the cure of this disorder and scandal. The formula which they applied to this divided religious world was that of opinionism.

They insisted that people were not divided in their faith, but found the basis of their divisions in opinions. They set up some definite test of faith which was a faith in Jesus Christ. Other things in Christian doctrine were in the field of opinion.

It was not the idea of the Campbells that we should cease to have opinions. We were to cease to make opinions tests of fellowship. Christian union was to be achieved, not by the poverty of thought, but by the breadth of our toleration.

Modern Disciples in some instances have undertaken to go back to the weak and beggarly elements of a sectarian position, making opinionism a test of fellowship. When some one who has been baptized in the new testament way entertains opinions about the practice of a more open fellowship with those baptized in some other form, it is urged that such a man should not be regarded as a part of the movement. This would be to exalt a dogma about immersion into a credal barrier and drag the Disciples back into opinionism.

The significant heresy is now abroad that while we may well be satisfied with a statement of loyal faith in Jesus Christ as a test of church membership, but for the public teacher we need more. The Presbyterians admit people to their churches on a confession of faith in Jesus Christ. They ordain ministers on a satisfactory examination in the Westminister creed. Some of our watch-dogs of orthodoxy seek zealously for a substitute for the Westminister creed which we may agree to apply to religious teachers.

The old proverb warns, "Eternal vigilance is the price of liberty." Disciple liberty must be guarded day by day.

### Faith

KNOWING that God is and reigns
Over all; that He sustains
Our small lives—which may be great,
Lifted to His high estate.—Thomas C. Clark.

# Why I Am a Disciple

**Eleventh Article—The Paramount Reason**

### A NON-SECTARIAN REASON

I COME now to the paramount and decisive reason for being a Disciple. In the previous articles I have been setting forth points of agreement between myself and the Disciples—certain features in their mode of thinking and practice which seem to me to be admirable and which make my fellowship with them particularly congenial. Strictly speaking, I should not have called those points of agreement reasons at all, for they are not decisive. I could find an equal number of points of agreement between myself and certain other Christian communions—the Presbyterian, Congregationalist, Episcopalian and perhaps others. The Disciples do not exhaust the catalogue of ecclesiastical virtues. If I were to stop at the point we have now reached in our discussion and confess that I am unable to find any other reason for being a Disciple beyond the nine or ten I have set down, I should have to admit, practically, that it made no vital difference what "church" one belonged to. I should have to say that among the features already described there was not one that was decisively vital, or that could not at least be counterbalanced by an equally vital feature possessed by some other Christian communion. To put the matter in the concrete: I could bring forth ten reasons for being a Presbyterian which would be, point for point, and *in toto,* as weighty and decisive as the ten reasons I have already given for being a Disciple.

My purpose in saying this is to free myself and my readers from the provincialism with which most of our discussions of the question as to one's denominational preferences are burdened. Standing within your own little sect it is easy to catalogue and magnify its virtues and difficult to see the virtues in other sects. I frankly confess that I have definitely abandoned that sectarian and provincial point of view. I have studied the various communions of our Protestant Christianity with sufficient care and sympathy to be convinced that when we consider their doctrinal peculiarities and their ecclesiastical practices there is not one that can make good its claim to be superior to all the rest. What Robert Louis Stevenson said of individuals applies equally to our Christian communions:

> "There is so much of bad in the best of us,
> And so much good in the worst of us,
> That it ill becomes any of us
> To say much about the rest of us."

* * *

For example, let us take the question of baptism by immersion, which I have given as one of my minor reasons for being a Disciple. This, of course, could not be a decisive reason with me because the Baptists also practice immersion and were practicing it long before the Disciples' movement originated. The point about immersion, therefore, would seem to decide one to be a Baptist rather than a Disciple. While I regard the practice of immersion as important, I do not hold it as at all comparable in importance to certain features in which certain other communions seem to excel us Disciples. Presbyterian excellence in Christian missions is an infinitely greater virtue than the practice of baptism by immersion. The service Congregationalism is rendering the world through its educational ideal is more important to the Kingdom of God than legal correctness in the mode of baptism. The conscious organic interdependence of all Presbyterian churches

with one another, as contrasted with the selfish and costly independency of our Disciples' churches, is a virtue which, to say the least, is as important as any point of technical regularity in the practice or organization of the local church. The strength of purpose with which Episcopalianism has so far resisted the corrupting influences of modern revivalism discloses to me a quality of character which I hold to be quite as important as any of the minor reasons which I have set down for being a Disciple.

I am selecting at random these instances for comparison. I am weary and impatient of denominational disputations, and I believe God is weary of them and disappointed that his church keeps them going so long and so bitterly. If in this series of articles I have been interpreted by any reader as confirming him in the bigoted notion that "we Disciples are right and others wrong," I wish before we go further to prick and dispel such a misconception of my own view. I believe that we Disciples are right, but not in any sense that implies that others are just "wrong." I believe that we Disciples are right in respect to the ten considerations which I have up to this point discussed, and with respect to these ten particular considerations I believe that those who differ from us are wrong. But I do not hold that these ten considerations in which we Disciples are right exhaust the catalogue of ecclesiastical or Christian virtues. On the contrary, as I have just indicated, I believe I could find ten weaknesses in our Disciples' church life for which I could find ten corresponding strong points among our Christian neighbors of the various denominations. I cannot find any place for denominational self-righteousness in the modern church.

* * *

Is there left, then, any ground on which to base a really decisive preference for the Disciples? I think there is. And it is a ground far removed from denominational disputes over doctrines and polities and rituals. Upon that ground I take my stand. If I am mistaken as to its validity I am mistaken also as to the Disciples, and I will have to confess that for me there is left no sufficiently decisive reason for attaching myself to them in preference to many other Christian communions which I could name. Let me state the ground here in most general terms, and in several articles following this let us consider it in its concrete features with some degree of thoroughness.

*I am a Disciple, first and last, because the Disciples desire and have undertaken to render a specific service to the Christian world, a service which, to my mind, is the most important the Christian world of our day stands in need of.*

* * *

Before going on to concrete particulars I wish the reader to consider with me what is involved in this general statement. It should be noted at the outset that the reason I give for being a Disciple is a practical, not a doctrinal, reason. I conceive it in terms of a *service* they wish to render to the church in general. This removes the whole matter from the realm of pharisaism or sectarian bigotry. I do not need to claim for the Disciples a superiority in Christian virtues or in Biblical doctrines or in churchly practice, in order to fortify my deliberate preference for their fellowship over that of any other Christian group. They might be demonstrably inferior in any of those respects (though, of course, I do not make any such admission) and still justly claim my loyalty. If the Disciples' movement bases its claim to the loyalty of Christian men, not upon the superiority of its doctrines or ordinances, but on service, it thereby lifts itself above the field of denominational rivalry and frees its membership from the odious position in which pharisaical claims always put those who make them. There can be neither sectarian competition nor pharisaism in service.

But mere service is not decisive. I cannot fully justify my fellowship with the Disciples unless I feel that the specific service they are rendering is more important than the service being rendered by any other Christian group. So I say that I regard the thing the Disciples are working at as the *most important task* now before the Christian world. When I say this I am laying stress on the word "now" as well as the word "important." The task the Disciples are working at is, as I see it, a timely task; it gets its unique importance from the actual conditions in the Christendom of our day.

And when I say that the Disciples *desire* to render this specific service and *have undertaken* to render it, I am speaking in terms of their minimum right to command my loyalty. I do not say that, in order to command my loyalty, they must have *succeeded* in performing the service which they have set themselves to render. For it is conceivable that conditions were not ripe for their efforts; or that they have followed unwise leadership which has deflected them into hopeless by-paths. It is even conceivable that certain other considerations have come so to occupy their mind that their desire to render to the church the specific service for which they came into existence has been blurred and obscured and lies now dormant in their heart and in their tradition. But even if this were true it might still follow that I ought to give their movement my loyalty, in the faith that the root of their original passion is still in them and that they would yet break the crust that has been formed over their earlier impulses and set to work afresh at the great task. If they have failed to make good at their task it may be my duty as one sympathetic with their primary vision to take my place within their ranks and use all my efforts to reinterpret to them their history and to awaken their dormant purpose to realize their noble though forgotten aim.

I hope that no reader will misunderstand me. These last words are hypothetical, not descriptive. I am not intending to suggest that the Disciples have failed to render their distinctive service to the church, or have altogether forgotten their mission. We shall have occasion in a later article to inquire as to the degree of their success. I only wish to state in minimum terms the elements which the Disciples must possess in order to awaken in my heart a decision to give them my loyalty. Whatever degree of success they may have achieved does but add that much strength to the appeal they make for my allegiance.

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The specific service which the Disciples of Christ desire and have undertaken to render the church is a service in behalf of Christian unity. I deem the problem that inheres in the denominationally divided church the most serious and urgent problem that organized Christianity today confronts. I hold that a united church is essential to the doing of the work in the world which Christ intended his church to accomplish. And I hold that the Disciples of Christ have it in their power, following the lead of their historical ideals and principles, to make the most signal contribution toward Christian unity of any single force in Christendom.

That is why I am a Disciple.

CHARLES CLAYTON MORRISON.

# "Entering Into Fellowship With Suffering"

**By John R. Mott**

AT the end of this awful struggle will come the opportunity of all the ages that America shall live, for exerting world-wide influence in the way of leading in great constructive and reconstructive tasks. Surely the church is summoned to prepare with great earnestness and thoroughness.

I despair of our taking the place of leadership in the works of reconstruction unless we enter into fellowship with the sufferings of today. That phrase, "enter in," means something besides being passive. It certainly does not mean what a woman said in my hearing today. She said: "I do not allow myself to read these horrors any more about the war. I cannot stand it. I cut those things out of my reading."

I said to myself: "Imagine Jesus Christ saying that! Imagine Jesus Christ saying, 'I will shut my eyes, I will shut my ears, I will not let my heart be responsive to the indescribable sufferings of my people.'"

### HOSPITAL SCENES

"Enter into fellowship." I saw these sufferings, I think, on my last journey, as I have never seen them before. Did I say "saw"? I *see* them. It was just a little over two weeks ago that I was awakened out of a sound sleep one night as subconsciousness brought vividly forward the impressions borne in upon me as I mingled with those suffering peoples. I would remind you that while most of us are in great comfort and quiet, not less than five millions of men and boys lie stretched on beds of pain in the military and naval hospitals of Europe.

The other day I received a postcard from Bohemia, and on that postcard in miniature, as you can imagine, I saw the representation photographically of 352 hospital wards, one story high, each having in it fifty beds; and around the edge of the other side of the postcard my friend wrote that all of those beds are now filled with wounded men; that is, over fifteen thousand wounded men. As I held that card before me, my hand trembled, and I said: "That probably represents the greatest concentration of pulsating, vibrating human pain to be found anywhere on this earth."

### CAR-LOADS OF HUMAN SUFFERING

Last July—it seems as though it were yesterday—I was in Moscow, the city to which I retire whenever I can when in Europe. There I found in one city over twelve hundred military hospitals, all filled with the wounded, some of them so crowded that they had taken the beds out in the courtyards and back yards. I went out about dusk to visit a great receiving hospital near the edge of the city. I do not wonder that they placed it there. During the four months preceding my visit they had received in that hospital and passed out from it over four hundred thousand shattered Russian bodies. About dusk when I was there I saw the twenty-sixth train that had come in that day, averaging, as the twenty-sixth did, twenty cars each, and every car had been filled with Russian wounded.

### HORRORS OF MODERN WARFARE

If you had stood by my side and seen the old men and young women and little children trying to handle with such tenderness these maimed, shattered bodies, there would have been borne into your minds a new connotation of the phrase, "Enter into fellowship with suffering."

I was visiting a hospital in Germany one day and I said to the Jewish surgeon who was taking me about, "Will you kindly explain to me the effect of modern instruments of destruction?" He hesitated. "Yes, yes," he said, "if you wish, I will." I did not realize what I was asking. Then we went about those never-ending wards. He explained the effect of shrapnel, of the high-explosive shells, of the three-corner bayonet, of the sword-bayonet, of the lance, of concussion from shellfire. He showed me the victims of tetanus, of gas-gangrene and liquid fire, and I confess I sank by his feet.

### HEART-BREAKS IN THE HOMES

But there was another suffering. A friend over there told me of an officer who had cut down, with his sword, another officer of the enemy side, and while the so-called officer was sinking in his life-blood, he gasped, as his last words, "What will my wife and children do now?" My friend said he had visited the prison where this officer, who was captured, is now imprisoned, and the keeper said the only sentence that captured officer is ever heard to say, as he walks up and down that creaking floor, is: "He said, 'What will my wife and children do now?'"

There was another pain that got into my consciousness more than this. I refer to that dull pain, that unceasing pain ever present in the consciousness, and therefore leading to considerable manifestations in the sub-consciousness of mothers, wives, sisters, little children.

How superficial I was in my first journey in Europe after the war began. I came to see on this last journey that it is the little children that suffer most because they cannot answer questions. I see that mother right now on the front porch with a little cluster of children around her watching for a father, as these children are doing, to come through that gate. I see that other mother with two little children going down to that village post, day after day, for a letter that will not arrive.

### AMERICA MUST ENTER IN

A friend of mine at Berne, Switzerland, told me of this authentic scene—and we can well believe it. You cannot look out of a railroad carriage window in any of those countries now without seeing them. Sometimes I steeled myself not to look out of the windows. This young wife came down to the troop train to say good-bye to her husband. She kept up her courage. She tried to cheer him, as I have seen them so many times do. Then that long train wound its way slowly out of the station, and she fell dead on the platform.

Believe me, it is a suffering Europe, and if America is going to pay the price that has got to be paid, it is well that we realize it intimately and that we enter in, not be passive; that we take an issue and identify ourselves with this suffering.

We think we have heard something about Serbia. What a warm place that people have in my heart, and yet I think tonight they are all driven out! How little we heard of Roumania, with as many people as Belgium, practically all driven out! We have heard something about Armenia, with one hundred thousand massacred and nine hundred thousand exiled, a fate worse than massacre. We have heard of fifty thousand young women that had to choose between slavery and shame on the one hand, or apostasy on the other, an impossible choice.

### POOR POLAND

We have heard that all the way from the Sea of Marmora to the heart of Prussia there is indescribable suf-

fering and shame. How little we have heard about Poland, that great zone that has been fought over three times, and I am afraid it will be fought over a fourth and possibly a fifth time, depending on the seriousness of America and depending on what is done for Russia in these coming months.

I suppose I am accurate if I say there are very few children under six years of age living in that great region. If you could have gone with me into the heart of Russia, hundreds of miles from this zone of devastation, into those concentration camps, and have seen, as I did, the fragments of families, the tragedy of it all would have been borne into your soul and you would have been ready to enter in and stay in.

May there come upon the ministry of the United States a sense of mission for leading the people in the fellowship that suffers. This will be the most terrible year the world has ever known. If you and I live to be very old people, God grant that we will never know anything like this is going to be.

### WAR FIGURES

Think of the tens of millions under arms—did I say tens of millions? We could go through those nations and before we had finished you would agree with me that the number of men and boys under arms today is not less, but rather more than forty millions. When you remember—and I am prepared to answer questions if anyone doubts that—that in no previous war have more than two million men been lined up against each other in actual warfare, and that here are twenty times that number, you see the dimensions of this great field on which I now rivet your gaze. Who are these forty millions of men? They are the flower of the manhood and boyhood of the strongest nations of Europe and Northern Africa and Southern Asia and Australia and Canada, and now our own strain will be blended.

Back of these unbroken lines, what prices they pay to keep them unbroken! Back of these lines in thousands of reserve camps, so many of which we visited, we see men getting ready for their first battle or resting from their twentieth or thirtieth struggle, and way back in the city parks and peaceful country retreats yet more millions are being trained to be passed up to the reserves, then into the trenches and then into the jaws of death.

### HOMES OF HIGH AND LOW STRICKEN

You and I are never to live to see days like these. In Europe I was never in a home that was not a house of tears. I am speaking carefully. I spent most of my time in the homes. I did not visit a home across which death had not cast its shadow as a result of this war at least once, sometimes many times. I think just now of one home. I was not inside the door ten minutes before the host said to me: "Twenty-six members of my immediate family and relatives have already been wounded, and nine killed." That was the first home I visited on the journey in Europe, and the last home I visited was the home of that splendid Scotchman, Lord Balfour—not the great lord who recently visited us, but another great Christian like him—who had found just that week that his son had been killed by the Germans nine weeks before. The morning I was having breakfast with him he received a letter of condolence from Arthur Balfour, the great statesman. He started to read it aloud to me and got about half way through, and he said, "Finish it for me." Thus it was, going from one house of tears to another house of tears.

I see those unending graves, five millions laid away in them. I see those peasant women, with their baskets filled with flowers, strewing them over these graves. Then I think of our own country. Some of us had prayed and hoped—I suppose all of us had prayed—that it might not have to come this way. We said, "If it be Thy will, let this cup pass from me." Yet happily our generation at last has been able to say, with steady hand, "Nevertheless, not my will, but Thine be done."

# Will Alcohol Win the War?

## By Arthur Mee

*If England loses in the Great War it will not be a victory for the Kaiser, but for a deadlier enemy, King Alcohol. The following article is another chapter from the book, "Defeat or Victory," which is today creating a sensation not only in England, but also in other English-speaking countries. America, just entering the Great War, would do well to profit by the experiences of her sister nation as described in this thrilling, but somewhat discouraging narrative.*

WE have thrown away the winning power of the war. Into that ditch where our great Allies have flung their powers of weakness we have flung our strength. In a ditch in France lies absinthe; in a ditch in Russia lies vodka; but beer and whisky swagger through the streets of Britain, and in the ditch we fling the power of victory.

We have only to look, on the one hand, at what alcohol has done for the Allies, and, on the other hand, at what Prohibition has done for them, to realize how Prohibition, for which we wait and wait in Britain, has held the fort for liberty while we make up our minds.

### WHAT RUSSIA HAS DONE

Consider, first, the contribution of Russia to the cause of human freedom. By one bold moral stroke she has surprised the world. She has had two great wars in the lifetime of her little children—one with drink on her back, when she staggered to the depths of defeat, and one with drink beneath her feet, when she rises to the very pinnacle of pride.

### PROHIBITION RUSSIA'S GIFT

What has Russia done? She has saved Paris. She has saved her own people from degeneration and decay; she has given them the power of saving much more in a week without drink than they saved in a year with drink. She has saved her revenue from a foundation of sinking sand to set it on a rock.

Such unthinkable power has Prohibition Russia, such things has Russia done. She gave to the Allies the greatest key to victory that she could forge—Prohibition. She struck down vodka at a single blow, she gave her local authorities power to stop the sale of every form of alcohol, and she is stronger now than ever before because you can go through Russia from one end to another and see not a drop of alcohol.

Such, for Russia, is the difference between controlling alcohol and being controlled by it, and for Europe it has meant that Germany is beaten, for with Russia strong Germany has not been able to withdraw her troops from the East and win her way to Calais.

But it is not in Russia alone that we have seen the mighty fruits of Prohibition in the war. We have seen it in

France, where the war goes on unceasingly against this alcohol that General Joffre has called "a crime against national defense." General Gallieni fought it hard in Paris, as Joffre has fought it everywhere. The President and the Premier of France are its sworn enemies. They hate this thing that lives on the vices of their people and grows rich as France grows poor. And so France followed the Tsar. She struck down absinthe, her chief foe; she stopped the sale of spirits to soldiers and women and young people, and even as these words are written she takes another great step forward towards total Prohibition, for she is to stop the sale of spirits everywhere. It will be worth more than a new army to France, a great French statesman has said.

### FRANCE WORKS MIRACLES

And what has been the end of this resolve of France? France, too, has surprised the world. It is true to say that each of the three great Allies has surprised mankind, but it is true, alas, to say that, while France and Russia have surprised us in their strength, it has been in her moral weakness that Britain has surprised the world. Never will history forget Verdun, and that spirit of a new-born France that gathered there and held the fort when every Frenchman there thought it would fall. There is no limit to the power of a nation that throws out its vices.

The thrilling declaration of M. Briand against alcohol is fresh in the mind of the world, and on the walls of every postoffice in France the Government has ordered to be exhibited another declaration, signed by the President, calling on those who love France to honor the memory of their dead by fighting alcohol. It is a great document, which one touch of French courage in Downing street might translate, word for word, for the walls of every postoffice in this country, too. Here is part of this declaration by our great Ally, the conquerer of Verdun:

**To French Women and to Young Frenchmen**

Drink is as much your enemy as Germany.

Since 1870 it has cost France in men and money much more than the present war.

Drinkers age quickly. They lose half their normal life, and fall easy victims to many infirmities and illnesses.

The seductive drinks of your parents reappear in their offspring as great hereditary evils. France owes to alcohol a great many mad men and women and consumptives, and most of her criminals.

Drink decreases by two-thirds our national production; it raises the cost of living and increases poverty.

In imitation of the criminal Kaiser, drink decimates and ruins France to the great delight of Germany.

Mothers, young men, young girls, wives! Up and act against drink in memory of those who have gloriously died or suffered wounds for the Fatherland! You will thus accomplish a mission as great as that of our heroic soldiers.

### PROHIBITION WINS FOR ITALY

Let us turn to Italy. War moves slowly nowadays, but among Alpine peaks most slowly of all. Yet it is there that the greatest physical feats of the war have been accomplished—the carrying of guns up to these heights in face of enemy fire, the fortifying of these mighty peaks, so high that men shiver and freeze by glaciers in whose beds their comrades below bathe in warm waters. Conditions of war indeed are these, and what is it that helps these men to endure them? It is Prohibition once again—Prohibition of spirits throughout the Italian army. As on the great Russian frontiers, as in Paris and at Verdun, so at Gorizia Prohibition brings the strength that wins.

So we find it in the British Empire, too; we find it almost everywhere save in our Motherland. It was Prohibition that made the Anzacs fit—every Anzac comes to us from a Prohibition camp. It was Prohibition that made the Canadians fit. From Prohibition camps in Prohibition ships they came to us. Partial or total Prohibition of some kind there must be against this foe of health and strength. Everywhere but in Britain we find the Allies fighting this great foe, and here we fight it with brave words and leave it free for its foul deeds. We take what Prohibition sends us; whether Anzacs from New Zealand or shells from Canada and the United States, whether powerful blows for liberty in the East or soul-stirring courage at the gates of Verdun, we take it and thank God for it —and we go on drinking.

### VICTORY NOT IN GUNS

The great war of Europe will be slowly lost and won. The great concentration of material powers will wear down Germany at last; but he has little vision who sees the power of victory in guns and shells. Victory lies not in these things; it lies in things that are behind them. It is the moral strength of the Allies that will win. It gives them the sympathy of the civilized world; it gives them the inexhaustible man-power of Russia. It gives them the dauntless spirit of Joan of Arc in France again. It gives them the solid phalanx of the British peoples. It opens up to them the everlasting resources of the earth. It is because the Allies stand on the rock of eternal justice that they have these things.

And what have been the great moral contributions to the winning power of the Allies? In all our allied countries are things that win and things that lose, and we owe it to our sense of honor to put down among us the things that lose, and to put our trust in things that win. We owe it to ourselves and to our Allies to adopt the plain and simple policy of conscription of all the elements of victory and Prohibition of all the elements of defeat. The plain truth is that Britain has not yet, after thirty months of war, put away from her those forces in her midst that work against the Allies; not for one hour since war began has our full strength been thrown against our foes.

### ENGLAND HOLDS BACK PRICE OF VICTORY

While our great Allies have cast their enemy from them, have gone into this arena with alcohol beneath their feet or in their grip, we move on slowly with alcohol on our backs. But we do not win like that.

We shall win the war when we pay the price of victory. We shall win when we who stay at home are worthy of the trenches. We do not deserve to win till then.

Are we fit for the solemn powers that lie within our hands, are we worthy of the dauntless spirit of the British army and the British fleet, are we honorable men and an honorable nation, while we send our hospital ships to sea and allow this private trade to send to sea the stuff that would turn our guns on them? We say what we say of the German submarines that sink our hospital ships, but what shall we say of this alcohol that threatens them? What shall we say of this British trade whose natural and logical end is to fuddle the brains of men at sea and double the perils of the submarine? What difference is there in the world between the Prussian deviltry that sank the Lusitania and the drink trade deviltry that would sink our wounded men? The difference is that we execrate and seek to exterminate the one, while we tolerate and seek to palliate the other.

### GREAT ENGLISHMEN ON DRINK

And the work of this trade is like that everywhere. The truth is past believing by those who do not know through long experience. We talk of the horrors of slavery, but the horrors of drink are not less, and they are with us still. It is Admiral Jellicoe himself who has told us that drink muddles the aim of a man at a gun and reduces his efficiency by about one-third. It is Sir Frederick Treves who watched the men drop out on the march to the relief of Ladysmith, and found that every man who dropped out was a drinker—so that drink op-

posed the relief of Ladysmith as it opposed the relief of Belgium.

ENGLAND "GOES ON DRINKING"

A soldier-doctor whose name will be immortal, Sir Victor Horsley, went out to Mesopotamia and gave his life for his country. He found a shortage of drinking water, but there were whisky and champagne in the very few transports that arrived; and Sir Victor Horsley found that in that torrid climate the military authorities, understanding medicine better than he, issued rum instead of food and sterile water, with the result that they spread cholera, diarrhoea and dysentery. The army, we must gather from this, was spreading disease and weakness in its ranks. "No one would suppose that a military medical history had ever been written or published," Sir Victor Horsley wrote in one of his very last letters, and he added these deliberate words which may well be printed now, written as they were by the greatest surgeon of the human brain who ever lived: "Our gross failures and stupidity are, in my opinion, due to alcohol affecting the intellectual organs and clearness of our leaders. Of course, they do not realize that alcohol in small doses acts as a brake on their brains."

There are wide questions opened up by such facts as these from the fighting fronts. That is the way of drink. Its grip is everywhere. In peace it clogs the wheels of progress; in war it slows down victory. A long time, perhaps, Germany can hold out against a Britain fighting with part of her strength.

We can end the war sooner or later; we can throw into it the whole of our strength; we can put on our whole armor against the destroyers of Belgium, the assassins of Edith Cavell and the masters of Ruhleben; or we can let things take their course, and go on drinking.

# The Obligation to Serve

**By Woodrow Wilson**

*President Wilson, welcoming the confederate veterans to their reunion held at Washington, D. C., recently, declared the country was beginning to see why the nation was kept united. Men of the United States, he said, have a love of liberty at heart, and now are to be an instrument in the hands of providence for the liberty of mankind. The following is a portion of his address:*

AS I came along the streets a few minutes ago my heart was full of the thought that this is registration day. Will you not support me in the feeling that there is some significance in this coincidence, that this day, when I came to welcome you to the national capital, is a day when men, young as you were in those old days, when you gathered together to fight, are now registering their names as evidence of this great idea, that in a democracy the duty to serve and the privilege to serve falls upon all alike?

SERVICE DEEPEST IN NATURE

There is something fine, my fellow citizens, in the spirit of the volunteer, but deeper than the volunteer spirit is the spirit of obligation. There is not a man of us who must not hold himself ready to be summoned to the duty of supporting the great government under which we live. No really thoughtful and patriotic man is jealous of that obligation.

No man who really understands the privilege and the dignity of being an American citizen quarrels for a moment with the idea that the congress of the United States has the right to call upon whom it will to serve the nation. These solemn lines of young men going today all over the union to the places of registration, ought to be a signal to the world to those who dare flout the dignity and honor and rights of the United States, that all her manhood will flock to that standard under which we all delight to serve, and that he who challenges the rights and principles of the United States, challenges the united strength and devotion of a nation.

WAR, THE GREAT CHASTENER

There are not many things that one desires about war, my fellow citizens, but you have come through war, you know how you have been chastened by it, and there comes a time when it is good for a nation to know that it must sacrifice if need be everything that it has to vindicate the principles which it professes.

We have prospered with a sort of heedless and irresponsible prosperity. Now we are going to lay all our wealth, if necessary, and spend all of our blood, if need be, to show that we were not accumulating the wealth selfishly, but were accumulating it for the service of mankind.

Men all over the world have thought of the United States as a trading and money getting people, whereas we who have lived at home know the ideals with which the hearts of this people have thrilled; we know the sober convictions which have lain at the basis of our life all the time and we know the power and devotion which can be spent in heroism for the service of those ideals that we have treasured.

## What Is America?

*AMERICA is not the name of so much territory. It is a living spirit, born in travail, grown in the rough school of bitter experiences, a living spirit which has purpose and pride and conscience—knows why it wishes to live and to what end, knows how it comes to be respected of the world, and hopes to retain that respect by living on with the light of Lincoln's love of man as its old and new testament.*

*It is more precious that this America should live than that we Americans should live. The world of Christ—a neglected but not a rejected Christ—has come again face to face with the world of Mahomet, who willed to win by force.*

*With this background of history and in this sense, then, we fight Germany. . . . We fight with the world for an honest world, in which nations keep their word, for a world in which nations do not live by swagger or by threat, for a world in which men think of the ways in which they can conquer the common cruelties of nature instead of inventing more horrible cruelties to inflict upon the spirit and body of man, for a world in which the ambition of the philosophy of a few shall not make miserable all mankind for a world in which the man is held more precious than the machine, the system or the state.*

*From an address by Secretary Lane of the Interior Department.*

# Save Life Through the Red Cross

**By Theodore Roosevelt**

*Now that the Liberty Loan is fully subscribed, the outstanding opportunity for service open to loyal Americans is that of membership in the Red Cross. The following appeal is being made by Mr. Roosevelt before numerous audiences throughout the country.*

WE little realize what is before us. Our own sons and brothers will soon be going into battle. They will be 3,000 miles from home, in a land already wasted by war, a land threatened by famine, a land smitten by disease. They tell us that in many cases today the wounds of soldiers in France must be tied up with newspapers for want of the necessary surgical bandages. When our own men are wounded—as they surely will be in great numbers—are we going to allow them to suffer yet more because we fail to provide those things which can at least mitigate distress? Surely not! But we must do it in advance. If we wait it may be too late. Do it now.

### RED CROSS AS FOSTER PARENT

Our Red Cross must not only care for the shattered bodies of our wounded men; it alone can become a foster parent to them in the trying conditions they are sure to face when they are convalescent from wounds or recovering from exhaustion. We shall soon have an army of a million soldiers. When they go to France they must have homes in which to rest and to be cared for and to recover. The generosity of our whole people must make it possible for our Red Cross to provide for them.

In no previous war have the innocent noncombatants had to bear so terrible a share of its physical suffering. And it is through our Red Cross that we can show to the nations of the world how the great heart of the American people goes out to them in their distress.

### FRANCE NEEDS U. S. SORELY

France—proud, brave, bleeding from ghastly wounds, needs us sorely. Tuberculosis is raging throughout the land. Fifteen hundred of her towns and villages have been razed to the ground by the calculated barbarity of the invaders. Millions of her people are homeless and starving, bereft even of the barest covering for their bodies, of stoves, of utensils with which to cook or eat, of agricultural implements, of animals—indeed, of the simplest elements of civilization. And to us alone can these people come for help; we alone have the abundance with which to supply their direst needs.

To Russia, too, we must reach out our helping hand. We little know what she has suffered and is suffering. Russia, long obedient to autocracy, has not flinched in this conflict. Her people have had to struggle not only to free the world from autocracy but to make their own land a land of liberty. Russia needs all we can do to strengthen her courage and to make her feel that we are indeed behind her.

### HOW TO AID RUSSIA

Our armies can do little for her. Our Red Cross alone can take into Russia the message of hope, of help, of confidence which she so terribly needs. The message must be practical. It must carry deeds and not merely words; and it should be carried at once. Probably never before were so many people in distress and agony as in Russia at this very hour. We can take no more vital step toward winning this war than to put renewed heart and strength into Russia.

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Infinite Ruler of Creation, whose spirit dwells in every world. We look not to the solemn heavens for Thee, though Thou art there; we search not in the ocean for Thy presence, though it murmurs with Thy voice; we wait not for the wings of the wind to bring Thee nigh, though they are Thy messengers; for Thou art in our hearts, O God, and makest Thy abode in the deep places of our thought and love. O God! Thou knowest the soul within us, that it is not built up as an immortal sanctuary for Thy praise, but is a wreck of broken purposes and fallen aspirations and desecrated affections. Fountain of purity and peace, shed on us the influence of a new hope and holier sympathy.—*James Martineau.*

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"The manifestations of life are worship, work and giving."—*Agar.*

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"God made us channels, not depositories."—*Agar.*

# American Destiny

**By Richard Hovey***

TO what new fates, my country, far
And unforeseen of foe or friend,
Beneath what unexpected star,
Compelled to what unchosen end?

Across the sea that knows no beach
The Admiral of Nations guides
Thy blind, obedient keels to reach
The harbor where thy future rides!

The guns that spoke at Lexington
Knew not that God was planning then
The trumpet word of Jefferson
To bugle forth the rights of men.

To them that wept and cursed Bull Run,
What was it but despair and shame?
Who saw behind the cloud the sun?
Who knew that God was in the flame?

There is a Hand that bends our deeds
To mightier issues than we planned,
Each son that triumphs, each that bleeds,
My country, serves Its dark command.

I do not know beneath what sky
Nor on what seas shall be thy fate;
I only know it shall be high,
I only know it shall be great.

**These lines were written by Mr. Hovey the year of the Spanish-American War, 1898, which was two years before his death. They seem appropriate to the present solemn days in America.*

# The Christian Doctrine of Property

**By J. Campbell White**

THE Christian doctrine of property is this: God is the only absolute owner and we are his trustees.

God, society and the individual contribute to the wealth of man. God contributes all the original material, all the laws of nature, our intelligence and our capacity. It is God that gives men power to get wealth.

Society contributes a great deal. A man on a desert island, where there was nobody else, would starve to death even if he had a million dollars in his possession. The individual contributes his intelligence, which is God-given, his foresight, and his energy. Deduct what God has contributed, and then what society has contributed, and the balance is what we ourselves have contributed.

### HOW MUCH IS REALLY OURS?

It has been found that the average individual contributes only about five per cent of his own wealth. Therefore, God and society have a large claim upon the property in our possession. Why does God ask us to give at all? Why does he not supply all our needs and let us keep all we can get? It would be easier for God to upset the mountain ranges, and expose all the gold and silver, than to upset some of us and get us to giving. God is the absolute owner, he holds the title deeds to all we possess, and we are simply his trustees for a few years.

God puts property into our hands and asks us to use it until He comes. They don't make shrouds with pockets. People do not need any pocketbooks or bank accounts in the other world. They use gold for paving streets there. We won't need it to buy things with.

### GIVING BACK TO GOD

We should return to God regularly, steadily, always a proper percentage of all he gives to us.

When God's principles rule our hearts there will be no trouble about giving. You can give without loving, but you can't love without giving. It is not a question of whether we have money enough; it is a question of whether we have love enough.

# Compensations

**By J. H. Jowett**

AND, therefore, as we say, there is always something to be thankful for. If one thing visits us another thing is kept away. Or if there is impoverishment in one direction there is enlargement in another. When the darkness falls the stars come out. When winter strips the trees hidden prospects are disclosed. When we are sick shy kindnesses steal out of their seclusion. We never knew we had so many friends until death broke our fellowships. And so we are smitten on one side, and we are graciously liberated on another. We are bound with chains, and we have fellowship with angels. We are "cast down, but not destroyed."

> *"He stayeth His rough wind in the day of the east wind."*
> —ISAIAH 27:8

### "I KEN HIS NAME"

It is a blind girl in one of Ian Maclaren's stories who is speaking: "If I dinna' see, there's naebody in the Glen can hear like me. There's no a footstep of a Drumtochty man comes to the door but I ken his name, and there's no voice oot on the road that I canna tell. The birds sing sweeter to me than to anybody else, and I can hear them cheeping in the bushes before they go to sleep. And the flowers smell sweeter to me—the roses and the carnations and the bonny moss rose. Na, na, ye're no to think that I've been ill-treated by my God, for if He didna' give me ae thing, He gave me many things instead."

Such is the confidence we may have in our God. He leads the blind by a way they know not. When they lose their eyes other discernments are quickened, and they have the mystic intimacy of an unerring Guide and Friend. Samuel Rutherford used to say that when he found himself in the cellars of affliction he began to look about for the King's wine. And John Bunyan used to look for the lilies of peace and the Lord's heartsease in the Valley of Humiliation. And out of the eater comes forth meat; the lion which prowls forth to slay us today will provide us with honey tomorrow.

### FED WITH HIDDEN MANNA

What gracious compensation the Lord is prepared to give to our spirits in our day of desolation and distress. He feeds us with hidden manna. We have bread to eat which the world knows not of. We grow even while we are in straits. "In my distress Thou hast enlarged me." That is the wonder of it, that when destruction seemed to abound the soul had a mystic nourishment which established it in a more robust and vigorous health. Hagar was in the wilderness, but the Lord opened a fountain of water. In desert-places angels come and minister unto us. "He stayeth His rough wind in the day of the east wind." He giveth songs in the night.

## He Giveth Light

WHEN the night is hopeless quite,
Close thine eyes—there shall be light;
When thou knowest not how to go,
Pause—and pray—and thou shalt know.

—Thomas C. Clark.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE — By ORVIS F. JORDAN

### Quakers Plan to Serve Nation

The conscription law provides exemption for the members of the Friends church, but these Christians are planning forms of service which will be constructive as far as possible. They have formed the Friends' National Service Committee to enable those who are unable on conscientious grounds to render military or naval service to co-operate with the government along social service lines. Many applications for membership in Friends' societies have been received, but these were not acted upon until the day for registration had passed.

### Congregationalists Ordain Methodist Preacher

The growth of the sense of unity is well illustrated by a recent action of a Congregational association. The Upper Bay Association at Crockett, Cal., recently ordained a man for the ministry and then demitted him to the Methodists so he could go away to be an army chaplain. The Methodists could not ordain him until the spring meeting. By this fraternal action of the Congregationalists the man was able to get into the service of his country at once.

### Congregationalists Change Council Date

The announcement was made recently of the convening of the Congregational National Council at Columbus, Ohio, October 24, but on account of another big meeting in the city at that date, the time has been changed to October 10. The Congregationalists are well advanced in their plans for the celebration of the tercentenary of the landing of the Pilgrims at Plymouth Rock.

### Knights of Columbus and the War

The Knights of Columbus have set apart a fund of a million dollars to be used in providing social facilities for the men of the army. It is said they have been moved to this by the splendid work of the Y. M. C. A. The program of the Knights of Columbus will be planned for the Catholic soldiers and will be more of a social than a religious character.

### Boston University Grows

Boston University is the leading educational institution of the Methodist Episcopal church in the east. Under the leadership of President Murlin it has made fine growth in recent years. There were 3,400 students last year, and in six years there has been an addition of $1,213,500 to the equipment and endowment of the university. President Murlin gave the baccalaureate address this year on the theme, "Kultur or Culture?"

### Discuss Billion Dollar Pension Fund

The Synod of the Reformed Church of America has recently been in session at Asbury Park, N. J. They gave special attention to the subject of pensions for ministers. Mr. Monell Sayre, formerly chief of the pension bureau of the Carnegie foundation, and who led the movement resulting in an $8,500,000 pension fund for the Protestant Episcopal ministers, told of a plan to raise a billion dollars for a general pension fund that would benefit the ministers of all the denominations. No movement in American Christianity has ever been able to secure such large amounts of money as has this movement to take care of the aged and disabled ministers.

### Bishop Works for the Government

Bishop Theodore Henderson of the Michigan area of the Methodist Episcopal church started on June 11 for an auto tour to last through the summer in which it is his plan to speak three times a day as far as possible. His message will be "War Bonds," "Food Conservation," and "Loyalty to the Government." He will visit every county and throw the whole weight of his influence in behalf of patriotic ends.

### Church Gets Loan of Four Millions

A church debt of four millions of dollars would be appalling to most churches, but it does not worry the Trinity Protestant Episcopal church of New York. They recently negotiated this size of loan in order to meet the expenses of improvements on their property. They have enormous real estate holdings in the city which have been improved according to the newer social vision which has come to that church.

### Rev. W. T. Manning Elected Bishop

Rev. W. T. Manning, priest of the Trinity Protestant Episcopal church, of New York, was elected bishop of western New York on June 5. It is not known whether he will accept. In 1907 he was elected bishop of Harrisburg, Pa., but declined the election. It is said that his salary as priest of Trinity church is several times what it would be as bishop. Dr. Manning has been allied with the high church forces of the country and resigned from the Board of Missions on account of the Panama controversy. Yet he has been much interested in the subject of Christian union, conceived from the standpoint of churchmanship. He is head of a big corporation but has shown considerable interest in social amelioration.

### Canadian Presbyterians Grow

The General Assembly of the Canadian Presbyterian church convened recently in Montreal and it was reported that a debt on their missionary work of $150,000 had been wiped out. The membership of the churches has increased. An effort was made to reconsider the motion of last year to unite with the Methodists and Congregationalists, but this effort failed. Already the union is being consummated in many towns and it seems impossible to prevent its consummation.

### Chicago Church Celebrates

Seventy-five years is not so much history for a church, but in Chicago that takes one back almost to the beginnings. The Second Presbyterian church of this city recently celebrated seventy-five years of history. Rev. Charles F. Wishart is pastor.

### Salvation Army Assembles Officers

Over nine hundred workers of the Salvation Army met in Philadelphia on May 17. Commander Evangeline Booth spoke three times on Sunday and led a procession through the business section of the city. A commemorative tablet was laid at the place where the first open air meeting of the Salvation Army was held in the United States.

### Defends Billy Sunday

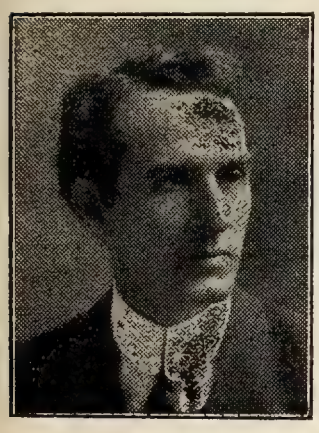
"People call Billy Sunday a grafter because he gets good pay for good work. When Bob Ingersoll lectured on the 'Mistakes of Moses' and received a thousand dollars a night, these same persons did not call him a grafter." This was the defense of the famous evangelist made by Mrs. Daisy Douglass Barr in a tabernacle meeting in Chicago recently.

# Social Interpretations

By ALVA W. TAYLOR

## What Are We Fighting For

PRESIDENT WILSON has, in his note to Russia, laid down the general principles on which peace must be negotiated. He states that the objects of the war have been very much beclouded of late; a reference, no doubt, to certain English declarations that German colonies would never be returned, that Germany must be completely conquered and humiliated and that indemnities must be won, in other words, that the Allies will turn Prussian and give Germany her own medicine. The English government hastens to assure Russia that it approves America's aims as her own. These days of English victory at the front give the English "Prussians" courage to vaunt their imperial and militaristic ideas, but God may be thanked that England's democracy is in power. We, too, have our "Prussians" and once we are well into the war their voices will disturb the land; and if victory does not come for two or three years the democracy of America will need to take a care for its principles in the final settlement.



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### No Status Quo Ante: Mittel Europa

Germany is now willing to surrender all her war aims of conquest and huge indemnities and return to the status quo ante. The President warns her that it was in the status quo ante that she brewed this horrible devil's pot of blood and rapine and that such conditions cannot be tolerated again. Germany could well afford to settle on such terms. The tides have turned against her and her own plan to levy the cost of the war on conquered France and Belgium would, under the old war measures of an eye for an eye and a tooth for a tooth, be turned back upon her and the cost of the war assessed up to her burdened peoples, just as Bismarck made France pay for the German victory of the seventies. Upon the theory that indemnities would be levied for the cost of the war and France thus put out of all competition for all time to come, Germany has borrowed billions and is today borrowing hundreds of millions to pay interest upon these billions. If, two years hence, the victors should use the Prussian method and compel Germany to pay for the war she has made, she would take the humbled place in civilization into which she planned to thrust France. The cost of the war would have by that time been greater than the total of German national wealth.

But even more than in this, Germany could well wish to settle on such terms and simply drop arms, for she would have gained a real victory in a long step toward the realization of Frederick Nauman's dream of a Mittel Europa—or rather an old Pan-German dream that Nauman has made his gospel and expounded with genuine German ability and persistence. This craft President Wilson warns must be undone before there can be any peace, for until it is undone there is no assurance of permanent peace. The complete German ascendancy in the military organization of the Central Powers puts Berlin in practical control of the territory from Hamburg to the Turkish outposts this side of Bagdad and a return to the status quo ante would mean a perpetuation of that ascendency in the affairs of Austria, the Balkans and Turkey and a return to the old Mittel Europa dream plus a complete domination by the Hohenzollerns of all that lay between Munich and Bagdad before the war; in other words, Germany defeated on the east and the west would still leave her victorious on the southeast and with her "place in the sun" assured. Just as Bismarck made Prussia dominant over the German states, so would Wilhelm make Germany dominant over middle Europe. What Bismarck wrought out through Prussian leadership of the German states in a foreign war, Wilhelm would have wrought out through German leadership in the world war. The consequence would be no defeat of the ultimate German aim but only another half-century of craft in diplomacy and of military preparation on behalf of the gospel of Kultur. The President declares the "status must be altered in such fashion as to prevent any such hideous thing from ever happening again."

* * *

### No Indemnities but Reparation: No Conquest but Free Peoples

The Russian democracy has declared against indemnities and conquest even to the extent of forswearing the demand for Constantinople. It feels such a declaration necessary to be democratically consistent and demands that its Allies declare themselves. Such declarations as that of Lord Robert Cecil regarding the keeping of German colonies was more disastrous to the cause of the Allies than any victory Germany has won over the Russian armies; it belied all the fair pretensions of the Allies heretofore, and, with other like declarations from less responsible British publicists, marked the horizon of the future and helped demoralize Allied harmony. Secretary Lansing's note immediately following was a plain disclaimer on our part of any such aims or any sympathy with such aims and until England curbs her Prussians there must be doubt in the Allied camp and greater fighting determination in that of the enemy. It is doubtful as to whether the Allies have dared heretofore to attempt to get together on a statement of concrete terms of settlement. They will never dare to attempt it until the historic desires of imperialism and conquest are given up by all of them. Russia has surrendered the last vestige of her historic imperialism under the new democracy and is ready to subscribe to President Wilson's demand for no conquest but the right of each people to be ruled on the historic American "consent of the governed" principle. Russia will subscribe to a free Poland and relinquish her historic desire for the Bosphorus. France asks only for the return of her conquered provinces on the theory that they are French and desire to return. Belgium asks only reparation for the ruin wrought within her. Italy and Roumania profess only to ask for the return of their own peoples and even then must come to accept the will of those peoples in the matter. Serbia would no doubt welcome peace with reparation and neither territory nor indemnity. Will Britain officially declare she will not demand German colonies? She has assured Russia that she stands on President Wilson's historic war address but Lord Cecil said she would keep Germany's colonies for "their own good" and to deliver them from misgovernment — the same reason German disciples of Kultur gave for wishing to rule the rest of the world.

* * *

### The War to End War: Peace Without Victory

The President reasserts our own contention and that of all the Allies in demanding international arrangements to enforce peace and make such a

wicked world-wide calamity forever impossible to the future. He says "the free peoples of the world must draw together in some common covenant, some genuine and practical co-operation that will in effect combine their forces to secure peace and justice in the dealings of nations with one another. The brotherhood of mankind must no longer be a fair but empty phrase; it must be given a structure of force and reality." There is no evidence that the President has forsaken his old "peace without victory" ideas. Victory there must be but not the crushing victory of the military tradition; it must be the victory of judicial determination, a victory by negotiation and one in which the German people shall be guaranteed the same inalienable rights to live under the "consent of the governed" principles as the rest of the world. By "peace without victory" is not meant a German made peace; but neither can there be an English peace with the ancient "fruits of victory" entailment of revenge, secret diplomacy and balance of power arrangements. The new English democracy must declare its new world faith as have the democracies of America and Russia and surrender its imperial ambitions in the peace conference. Under the stress of war professions Westminster has at last been compelled to face the Irish problem frankly and it must also face the relation of imperial and colonial ambition to the future peace of the world and the rights of free peoples as frankly. The manner in which events have put the final stroke in the hands of America gives the American democracy opportunity to demand peace upon democratic as over against imperialistic grounds; the President lays down the fundamentals clearly; he demands that peace be made for the future of peace only and without consideration of unsettled accounts from the past or imperial ambitions for the future. No indemnities but reparation; no conquest but free peoples; no settlement without organization for the judicial settlement of international disputes.

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Elbert Hubbard was fond of illustrating the value of co-operation among business men with a story of a visit he once paid to an insane hospital. In the vegetable garden he found an attendant supervising the labor of a dozen or so physically powerful lunatics and he asked the attendant if he was never afraid of his charges. "Oh, yes," he said, "they are big fellows. But you see they can't hurt me. They can't get together—they're crazy!"

* * *

"Men's horizontal relations will not be right until their perpendicular relations are right."—*White.*

# The Sunday School

## The Call to Heroism

### The Lesson in Today's Life*

**By E. F. DAUGHERTY**

WHAT a fit subject—so near our national birthday and in the midst of preparations that look to the arrest and throttlement of autocracy's arrogance and injustice in the world! Back there in the days when Isaiah was speaking for God "Uzziah had profaned the temple!" Right here in these days the temple of human liberty has been profaned by the Kaiser, and prophecies are sounding that his doom is written.

The Emersonian bit, "God said, I am tired of Kings," is having its day of emphasis now. The weariness they have occasioned God, the injustices they have flung upon the people subscribing to the fallacy of their divine right to rule, bid fair to be brought to terminal facilities in the life of the world during the present generation.

* * *

How suggestive the figures in Isaiah's vision! The "coal of fire" as the instrument of his purification! What fires were ever as intense and as wide-spread as the fires of trial through which the nations of earth today are passing in the universal conflict? Great souls are being made in these testing, trying, sacrificial times. The next generation will sing their praises, while it is ours to chant requiems for the myriads who are dying that the prospect of a better world may not be lost.

"Whom shall I send?"—the inquiry of God then and now. The hosts of democracy on this side the water felt initially that theirs could not be the quarrel in Europe; but the tide of ruthlessness swept our own shores and Columbia could not keep her self-respect and refrain from striking at the fount of that tide. So she is sending the flower of her champions—soldiers, doctors, nurses, commissioners—as fit representatives of the brotherhood Prussianism would make impossible in the world. The "Hessians" in the day of our forefathers came out from that fount; its sympathy with the ideals of democracy is that of the wolf for the lamb. Wherefore, as distance is a small item, there is glory in America's repayment of the debt to Lafayette, and there is fit justice in the spirit with which it fastens its aim on the land whence came the Hessians. The registration blanks of June 5th are in executive hands; it was encouraging in tabulating them to find so often in answer to the question, "Do you claim exemption?" the answer, "No!" This one and another who would like to go—whom we would like to see go—may not, in expert judgment, be wholly fit; but fitness is being wrought out in the training camps of the land, and Columbia will send her best for the test where world dominion and civilization are at stake.

* * *

"Here am I, send ME"! No answer was ever more inspirational to a great challenge. It's the recognition of personal responsibility. Let every soul of today have it; let every life stand up to the "doing of its bit" for the good of the country, and whether in Red Cross preparation, food mobilization, military or naval training, the hosts of freedom will have an efficiency that will discount and defeat autocracy's boasted superiority. Let every soul of the church ranks have it—and the world would be taken for Christ in less than a decade after the blood of the war has been stopped.

Isaiah was no slacker. The puny reasons why he might have "claimed exemption" were all but spider-web before the call of necessity. The slacker needs no "hymn of hate" to be given his rightful recognition; he is beneath contempt in a land of the free—and no more than a dry tare in the church of the living God. He will "get his" in little time, for so the ways of destiny are built.

*This article is based on the international uniform lesson for July 1, "Isaiah's Call to Heroic Service." Scripture, Isa. 6.

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Two years ago, in a mountain village in the island of Hainan, China, where a missionary visited, there was not a Christian; now every one in the village is a believer.

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# Disciples Table Talk

### John H. Wood New President of Culver-Stockton College

George H. Campbell, of Hannibal, Mo., writes that the presidency of Culver-Stockton College, Canton, Mo., has been tendered John H. Wood and he has accepted. Mr. Wood is a graduate of the State University. He was for a time a teacher in Christian College, Columbia. For thirteen years he was pastor of the Shelbina, Mo., church. He has shown himself to be a very capable business man, having been for two or three years president of an industrial association of Missouri, displaying marked leadership. The ministers of Missouri think Mr. Wood is just the man to lead this promising school to victory, reports Mr. Campbell. Earle M. Todd, the retiring president, has done very commendable work as president. He has stood for the highest educational standards and has given to all connected with the college a larger vision. A meeting of the friends of the college was held after one of the sessions of the recent state convention. Both Mr. Todd and Mr. Wood spoke at this meeting, Mr. Todd speaking highly of his successor. Several spoke commendingly of Mr. Todd's work. A spirit of hopefulness possesses the alumni, according to Mr. Campbell.

### Missouri's Next Convention to Go to St. Joseph

There was an attendance of over 400 registered delegates at the Missouri State convention this year. The meeting was held at First church, Mexico. Next year's session is to be held at St. Joseph, where a new $100,000 church is now being erected. C. M. Chilton, of St. Joseph, is the new state president, to succeed Graham Frank, who is to go to Texas soon. There are reported a total of 1,108 churches in Missouri, the membership being 148,000. There have been 14,351 additions to the churches during the year and offerings for missions and benevolences totaled $111,836. R. B. Briney is Missouri's state secretary and gave an excellent report of work done this year.

### Transylvania Sends Many Men to Colors

Commencement season at Transylvania University this year was more quiet than usual, owing to the fact that many of the men of the school have enlisted for the army and navy and still a larger number entered the officers' training camp. At the commencement exercises four of the graduates appeared on the platform in khaki uniforms. These were men who for several weeks had been at Fort Benjamin Harrison in the training camp, and had returned to receive their degrees. President R. H. Crossfield delivered the commencement address this year. Dr. Crossfield reports an increased number of students at Transylvania over last year and a more prosperous session in every way.

### J. C. Archer to Serve Soldiers in Mesopotamia

The following letter from J. C. Archer, of the Yale School of Religion, will be of great interest to Disciples: "The university has granted me leave of absence for the year 1917-18 to respond to the call of the Y. M. C. A. to work in Mesopotamia among the Indian troops there with the British forces. I am to sail June 30 by the French S. S. La Touraine for Bordeaux, thence to London and on, as soon as possible, eastward. I expect to reach Mesopotamia the middle of August, to remain there a year, and return to my duties here by October 1, 1918. British successes may mean large returns for progress and development in that region. Mesopotamia should be reclaimed for civilization, and the people won to Christian life and thought. It may be a way to the Arabic constituency."

### Frankfort, Ky., Church Aids State in Enlisting Soldiers

A pleasing feature of these war times is the manner in which the churches are coming forward to the aid of the government in its time of need. Roger T. Nooe is pastor of the Frankfort, Ky., church, and Mr. Nooe reports 28 men of this church having enlisted for military service. Mr. Nooe recently gave an address at a local flag-raising, also presiding at a meeting held in Frankfort in behalf of Red Cross work, at which meeting the governor of the state was a speaker. Mr. Nooe has received the following letter from Governor Stanley:

"Rev. Roger T. Nooe,
"Frankfort, Ky.

"My dear Dr. Nooe:

"Your kind and valued favor of May 11 to hand, assuring me of your willingness to co-operate in every possible way in the present crisis, and tendering your church annex to be used in enrolling young men of military age under the Selective Draft Bill.

"I am sure that I voice the appreciation of the people of the commonwealth in conveying to you and your congregation the most profound appreciation for the valued co-operation of yourself and of your church at this time.

"A. O. STANLEY."

### At the Commencement Exercises of Drake University

W. A. Shullenberger's commencement address at Drake last week had as its subject "Soldiers of the Common Good." There were 79 graduates in the College of Liberal Arts this year; 4 in the College of the Bible; 24 in the College of Law; 13 in the College of Education; 84 in the Junior College of Education, and 47 in the Institute of Fine Arts. This makes a grand total of 229 graduates for the year. Alden B. Howland, of Des Moines, received the prize for the highest scholastic honors. Agapito Gaa, a Filipino, came from the Philippines four years ago to be educated at the expense of his country, and this year received the prize at Drake for the best written thesis. He graduated from the Law Department with scholastic honors. Mr. Gaa will return to Manila this summer to serve his country in the department of government. Hill M. Bell was re-elected president of Drake again this year for a period of five years. All officers of the board were re-elected, including Theodore P. Shonts, of New York, B. F. Prunty, Geo. A. Jewett and John B. Burton. The board voted to discontinue military training in the autumn, the national government having requested that this step be taken.

### Unique Sunday Evening Services at Central, Des Moines

Central church, Des Moines, recently conducted one of the most popular series of Sunday night services it has known in years. The evenings, four in number, were shaped for young people in particular. W. A. Shullenberger, the pastor, used as sermon subjects: "The House of Dreams," a study of the relation of moving pictures and the "movie theater" to the ideals of young people; "Wrecked Foundations," an inquiry into the causes of domestic infelicity and divorce; "Harmful Habits," and "Do Young People Need a Religion?" The series was inspired by Jane Addams' book, "The Spirit of Youth and the City Streets." The church was filled to its capacity for the series.

### Texas Christian University Has Record Attendance

President E. M. Waits, the new leader at Texas Christian University, Fort Worth, Tex., reports that the attendance at the school this year has been 657, the highest record reached in the history of the institution. When Texas Christian University came to Ft. Worth, six years ago, there were 350 students enrolled. Then it had no property, having lost all, and without insurance, by a destructive fire. Today it has property valued at $600,000. This year there were 67 graduates in all departments of the institution. The war has brought considerable demoralization in the school, but Mr. Waits feels that the "bit" which the university has done for the country in the sending into military service of 35 men is not to be begrudged the nation. The medical college had 17 graduates this year, and some of them have gone into service. Financially, this has been a record year. Not only has the current deficit been met, but the bonded indebtedness of the school has been cut in half. At the recent state convention at Austin, an educational board was created to have charge of the whole work of Christian education in the state. At a recent meeting of the board S. J. McFarland was elected president and Clifton S. Weaver, general secretary. It was planned to carry forward an aggressive campaign for the realization of an apportionment of $25,000 in Texas to be disbursed among the operating schools on the same basis as last year. President F. M. Bralley, of the College of Industrial Arts at Denton, Tex., gave the commencement address this year, H. R. Ford, of Beaumont, preaching the baccalaureate sermon. A most successful summer school is now in session, Mr. Waits reports.

* * *

—C. M. Chilton has served First church, St. Joseph, Mo., as pastor for twenty years, and has an unusual record of achievement for this period.

—W. H. Book has been called for a thirteenth year as pastor at Tabernacle church, Columbus, Ind.

—R. T. Nooe, of Frankfort, Ky., has been presented by his congregation with a five-passenger Buick.

—H. E. Stubbs will succeed Frank H. Lash at El Reno, Okla. Mr. Stubbs comes from the Kingfisher, Okla., pastorate.

—The Children's Day offering at Euclid Avenue, Cleveland, Ohio, was $1,450. There was a Sunday school attendance

of 901 on that day. The Foreign Society reports that indications are that the schools are going to surpass all previous records this year in offerings to the foreign work. Many schools raised their apportionment for the first time this year, and a large number greatly exceeded their apportionments.

—J. W. Burns of Ardmore, Okla., has accepted the work at Muskogee.

—E. E. Elliott, of Kansas City, had part on the program of the recent advertising men's convention at St. Louis.

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—C. S. Medbury, of Des Moines, is one of the Winona Assembly speakers this season.

—Geo. W. Schroeder, of the church at Rudolph, Ohio, delivered the address at a community flag raising at Portage, Ohio, on June 10.

—The Children's Day offering at Central church school, Lebanon, Ind., this year, was $447.48, this being an increase of about $100 over that of last year.

—The death is reported of Mrs. Leonora M. Schnatterly, wife of Dr. L. W. Schnatterly, Freeport, Pa. Mrs. Schnatterly was a member of the Christian church for over fifty years.

—Prof. C. H. Hohgatt, of Chicago, will be at Bethany Assembly this year to assist in the music and teach in the Singers' School, as will also Prof. J. E. Sturgis, Mansfield, Ohio, who will direct the chorus and orchestra. Many other singers from many states have enrolled and will be present. The date for the Singers' School is August 7-17.

—The following loans were granted at the June meeting of the Church Extension Board: Medaryville, Ind., $2,000; Blakesburg, Iowa, $1,500; Tenaha, Tex., $500; Caldwell, Ohio, $3,000; Dos Palos, Cal., $400; Deming, N. M., $3,000; Hooker, Okla., $1,500; Whiting, Ind., $10,000. During the month of May the individual receipts were $10,813.45, a gain of $7,785.59 over May, 1916. The church receipts fell off $236.16, compared with May one year ago. This leaves a total gain for May of $7,549.43. Three annuities were received during May: A gift of $10,000 from a good friend to Church Extension; two other gifts of $100 each were received.

—Guy L. Zerby, of St. Joseph, Ill., reports a Children's Day offering of $50; also four additions to the church membership recently.

—Austin Hunter, of Jackson Boulevard church, Chicago, gave a leading address at flag day exercises held in Garfield Park, Chicago, last week. His subject was "The Flag and the War."

—E. P. Wise writes that a great patriotic service was held at his church, East Market street, Akron, Ohio, a week ago, and a feature of his sermon was the reading of two patriotic poems recently published in THE CHRISTIAN CENTURY: "Awake, America," and "The Dawn of Liberty."

—Lloyd I. Ellis has just completed his Master's work in Drake and has accepted the pastorate at Corydon, Iowa.

—W. A. Lyle has resigned from the pastorate at Lone Oak, Tex., and will re-enter the evangelistic field very soon.

—Claude J. Miller reports a $100 offering at Windsor, Colo., on Children's Day, with ten accessions to the church; of these, seven by confession of faith. This congregation is paying almost twice as much salary as a year ago, and the offering to missions this year trebles that of 1916. There are but 200 members in this congregation.

—Randolph Cook, of Albuquerque, N. M., has been appointed chaplain of the New Mexico National Guard and hopes to go with his regiment to France. The appointment carries with it the rank of First Lieutenant of Infantry and a pleasing salary. Six recent additions to the Albuquerque congregation are reported.

—Byron Hester, of the Chickasha, Okla., work, was selected master of ceremonies for the union memorial service held June 10 at Chickasha under the auspices of the various fraternal orders of the city.

—Among the latest benefactions received by the Ionia, Mich., church are a motion picture outfit, complete, and new memorial windows; one of the leading members is responsible for these gifts. On a recent Sunday evening meeting, writes Pastor Robt. B. Chapman, the men of the Berean Brotherhood of the Sunday school, had entire charge of the service. This Sunday school continues as a living link in the Foreign Society.

—Paul Yates Willett, youngest son of Dr. H. L. Willett, received honorable mention for excellence in the work of the Junior Colleges at the University of Chicago this year.

—Galen L. Rose, pastor at Chico, Cal., preached the baccalaureate sermon before the high school at that place on June 10. His theme was "The Challenge of Today."

—Nathan O. Rogers, A. B. Drake University, 1915, received his Master of Arts degree in the Divinity School of the University of Chicago this year, his thesis being "Dominant Motives of the Gospel Writers."

—Paul W. Ward, eldest son of A. L. Ward of Central church, Lebanon, Ind., was graduated from Union Theological Seminary this spring. He received his M. A. degree from Columbia University last year and will return this autumn to continue work on his Ph. D.

—Hon. William J. Bryan will positively be at Bethany Assembly, August 9, and speak at the afternoon session. A signed contract is now in the hands of the program committee. His subject will be "The Conservation of Democracy."

—H. H. Peters, Illinois State Secretary, reports that he assisted at the corner-stone laying of the new $20,000 building at Fisher, Ill., where Andrew Scott ministers. The church will be dedicated early in the autumn. Fisher is located in one of the richest portions of the state, Mr. Peters reports, and gives Pastor Scott great credit for making a success of this building enterprise, speaking of him as an expert in building and financial lines. Mr. Scott has performed similar services for the churches at Saginaw, Mich.; Pontiac, Ill., Second, and Hoopeston, Ill.

—Claude E. Hill, pastor of First church, Chattanooga, Tenn., preached the baccalaureate sermon this year to the graduating class of Livingston Academy, the mountain school maintained by the Christian Woman's Board of Missions. He also delivered commencement addresses for the Girls' Preparatory School, Chattanooga, the Salt Creek, Tenn., High School, the Dunlap,

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"We take three religious newspapers. The Century is the favorite of them all in our household."—H. C. Ingram, Supt. First Church School, Oakland, Cal.

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"I like the Century. It is cheery, thought-provoking, kindly, helpful."—H. C. Kendrick, Los Angeles, Cal.

"I cannot tell you how much I appreciate and enjoy reading the Century. All features of the paper are excellent."—E. B. Lyman, Oakland, Cal.

"We certainly need the influence of a broad, yet loyal, Christian paper out here. I have not been without the Century since its beginning."—S. D. Martin, Portland, Ore.

"It is hardly possible to praise too highly those men whose unhesitating devotion to the truth has made possible the present truly great Century. Fortunate, indeed, is our brotherhood in having such men and such a journal of intelligent opinion."—Hugh R. Davidson, Whitehall, Ill.

"The Century is much needed in these western states. People here are ready for constructive work along practical lines of Christian union."—L. A. Crown, Genessee, Ida.

"Am enjoying the paper very much. Sorry I didn't know of it before. I like its fair-minded attitude toward disputed questions."—Willard W. Jones, Rochester, N. Y.

"You are giving us a real paper, well worth while."—John P. Givens, Hoopeston, Ill.

"I am delighted with the paper and trust it may reach an increasing circle of readers."—Floyd I. Ellis, Des Moines, Iowa.

"The Christian Century is aiding us to utter with assurance important conclusions which many have reached in their individual thinking, but concerning which, for the lack of worthy and warm avowal by others, they have maintained an unfortunate silence."—C. A. Lockhart, Helena, Mont.

"The Century is a paper none of our preachers can do without, without much loss to himself and to the people to whom he ministers."—D. H. Shields, Kokomo, Ind.

Tenn., High School, and preached memorial sermons for the United Commercial Travelers and the Woodmen of the World.

—Dr. H. L. Willett is still ill, having been confined to his bed for most of the time during the past weeks. He spent a few days in a sanitarium and may return there for further treatment. Dr. Willett promises another installment of his most helpful series of Bible studies for next issue of THE CHRISTIAN CENTURY.

—First church, Norfolk, Va., has a "Committee of Enlistment" of ten members, each of whom is endeavoring to enlist as many members of the congregation as possible for definite service to the nation for the war needs. Pastor C. M. Watson and J. G. Holladay, of the church school, are two of the members. June 3d was observed as Enlistment Day at the church.

—W. A. Shullenberger, of Central church, Des Moines, was honored this year by being selected to deliver the commencement address at Drake University, of which he is an alumnus. Theodore Shonts of New York, president of the Drake board of trustees, who was slated earlier in the season as commencement orator, was incapacitated by serious illness and Mr. Shullenberger was chosen to succeed him.

### Illinois News Letter

N. O. Rogers, of the University of Chicago, who is completing his course, could be secured by one of our Illinois churches.

W. W. Vose will spend the next three months in the service of the State Society, doing special work among our smaller churches.

Literberry, a strong half-time church near Jacksonville, is without a preacher.

H. E. Sala, president of the Illinois State Convention, is appointing two special committees to report at the convention, one on prohibition and one on the war. These reports will be in the form of memorials rather than the conventional resolutions.

Roy A. Miller, of McLean, writes one of the most enthusiastic commendations of the work of James Scofield that we have yet had. Mr. Scofield is growing in power in his line of work and he ought to be kept busy every week of the year with our churches. Write him at Peoria.

There are two lively missions in Rock Island. With proper management, which the brethren in Rock Island seem capable of exercising, we will have two more good churches there in another year.

The churches at Windsor and Neoga are making preparations for a big day July 8. The state secretary expects to visit both churches on that occasion.

C. W. Marlow has had an unusually good ministry at Olney, but in a roundabout way we have heard that Mr. Marlow expects to close his work there this fall.

Charles W. Ross, of West Side church, Springfield, has recently closed another meeting with home forces, resulting in sixty-five additions.

The State Council of Defense of Illinois has called upon the state secretary for co-operation in making the Fourth

## THE WAR

O the contrary notwithstanding, Transylvania and the College of the Bible will open as usual, September 10.

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# Greatest Missionary Year in History?

The gain in the receipts for the Foreign Society during the months of May and June has been rapid and gratifying. There were three stormy Sundays in March and the outlook then seemed correspondingly discouraging, but May and June have far more than made up for the early loss. As this goes to press the receipts are some $40,000 ahead of the same period for last year. The larger part of this gain is in annuity gifts and other specials, but still the regular receipts are more than $10,000 ahead of the same period for 1916. These gains reveal two important facts in connection with our foreign missionary work. First, we are not so dependent on good weather as was once the case, in receiving our missionary offerings. A stormy March does not necessarily mean a bankrupt missionary treasury. In the second place, this fine gain assures us that the war situation has not demoralized the missionary interest of the churches. The receipts from the churches increased encouragingly during May, and the outlook for Children's Day, so far, during June, is excellent.

If the gains keep right on from every source during the last three months of the year, we will have by far the greatest missionary year in our history. What an inspiration this would be to the missionaries at the front in this time of world-suffering! How such a consummation would hearten the churches at home to redouble their efforts for the great work! And why should not such be the case? The war is on, but it will be temporary. The work of world-wide missions is to be pressed until the world belongs to Christ. In this time of suffering nations, organized Christianity must press every advantage and claim, that we may vindicate the supremacy of spiritual things and bring the church of Christ to its own. To allow the work of God to diminish when the world is suffering and spending of itself as never before, would contradict the fundamentals of Christian teaching. Now as never before the world needs God. The suffering which we are beginning to share should only make us feel the need of real sacrifice for Christ.

We believe there is possibility of reaching the financial goal for the year—$600,000 for the Foreign Society by September 30. Let every friend of the work put forth unusual effort to this end. Such a victory in this year would challenge our whole fellowship to greater things and enable the Foreign Society to press forward in the open and needy fields as never before.

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of July a great day among the churches this year. The Council suggests that each congregation in Illinois have a patriotic celebration in their church on the Fourth.

H. H. PETERS, State Secretary.

### Foreign Mission Notes

Frank Beard, of Luchowfu, China, writes that they have just dedicated the new West Side chapel and social center in Luchowfu. This has been constructed at the cost of $2,500. The chapel seats three hundred, there is a reading room, social rooms, primary school and a pastor's home. This is going to be a fine center in this section of the city for real evangelistic and educational work. Our work has grown in the city of Luchowfu, until it has taken on the aspects of Christian work in one of our American cities. Eighty members of the Luchowfu, China, Central Church sat down together for their Christmas dinner this year. The church has a fine membership and the people are very enthusiastic.

There are six fine students in our Japan Mission, who are all ready to enter the Bible College in Tokyo, but are not able to do so because scholarships have not yet been provided. The Foreign Society is not able to add this to the regular budget of expenditures, and these young men will be denied their privileges in preparing for the ministry unless special support can be provided.

A great deal of enthusiasm is being aroused all over the Brotherhood because of the united work undertaken by the Foreign Society and the Christian Woman's Board of Missions in the Congo. It is the plan to have the work entirely united in that field, each Society sharing equally the support of the missionaries, and the Woman's Board gradually undertaking their share of the rest of the expenses. A group of missionaries designated for Liberia by the C. W. B. M. will sail for the Congo early in the fall. This strengthening of the work and the uniting of the program for Africa, for the Disciples, will be a great encouragement both to the missionaries and to the churches.

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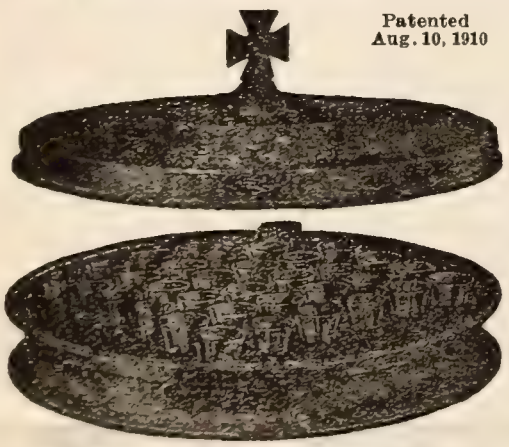
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*The Composition of Coca-Cola and its Relation to Tea*

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

*Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.*

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

| | |
|---|---|
| *Black tea (hot)—1 cupful (5 fl. oz.)* | *1.54* |
| *Green tea (cold)—1 glassful (8 fl. oz. exclusive of ice)* | *2.02* |
| *Coca-Cola (fountain)—1 drink, 8 fl. oz. (prepared with 1 fl. oz. Syrup)* | *1.21* |
| *Coca-Cola (bottlers)—1 drink, 8 fl. oz. (prepared with 1 fl. oz. Syrup)* | *1.12* |

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

The Christian Century desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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## DISCIPLES PUBLICATION SOCIETY

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STUDENT NURSES, SENIOR CLASS, 1917, CHRISTIAN CHURCH HOSPITAL, KANSAS CITY, MO.

# THE GOOD SAMARITAN OF TODAY

This is literal and real obedience to the Savior's "Go and do thou likewise." It is even an improvement upon the parable, as it ought to be after nineteen centuries of Christian progress. It multiplies the Good Samaritan's deed by thousands, brings it to the highest efficiency that modern science, transfigured by Christian compassion, can achieve, and guarantees its perpetual repetition.

The generosity of R. A. Long in giving over $150,000 that a third of the institution's service might forever be free, the readiness with which the people of Kansas City and of Missouri supplied more than $200,000 for the initial investment challenge the interest of the entire brotherhood.

Eventually $1,000,000 or more will be invested in this institution and what is now the entire plant will be the Administration Building. The cost of the property today is $300,000, and $150,000 is held as perpetual endowment. There are 134 beds in the hospital, and from 40 to 60 graduate and student nurses are employed. Every detail in construction, equipment and operation, conforms to the highest standards of the day.

Dr. Jabez Jackson, earnest in his church and eminent in his profession, is Chief Surgeon, and Dr. Frank D. Dickson, a distinguished specialist, is in charge of the Orthopedic Ward, which was specially equipped, and is being maintained by a Christian of another Communion in Kansas.

Three needs are insistent: First. For Christian young women who have had at least a full High School course, to take the training as nurses, for which the hospital offers unusual advantages. Second. For $1,800 to $2,000 per month of additional income to meet the cost of operation. Third. For additional buildings to meet the growing demands.

Contrasting in size and cost, but not otherwise, is the $20,000 Christian Hospital of the National Benevolent Association at Valparaiso, Indiana, which has twenty beds and renders especially important service among the thousands of students who attend Valparaiso University.

One of the most urgent needs of the National Benevolent Association is a suitably located hospital for incurables. The success of the Men and Millions Movement will not only provide this, and meet other of the needs mentioned above, but will open the way for the establishment of additional hospitals at strategic points.

## Men and Millions Movement

**222 W. Fourth Street** **CINCINNATI, OHIO**

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR. HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV JUNE 28, 1917 Number 26

# Is the End of the World Near?

THE WAR IS PRODUCING SOME MORBID TYPES OF RELIGIOUS INTEREST.

There is no question that the world-war has quickened the interest of people in the problems of religion. Pastors in this country already speak of larger audiences and of many new converts to the faith. But there is manifested also a new interest in spiritualism, sacramentalism and millenarianism. It is a time when the church can no more afford to ignore abnormal religious developments than it could afford to neglect new converts.

Interest in the question of the end of the world is born out of despair. The book of Daniel was the first of the great efforts in apocalyptic writing, and it set a model for later literature of this kind. It found a sympathetic audience among the persecuted in the times of the Maccabees. The book of Revelation circulated among Christians who were being done to death by hostile emperors. Its veiled denunciations of the "beast" reveal the depth of abhorrence for the government that had come into the souls of the Christians who lived in daily peril of the lions of the amphitheatre. These Christians found no strength in themselves to combat so formidable a foe. They turned to God and sought refuge in the belief that the end was near.

During the history of the church, every period of disturbance and danger has been accompanied by a revival of the belief that the end of the world was near. Tertullian believed it. The Crusaders believed it. They were all mistaken. During the past century the Millerites put on their robes and waited for the Lord on the top of a hill, but he delayed his coming. Pastor Russell would have Jesus manifest himself visibly in 1914, but he did not appear.

It is not strange that, when the world is threatened with the peril of a German world state which would crush out our liberties, some should seek the defeat of the Kaiser in the manifestation of the Parousia or in the final cataclysm of the world.

★ ★

Why should we concern ourselves with this sort of belief? Is it not to be numbered among the innocent superstitions which may be tolerated? The difficulty is that millenarianism is the counsel of despair, so far as human agencies are concerned. It folds its hands and waits, just as Paul described in Second Thessalonians. We are compelled with Paul to say to these pessimistic Christians that he that will not work shall not eat. Further, we must assert to our Christian pessimists of this hour that the kingdom can only be ushered in completely through our own arduous efforts. We must combat a false doctrine of the end of the world for the sake of the practical interests of the kingdom.

What can we say to the millenarian from a biblical standpoint? Even though we apply a literalistic treatment to biblical utterances, they carry no support to the counsel of religious despair. Jesus declared that neither he nor the angels knew the day nor the hour, but Pastor Russell and many others were less modest in fixing a date. Jesus declared the gospel must first be preached among all peoples. Our missionary leaders tell us that this is still very far from accomplishment. Furthermore, the day was to come as a thief in the night, not with people on the tops of hills waiting for it. There are many considerations which may aid a literalistic mind in religion to escape the doctrine of an immediate end to the earth.

Of course, we know our earth will not go on forever. It may grow cold like the moon now is and cease to support any sort of life. A stray comet or other heavenly body might swerve it from its orbit and it would be absorbed again in the central sun of our system. There are other possibilities. The certainty is that our world must come to an end, along with the solar system of which it is a part.

But suppose it should happen that the earth should continue to exist for a million of years? In that case we must regard ourselves not as living at the end of human history, but rather near its beginning.

If we are at the beginning of civilization instead of at the end of it, it is of tremendous importance that every ounce of our energy be used in building the new world that is shortly to appear upon the earth. In the making of the new world in the here and now, religion has a great part to play.

★ ★

We may leave it to the economists to decide what sort of economic order we shall have. There are deeper questions, and one of these is whether we shall continue to regard economic matters as being of greater importance than all others.

The peace of the world waits for a race of men to be reared who shall no longer worry and struggle over bread and butter problems like crude savages. With any kind of normal living, the world has by mechanical inventions solved the food and clothing question for all the centuries of human effort. Before the war began we were not in need of more goods, but were in great need of spiritual good. It is religion alone which will release men from the age-long struggle after things, and direct their attention to the deeper satisfactions of the inner life.

If we are near the beginning of our world, instead of near the end of it, we have both time and opportunity to usher in Christ's kingdom of social righteousness.

If we presume that the world is now near its end, we must say that to date God has been defeated. If we believe that human achievement is near its beginning, we may say that our present evils are but the ugly cocoon from which a worthy and true life shall surely emerge.

# EDITORIAL

## WAR ECONOMY AND GIVING

THE national movement for war economies is surely having its effect. The purveyors of certain kinds of luxuries are complaining of lack of business, but in the long run the country will be much stronger through simpler habits of living.

It will be unfortunate, however, if the great middle class of the country count their giving as a luxury which may be cut off in war-time. As a matter of fact, our giving is never to be measured by our own abundance, but by our brother's need. This war-time will demand many kinds of sacrifice, and one of the most necessary forms of sacrifice will be to increase the amount of our giving in the face of more limited resources.

When we are tempted to limit our giving, we should ask, Is there less or more suffering in the world? Does the world, with its losses and crosses, need religion more or less than it did before? It would be wrong for us to leave our valiant missionaries beyond the seas without support. Our home churches are needed as never before, and have served as a strong right hand to the nation in this time of its distress.

There is a good slogan going the rounds now, "Fight or give." If people who stay at home do not give and do not fight, they will be getting off too cheaply. Such a person is a "slacker" in a double sense and lacking in the true human feelings.

As a matter of fact, our giving has been but a small percentage of our total income in America. The decrease of it would be ruinous to religious and philanthropic work, but would not be an item of sufficient size to help the general national situation, even if we regarded money not given as saved for the nation. We can greatly increase our giving and still not weaken our national resources, for much of our giving unloads the government of its responsibilities for which it is not now organized to care.

The war gives us an opportunity to give in a way that we will feel. It is only giving with sacrifice that brings the blessing that came with the widow's mite.

## WANTED: RELIEF FOR THE PEOPLE

NOTHING can better illustrate the reactionary thinking of our legislators than the fact that although they were willing to vote in universal military service with alacrity, they deliberate a long time over the problem of government control of food and fuel supplies. This indicates that in the minds of many of them property is esteemed more sacred than the bodies of our citizens.

We hear the rumblings of discontent over prices which are higher in New York and Chicago than in London. The Federation of Labor threatens strikes unless relief is given. Meanwhile, there are men in our great cities who have become multi-millionaires in six months. Not since the days of the civil war has market manipulation brought such a harvest to the speculator.

The question of method is not one that a religious leader need to dogmatize upon. Whether the government should compete with other food distributors, as it competes with express companies, or whether it shall become a monopolist, as it does in the post office business, are matters for the economists to settle.

From the standpoint of those interested in human life, however, it cannot be said too insistently that something must be done at once. Unless relief is given for the summer months, the death toll during the coming winter in the cities, from insufficient food and fuel, will be great.

The President of the United States is naturally timid in asking ever larger powers during these trying times of war. He has not betrayed any trust imposed in him, and there is no reason why for a few years we should not give him larger powers than has ever before been conferred upon an American executive. Only thus can iniquitous profiteers be defeated in their efforts to grow rich out of the sorrows of a nation.

## THEY WANT A CHURCHLESS RELIGION

WE have already noted in these columns the fact that H. G. Wells believes in a religion which is to have no organization. The smaller fry among literary men are now echoing this sentiment, which is restated in a recent article on religion in The New Republic. In this article the old-time anti-clerical sentiment is dished up for the readers of that excellent journal twenty-five years after it has become out of date to "talk that way."

Any modern Christian needs to read but a few lines of such an article before realizing that the writer has not attended church services in many a day and has not met a university trained preacher in years. Neither the churches nor the ministers bear any resemblance to the second-hand description given by such writers.

The notion of a churchless religion which is just now popular among hack writers is utterly absurd in the light of the modern study of religion—of which these writers are utterly ignorant, of course. We now have careful and scientific research in the history of religion, the psychology of religion and its sociological function. We have made accurate studies of the religions of the world and compared them. If there is anything that stands out clearly it is the conception that religion is no individualistic experience, but is, on the contrary, a great social phenomenon.

Yet we have writers demanding a religion of individualism to live in the midst of a society where the social conception is dominant. In an age when even hardware dealers have a close organization and a journal, our writers dream of a churchless religion where the friends of God would never meet.

It is a day when we need a fresh study of the place of the church in the midst of human society and a new apologetic for the church. Not in many centuries have the churches been so useful as they are today. They are growing the country over, but they would grow more rapidly if the principle of organization in religion were better understood to inhere in the very nature of religion.

## "THE OLD ORDER CHANGETH"

IN his recent story, "Fairhope," Edgar DeWitt Jones has given us one of the most human documents ever produced within the Disciples movement. We have had doctrinal works a-plenty, but here is a book which shows an understanding of the religious life of our people, both in the generation that is passing and in the new one in which we are now living.

One might read the early chapters of the book and find such a sympathetic treatment of the old Disciple life as to convince one that the author still lived in that period. But before we lay down the book we become sure that the man who wrote it has grown with his people.

The chapter entitled "The Old Order Changeth" is especially significant. Fairhope, the wonderful old country church, has been declining. Its older people have been dying off and its young people are no longer interested. The old-time enthusiasm and conviction are gone. The new minister who comes is trained to deal with rural life problems.

This young minister declares that there are too many churches. It is clear, however, that if the churches are to be reduced in number, Fairhope church must show hospitality to others than the immersionists. When a fine family, the Hanfords, handed the minister their letters, the minister took these letters to his board of elders. It was decided to accord some measure of fellowship to the new family.

The minister said: "I believe we ought to meet this issue frankly and decide what our policy should be. After some reflection, I have a suggestion: Suppose I state to the congregation just what Mr. Hanford stated to me when he handed me the letters; further, that I speak our hearty appreciation of these Christian workers and voice the belief which I fervently cherish that in circumstances of this kind it becomes us to practice the unity of Christian service wherever possible, and that out of such practice other unifying processes may rightfully be expected to follow."

The book is so tender and sympathetic with all that has been good in Disciple history that it will go much farther than any controversial and doctrinal work to lead our people out into more spiritual attitudes. It deserves the widest sort of reading among our people, both for the charm of its literary quality and for the sake of its great message of progress.

> I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day.—*Abraham Lincoln.*

# Our Bible and Other Bibles

## By Herbert L. Willett

### Final Article of the Series on the Bible

and the formula: Thus saith Zarathustra has but a phantom of meaning.

Space fails to permit account of the writings of Confucius, and other sages of China, of the utterances of Buddha, and the Pitikas which are the embodiment of his messages, or of several other venerable collections which in one race or another have taken their place as canonical and inspired.

#### THE KORAN

But the most impressive example of an authoritative, inspired and canonical literature, aside from the Bible, to be found in the world today, is the Koran, the scripture of the Mohammedan world. The story of the rise of Islam is familiar to the student of history. Mohammed was a merchant of Mecca, who became possessed of a passion for the emancipation of the Arab race from the superstitions of the idolatrous past. He knew something of the rather low type of Jewish and Christian belief and practice about him in the Arabian cities. He had a certain familiarity with the Bible from these sources. As the result of strife with his own clan, growing out of his claims to religious inspiration and leadership, he was compelled to save himself by flight with a few followers from Mecca to Medina. This was in 622 A. D., the year which became the beginning of the Mohammedan era. The career of conquest upon which the prophet and his followers soon entered laid the entire Levant at their feet, and even threatened Europe.

In the course of his life as prophet and defender of the faith in one God, Mohammed wrote a considerable number of prayers, directions to his followers, commentaries on the Koran, and a book of traditions. These are examples of the volumes which for various reasons have become classic and venerable among the chief religious bodies of the non-Christian world. No one of them is without its distinct merits. Each gathers to itself traditions of great souls who have wrought nobly in behalf of their people. In all of them can be discerned something of the breath of the divine, which assures us that God has never left himself without witness among any people. To the men who have poured their hearts into these hymns of the faith, and these directions for the holy life, one must accord honor and gratitude. Yet the more they are studied, and the more their writings are compared with those of our Bible, the more are we impressed with the unique character of the Scriptures which have issued from the hands of Hebrew and Christian prophets, and which find their highest levels in the utterances of our Lord. One need not dispraise the other holy writings to perceive the greatness of our own. In fact, the more attention is given to the world literatures of religion, the more impressive becomes the character of the Bible. They are the high and purposeful aspirations of ethnic teachers who saw the truth as they were able and made it known to their people. But in the Bible there is a universal note nowhere else discovered. It is proving itself to be the message of God to the race. The Christianity of which it is the exponent is winning its way in the very lands of the non-Christian world. Their bibles are for particular peoples and limited eras. Our Bible is for every age and all mankind.

THE END

*Owing to Dr. Willett's recent illness and the unavoidable delay in completing his series of articles, it has been deemed inadvisable to publish the book "Our Bible" in the midst of the summer. The publication date has, therefore, been set forward to September, 1917.* THE CHRISTIAN CENTURY PRESS.

expression in hymns, ritual formulæ, priestly instructions and injunctions to the faithful, and these have been gathered into an increasing collection of classic writings. Most of the ancient beliefs had something of the sort, though in certain instances the sacred literature was fragmentary and limited, and did not reach the status of canonical books.

This was the case in Egypt. As early as the fifth and sixth dynasties, two and a half millenniums before Christ, the post-mortem fortunes of the pyramid-building kings were deemed of sufficient importance to demand the covering of the tomb walls and galleries with hieroglyphic texts which include the ritual for burial, specifications for the offerings at the tomb, magical formulæ, ritual of worship, hymns, fragments of myth, and prayers for the welfare of the dead monarch. The care taken to provide the dead with the proper credentials for their safe passage through the varied experiences of the under-world led to the compilation of several different collections of magical texts and directions, among them "The Book of Him Who Is in the Under-World," the "Book of Portals," and most important of all, the so-called "Book of the Dead," which was enlarged from time to time until it required a papyrus roll seventy feet in length for its transcription. These and other writings were regarded as classic and essential to the welfare of the soul in the future life, but were never organized into a canon of religious instruction.

The Babylonians had a large body of priestly writings, chiefly employed in the efforts to avert evil by the proper rules of magic and liturgical directions for temple usage. The nearest approach which they made, however, to religious books was in the two great epics, the Cosmogonic Story, sometimes called the Epic of Creation, and the

percentage of our total income in America. The decrease of it would be ruinous to religious and philanthropic work, but would not be an item of sufficient size to help the general national situation, even if we regarded money not given as saved for the nation. We can greatly increase our giving and still not weaken our national resources, for much of our giving unloads the government of its responsibilities for which it is not now organized to care.

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most venerable of their collections, is dated by scholars somewhere between 2000 and 1500 B. C. It consists of some 1,030 hymns, in more than ten thousand verses, and makes a book equal in size to the Iliad and Odyssey combined. Closely associated with the Rig-veda in the veneration of the Hindu, though not so widely employed, are the Sama-veda, a collection of sacred chants for temple usage; the Yajur-veda, a book of ritual for sacrifices, and the Atharva-veda, an anthology of magical formulæ for the avoidance of evil. The word Veda means knowledge, and the Vedas have been, from time immemorial, regarded as the completely inspired literature of Hinduism.

Intimately related to the Vedas in sanctity are the Upanishads, a body of writings speculative and metaphysical in character, professing to be based upon the utterances of the Atharva-veda. They are 170 in number, and from them, offering as they do such ample opportunities for mystical and philosophic meditation, the long line of Indian poets, from the writer of the Bhagavad Gita to Tagore have drawn their inspiration. From this literature were selected the mantras, or sacred texts for popular instruction, and upon it were founded the sutras, or rules and aphorisms to be stored in the minds of the devout. In the fullest sense the Vedas and the Upanishads are believed to be inspired. The Brahmins have ever taught that the truths uttered in these holy books were revealed to ancient Aryan seers. At the same time it must be understood that the theories of inspiration varied almost as much among the Hindu sages as among the Jews. Some of them affirmed that the Vedas were eternal, and constituted the unique and unapproachable body of divine words. Others inclined to the opinion that inspiration never really

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phetic reformers of Asia, Zoroaster. His date has been variously placed from 1000 to 650 B. C. A small group of hymns was left by this teacher and the Gathas, a series of metrical texts, which probably also come from the founder of the new faith, who went about as a wanderer and reformer among his people. The sacred scriptures, which were gathered about these fragments, and were augmented by prophetic utterances, liturgy and ceremonial, hymns, cosmogony and tradition, were gradually assembled in a collection known as the Avesta. The date of this body of writings is assumed to be about 240 A. D. According to the tradition of the Parsees, the modern representatives of the Zoroastrian faith, the Avesta formerly contained twenty-one books. Of these but one now survives. It consists of five parts; a liturgy, the rules of clean and unclean, hymns of various age and merit, and a collection of prayers for daily use. The Gathas are the nucleus of the first of these sections. The divine origin, character and inspiration of Zoroaster were confidently affirmed by his followers. The divine nature of the literature which bears his name is not questioned by the faithful. Few of the Parsees are able to read the classic Zend language in which the Avesta is written. But they repeat, as an act of merit, the sacred Gathas, whose meaning they do not know. Most of the essentials of that religion which proclaimed Ahura Mazda as the ever-living Lord of Light, and which was professed by the great Cyrus and his successors, have passed away. The creed of the modern Parsee is merely a recognition of the obligation to cultivate "good thoughts, good words and good deeds." The venerable figure of the reformer himself has all but vanished, and the formula: "Thus saith Zarathustra" has but a phantom of meaning.

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But the most impressive example of an authoritative, inspired and canonical literature, aside from the Bible, to be found in the world today, is the Koran, the scripture of the Mohammedan world. The story of the rise of Islam is familiar to the student of history. Mohammed was a merchant of Mecca, who became possessed of a passion for the emancipation of the Arab race from the superstitions of the idolatrous past. He knew something of the rather low type of Jewish and Christian belief and practice about him in the Arabian cities. He had a certain familiarity with the Bible from these sources. As the result of strife with his own clan, growing out of his claims to religious inspiration and leadership, he was compelled to save himself by flight with a few followers from Mecca to Medina. This was in 622 A. D., the year which became the beginning of the Mohammedan era. The career of conquest upon which the prophet and his followers soon entered laid the entire Levant at their feet, and even threatened Europe.

In the course of his life as prophet and defender of the faith in one God, Mohammed wrote a considerable number of prayers, directions to his followers, commentations upon incidents in the Hebrew and Christian Scriptures, and other utterances, which were gathered into a collection, and today constitute the classic literature of Islam. They are in the form of suras, or chapters, and collectively are called the Koran, or "The Reading." They are most diffusive and various. They deal with all manner of matters, historical, theological, traditional, legendary and ritualistic. They are all at the level of one mind, and were written within a comparatively brief period. Yet they are the basis for all the theology, ethics, jurisprudence and ritual of Mohammedanism. The Koran is the text-book in every Mohammedan school. It is believed not only to be inspired, as the work of the prophet's hand and brain, but as well to be the utterance of the divine wisdom, of which the prophet was made the oracle and vehicle to earth. Perhaps the theory of verbal and plenary inspiration was never carried to greater lengths than in the Mohammedan view of the Koran. To the book is ascribed every possible perfection of form and spirit. The diligence with which it is studied, and the zeal with which its teachings are propagated are among the most astonishing features of Islam. Doubtless the glamor of the prophet's own career is cast over it in the thought of the "true believers," as Mohammedans like to call themselves. Nor can any fair estimate of the invaluable services of the prophet to his people fail to yield a high meed of praise to the entire movement for the reform of the Arabs. But one needs this background of romantic achievement to relieve the feeling of disillusionment which results from the effort to become interested in the arid and trivial pages which make up no small part of the Koran. The man and the movement remain greater than the literature they produced.

These are examples of the volumes which for various reasons have become classic and venerable among the chief religious bodies of the non-Christian world. No one of them is without its distinct merits. Each gathers to itself traditions of great souls who have wrought nobly in behalf of their people. In all of them can be discerned something of the breath of the divine, which assures us that God has never left himself without witness among any people. To the men who have poured their hearts into these hymns of the faith, and these directions for the holy life, one must accord honor and gratitude. Yet the more they are studied, and the more their writings are compared with those of our Bible, the more are we impressed with the unique character of the Scriptures which have issued from the hands of Hebrew and Christian prophets, and which find their highest levels in the utterances of our Lord. One need not dispraise the other holy writings to perceive the greatness of our own. In fact, the more attention is given to the world literatures of religion, the more impressive becomes the character of the Bible. They are the high and purposeful aspirations of ethnic teachers who saw the truth as they were able and made it known to their people. But in the Bible there is a universal note nowhere else discovered. It is proving itself to be the message of God to the race. The Christianity of which it is the exponent is winning its way in the very lands of the non-Christian world. Their bibles are for particular peoples and limited eras. Our Bible is for every age and all mankind.

THE END

*Owing to Dr. Willett's recent illness and the unavoidable delay in completing his series of articles, it has been deemed inadvisable to publish the book "Our Bible" in the midst of the summer. The publication date has, therefore, been set forward to September, 1917.* THE CHRISTIAN CENTURY PRESS.

# The Way Out for England

## With Some Implied Suggestions for the United States

**By Arthur Mee**
**In "Defeat or Victory?"**

IF there is one thing about which there is general agreement and steadily growing conviction, it is this drink curse. On every hand it is acknowledged to be our greatest enemy. Quite apart from the appalling fact that for years it has fastened its shackles upon our national life, destroying the bodies and souls of countless men and women, and creating untold misery, poverty and tragedy—which in our easy indifference we have come to accept as a matter of course, and to look upon without a shudder—it is now being brought home to us in convincing fashion that ultimate victory in the war and the firm handling of this foe in our midst are very closely related.

Nearly two years ago the nation was solemnly warned by the present Prime Minister that of all the enemies arrayed against us in the tremendous struggle of these days, the most powerful and threatening is drink. At that time it almost seemed as though the hour of deliverance had at last come and that Great Britain was about to assert her latent moral strength and put an end to the whole evil business. And had the Government then but taken the straight and courageous course, it is certain that its action would have been backed—whatever it had cost—by all that part of the nation which really counts. But it failed. Once again the brewer and distiller proclaimed who are the real rulers of our land. Their defiant challenge, like the crack of a slave-driver's whip, brought both political parties to heel.

### "VESTED INTERESTS"

The British Parliament, said Mr. Lloyd George, quailed before an enraged crowd of Irish distillers and publicans. Britain might be worsted in her great task on the fields of France and on the high seas. The bodies and souls of men, women and children might be destroyed at home. Every efficiency might be impaired, and every evil thing that flourishes under the shadow of the public-house might multiply. But what of that in comparison with the vested interests of this trade?

With splendid heroism, which it would be impertinence to praise, our soldiers have fought against terrible odds. Their deeds will live as long as the Empire lasts. The red tinge of their sacrifice will sanctify all our future liberties. But what have we done for them in guarding their homes from the invasion of the destroyer? What have we done to make our land clean and sober and in some degree worthy of their blood? We have tinkered away at boards of control and shortened hours for drinking facilities—trying to cure a cancer with court-plaster! We have given the greatest of our enemies a new lease of life in our midst. We have flouted the first claim of that righteousness by which alone a people is exalted.

### ALLIES LACK CONFIDENCE IN BRITAIN

Is it to be wondered at if our allies express some lack of confidence in us? Russia gave us a magnificent lead, and France has followed her; while our successive governments, despite earnest representation from those who are in closest touch with the great centers of population and industry, have so far been content to let things go as they are, and Great Britain has thus been made to appear as though she gloried in her shame. It is not too much to say that the whole world looks on and wonders. At the present time the most widely read organs of the press in Japan are publishing articles on the decadence of Great Britain, pointing to the drink evil and our unwillingness or powerlessness to deal with it, as the greatest cause of deterioration of our peoples and the plainest sign of our effeteness. Nor do they fail to draw the inevitable corollary that Japanese interests in the future will be best served by seeking alliance with nations more like herself in moral vigor.

The influential native press of China is full of the same kind of thing, contrasting, as it has a perfect right to do, the Chinese self-liberation from the thraldom of the opium curse with our feebleness in regard to alcohol. This is the humiliating position we have been brought to under the rule of the trade, with its sardonic grin at every suggestion of a freed land, and its tight grip upon the chief political parties in our state, secured by the power of blood-money. Who can express the shame of it, that Great Britain, once the savior of weak peoples, should have become a spectacle for their scorn?

### WHAT PROHIBITION WOULD COST

Of course, we are not unmindful of the cost prohibition involves, nor do we suggest any harsh or unjust treatment of those involved by the arbitrary extinction of licenses to produce and sell the stuff without regard to the claims of honesty. But we do say that whatever the cost, this thing has to be done, and that we must summon every moral reserve to carry through the sacrifice. An initial sum of £300,000,000 has been named as the minimum price at which the state could secure control of the liquor trade as the first step toward bringing it to an end.

Well, what of it? At most it is only two months' cost of the war; it would be recovered many times over in the amount saved by the shortening of the struggle, for the impetus and speeding-up which would follow would go a long way toward carrying us to triumph. But let it be clearly understood that for the state merely to acquire and carry on this business is by no means an answer to the demand of the hour. It may be a means to an end, but it is not in itself the end. Drink is drink, with all its hellish brood in its train, whether it be dispensed by a government department or by private enterprise. It cannot be mended by a mere change of ownership. It must be ended at the will of an united people.

### "LOSS OF REVENUE"

As to the old objection regarding loss of revenue, it is difficult to see any cogency in its appeal. We only know that at present we are literally wasting the vast amount which goes into the hungry maw of this trade. It is utterly unproductive, except in a vicious circle, and might as well be thrown into the sea—far better, indeed, for then the moral consequences of its conversion into drink would not defile or destroy our nation. On the lowest ground at all, it is not sound finance to raise revenue at such unspeakable cost of human life, which is the real capital of any country. Are we going to let the old sophistries of politicians about revenue stand any longer in the way of emancipation? Are we going to confess ourselves defeated once again? Or are we going to rise in our strength and put an end to this thing?

Who, indeed, can be satisfied at the condition of degrading bondage in which we live? Looked at from any point of view, social, economic, productive or military—the retention of the brewer and distiller as the traitorous dictators of our destinies is an appalling piece of blindness. When, as we have seen it, political control is

divorced from moral purpose, and things essential are sacrificed to things expedient, Nemesis must sooner or later overtake the guilty. Ultimately every house built on the sand is tested by the flood and swept away. Were it not so, it would be hard to believe in any Divine control of human affairs. Are we content to believe that Britain's national mission is at an end? The only alternative is that she should set her house in order and make herself morally worthy of the service of the God of nations.

### IS ENGLAND CHRISTIAN

Above and beyond all other considerations which have been advanced against alcohol is the moral one. The present time, with its heavy demands and searching anxieties, has robbed us of many illusions. It has torn aside disguises of ordinary day from men and nations alike, and has brought to light naked crudities both of belief and behavior. We have always prided ourselves on being a Christian nation, but we have been revealed as being swayed and governed by motives and inspirations that cannot in any sense be called Christian. We all recognize gratefully how goodly is our heritage. In our national life there is much, very much, for which to be thankful and proud. Britain's innate love of justice and fair play; the purity of our public life; the disinterestedness of state and civic administrations; the increasingly humane treatment of the poor, the imbecile and the prisoner; the benefit of education placed within reach of all; the protection of the toiling classes against the rapacity of those who would exploit them for gain; the application of scientific law and invention to the well-being of the people; the fidelity to pledged word in international affairs—all these give us cause for thanksgiving and pride.

But let us face this grave question seriously. Do these things really make a nation Christian? Unconsciously influenced to an extent by something of the spirit and teaching of Christianity which has filtered through into the life and thinking of a great mass of the people, much of our legislation and several of our war institutions undoubtedly are; but does this mark us out as a Christian nation? Surely a nation which is at heart Christian must give infinitely higher moral expression to its life than any of these things. The war has brought to light a good deal of latent Christian sentiment in the nation. Never was there such an exhibition of generosity, self-sacrifice and willingness to serve as now. Never have men been so ready to sink themselves for the good of others. Never has Britain been so near to the Kingdom of God as now. By one supreme act of courageous sacrifice she may win her soul. But will she awaken to know the day of her visitation?

### THE CHURCH IN GRAVE CLOTHES

It is more than doubtful if organized religion is going to prove her helper. Whether the churches can divest themselves of bonds and grave-clothes, and in new-found freedom lay hold of this solemn opportunity of directing the national sentiment toward Christ's rule, and of leading the national energy to His obedience, remains to be seen. At present it must be confessed the signs are not hopeful; but meanwhile our immediate duty is clear. Each one must translate his faith into works. In the discharge of our duty as citizens and soldiers we must seek first the Kingdom of God and His righteousness. We must dedicate our own energy to the stupendous task of bringing the life of our nation under the recreating rule of God. In view of the present situation it is clear that we shall fail in our first responsibility if we are content to do anything less than give ourselves heart and soul to this war of liberation.

We have talked long about the necessity of national repentance and amendment. Surely the time has come for resolute personal action. Here is our task to hand, and our opportunity of following the lead of Him who did not hesitate to use a whip of small cords when the rights of God and men were invaded. The nation generally has refused to follow the lead of the King in banishing drink. Will that true Church of Christ, which has its members within every religious body, and outside of them all, refuse likewise to follow Him? Or, bearing "the sword bathed with Heaven," will it unite to spend its very strength in this battle for a liberated land?

### "PROFITABLE INIQUITY IN THE HEART"

Away with indifference and apathy! Away with political and ecclesiastical insincerities! Away with the idea of an apathetic God, acquiescent in a nation losing its soul, caring only to snatch a few from ultimate disaster! Away with the paralyzing cant of an uplifted voice and a down-hanging arm! Away with the worthless prayer of a people which calls on Heaven for victory against an outer foe and regards this profitable iniquity in its heart!

There is no question as to what the right course is. Humiliating though it is to confess, our allies have shown us the way and our colonies have driven home the lesson of their example. Even though the bugles of peace should sound tomorrow, declaring the horrors of bloodshed at an end, and every objective for which we have drawn the sword achieved. Britain would stand before God and the world a defeated nation if this evil is not trampled under foot. Her last state would be worse than her first. The battle is joined. The issue is plain. Each one of us shares the responsibility of victory or defeat.

## President Wilson Appeals to the Sunday Schools

The Sunday-schools should be in very truth "cradles of patriotism," and every school should be found loyal at a time like this. Each should "do its bit." President Wilson believes they will. Thousands of Sunday schools will celebrate next Sunday, July 1, as Red Cross Day. Others will observe the following Sunday. See that your school does not prove a slacker. Provide proper exercises and do not omit the chief feature, a generous offering. Funds should be sent to the American Red Cross, Washington, D. C. The President's message to the Sunday-schools follows:

*To the Officers, Teachers and Scholars of the Sunday-Schools of the United States of America:*

*The present insistent call of our beloved country must be heard and answered by every citizen of the United States in proportion to his or her ability to maintain the national power and honor. Many citizens will render their aid by force of arms on the battlefield, while others will make the Nation strong by their patriotic gifts and support to the common cause. It is, therefore, highly fitting that the Sunday-schools of the Nation should observe a special patriotic day and on this occasion should make a special contribution to the American Red Cross for the alleviation of the suffering entailed by the prosecution of the present war. It is my earnest hope that your generosity may be unstinted in this, the hour of the Nation's need, and that this special day may mean much to you in the understanding of the cause for which our beloved land now contends.*

WOODROW WILSON.

# "Dissolving Doubts"

**By C. M. Smail**

THE words of the phrase, "dissolving doubts," were used by Horace Bushnell. I wish to carry them along. For me, they rightly fit an epitomized expression of what should be done with doubt. It is not so much a menace as it is a difficulty. Epictetus said, "Difficulties are to be overcome." So it is with doubts. When the difficulty is overcome, cause won, the enterprise accomplished, there is always rejoicing. In no less degree is this a truth related to dissolving doubts.

Is this "An Age of Doubt," as Henry van Dyke and others would have us believe? Some will answer yes, others no. One widening circle will affirm and another deny. Both are right. Your answer will depend upon what circle you are in, whether a circle of belief or doubt. Now, as ever before, we are not to judge all people from the few we happen to know.

### CAUSES OF DOUBT

Let us note the causes of doubt. The first to be mentioned is ill-health. Both our mentality and religion are colored by the condition of our health. When the patient becomes doubtful as to the outcome of his case, the physician knows well that his recovery becomes more hopeless. A belief in health, and health itself, are great dispellers of doubt.

Bad weather produces doubts. Dark, damp, stormy days affect men's lives accordingly. So much is the condition of weather to be taken into consideration that some business men will not barter on what they think is an unfavorable day. In no less a way is this observed in the church. Some one has said that nine-tenths of church people are fair-weather Christians. Somehow, when the day of bad weather comes, church members feel doubtful as to the spiritual boon to be received on that day. Therefore, doubting that help will be received and that they have need of the same on that particular ill-winded day, they conclude to act according to doubt and remain at home.

Another cause for doubt is bad environment. It becomes hard for one to believe certain things, however good they may be, if his training has been in surroundings which would foster a wholly different belief. We are having now an example of an empire which doubts the tenets of democracy which are held by the majority of the people of the world. Training, system and environment account for this distorted view. Where the liquor interests prevail, many believe that there never will be prohibition of the traffic. Suffice it to say that our environment often makes us doubt the things that are the highest and best.

### THINGS WE SHOULD DOUBT.

What should be doubted? To answer this question requires careful reflection. The list of things to be doubted would be too long to name here. I will mention only three.

There is the matter of slavery. How many believed in it a half century ago? But few people believe in it now. We wish that there might not be any one who so believed. Now we think it right to doubt the feasibility of slavery. The people should not be half slave and half free. But all should be free. Through the years of teaching, war and example, a belief in the institution of slavery has been dissolved.

The thought uppermost in the world's mind now is the dissolving of autocracy. Recent events and present movements are fast dissolving the idea that a nation should be governed by autocrats. It is the hope of America and her allies that democracy will rise and autocracy fall. Time and events have proved the value of the one over that of the other as the safest and best means for the government of the people. Men can well doubt the usefulness of a form of government which has proved itself such a colossal oppressor. It pays to doubt autocracy when autocracy does not pay.

### IN THE REALM OF THEOLOGY

Some theological beliefs are to be doubted. Are there not many things once believed by Augustine, Luther, Calvin, Edwards and Campbell which are not to be believed by men of today? Our thoughts now are the result of evolutionary processes of thinking—from their day until now. We differ from Augustine in his mistranslation of Romans 5:12; from Luther in his position on the Lord's Supper; from Calvin in holding that no one in whom God had really begun a work of grace could fail to be saved; from Edwards' ingenious theory of original sin; and from Campbell's personal theological views as expressed in the "Christian System." Moreover, we are thankful for the elasticity of the Christian movement which gives freedom to think and worship. Though viewpoints change, purpose holds, and we say with Tennyson:

> "Yet I doubt not through the ages one increasing purpose runs,
> And the thoughts of men are widened with the process of the suns."

Many of the theological ideas held tenaciously in days gone by seem absurd and fallacious to us now. We even go so far as to repudiate certain beliefs once held firmly by ourselves. Nevertheless, we look for sure ground and find that which compels a firm belief and discards all doubt.

### THINGS NOT TO BE DOUBTED

What are some of the things not to be doubted? I will mention a few. Never doubt a discrimination between right and wrong. There is a difference and it is not to be distrusted. You may question what is right or what is wrong, but never their differentiation. Some permit themselves to get into such a state of being that they call evil good. God forbid this! To doubt that there is a difference between right and wrong is to concede that everything is all right or all wrong, which is not true in either case. The fact that there is a difference between right and wrong, to be seen, acted upon and profited by, is one of the real things we can count upon for advancement in the Kingdom of God.

Another verity not to be doubted is experience. It is a costly school, but in it we learn well. Who would doubt his own experience? Paul was persuaded thoroughly by experience that there was nothing which could separate him from "the love of Christ." Before him Job, after many tests, said, "I know that my Redeemer liveth." In my relation to the sick and dying, the disconsolate and mourning, the hungering and thirsting, the poor and the rich, the aimless and purposeful, the pessimist and optimist, the sinner and saint, the defeated and victorious, I have had shown to me unquestionably "The Abundant Life." By many proofs I see life and its way more clearly. What comes to me in this way as an established belief may appeal to you as mysticism, but it is for me, nevertheless, an indisputable fact.

### BELIEF IN CHRIST NECESSARY

Christ is not to be doubted. He was expected. He came. He abides. He is consummate ideal and standard of manhood—Savior. He came when the world needed him most. From the other side of the veil which separates us from the unseen, he came rending it, in order that we might see and know the Great Spirit, the Father God. As age succeeds age, more and more the people rise and call him Blessed. He remains the one unique Savior. No one has ever been able to add anything to or take anything from his character which would im-

prove it in the least. Nor has any one ever shed a light greater than his spiritual illumination. Of the thousands of thousands, he is chiefest. By him we are saved. "In him we live and move and have our being." It can not, with truth, be said of him:

"Now he is dead. Far-off he lies
In the lone Syrian town;
And on His grave with shining eyes
The Syrian stars look down."

Christ Lives. Doubt it never. You can come to him in spirit and crown him Lord of life; and he with his life can virtually live in your life. You may doubt what some have said about Christ—their interpretation of him, but never doubt him. Alas! for any that do. The vehicle which brings you Christ may be imperfect, but Christ himself is perfect.

### DOUBTING GOD

Some hesitate to believe in God. To doubt him means to attempt to cast him aside from thought. But he can not be obliterated by doubt. It has been observed that the one who doubts God, after awhile, doubts that he doubts. Therefore, his doubting loses its basis for thinking. However, he posits something that represents God in order to think on any problem of life. Many in their thinking lose sight of God.

But why argue? The matter of positive belief in God has been well stated: "In the beginning God created the heaven and the earth." Also, "In the beginning was the Word, and the Word was with God, and the Word was God." The following lines convey our meaning:

"There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod—
He trusts in God."

All constructive thinking and work depend upon a faith in God.

How did Jesus deal with doubt? Note that he did not rebuke John the Baptist for his doubt, but instead gave him the information which dissolved it. Then the illustration of Christ and Peter on the sea is relative here. Peter did not sink so long as he kept his faith in Christ. "But when he saw the wind he was afraid; and beginning to sink, he cried out, saying, Lord, save me." The raging elements of the sky and the deep caused him to doubt. However, he found his way back to faith through prayer. Christ gave him a helping hand and said to him, "O thou of little faith, wherefore didst thou doubt?" How often doubts that we have had toward our neighbors have been taken away by their service to us! Some of our spiritual doubts are only removed by the strong helping hand of the Master.

### FREEING THOMAS FROM DOUBT

Another example of Jesus' dealing with doubt is found in the life of Thomas. The disciple had been told of the resurrection of Christ, but he was not convinced until he had what was to him a more positive proof. He said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails and thrust my hand into his side, I will not believe." Eight days after this Jesus made himself known to him, saying: "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing." This brought a ready belief, a great exclamation of conviction, "My Lord and my God." Then followed the spiritually discerned and reflected statement of Jesus directed through Thomas to every doubter: "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed."

The best way to dispel the darkness is to bring in the light. The best way to remove falsehood is to replace it with the truth. And the best way to dissolve a doubt is to establish a faith. If any are in doubt about the church let them come and see it. If any are in doubt about the good, let them try it. If any are in doubt about a saint, let them find one. If you are in doubt about the saving power of Christ, learn the testimony of the saved and let the Christ control your life. Christianity needs only to be tried to succeed. Christ is our spiritual illuminator.

"Clear before us, through the darkness,
Gleams and burns the guiding light;
Brother clasps the hand of brother,
Stepping fearless through the night."

Borough Park Church,
Brooklyn, New York.

# Dr. Jenkins Sees German Air Raid

*Among those who experienced the horrors of the recent German air raid on Folkestone, England, in which many persons were killed and injured, was Dr. Burris A. Jenkins of Kansas City, Mo., who recently arrived in Europe for six months' service under the Young Men's Christian Association. In a statement given the Associated Press Mr. Jenkins graphically described this record-breaking attack and told of his sensations during the rain of destruction from the sky. The following is Dr. Jenkins' description of the raid:*

IT was our first time under fire and it reminded me of a Missouri cyclone. The only drawback to this comparison is that the sun was shining in a clear blue sky over a placid sea.

### SING AS HOUSES CAVE IN

As the shells were crashing around us and houses were caving in, before I knew it I was humming a long forgotten tune, doubtless subconsciously associated with those old days. Two other men in our party independently testified that they also began singing softly.

Perhaps this tendency to sing or whistle is a manifestation of nerves, and explains why troops always do so when we see them embarking for France; they know that next day they will be in the trenches—maybe over the parapet. At all events, we all confessed to nerves and fear.

Most people took to the cellars. Had I known there was a cellar handy, or that it is considered good form in the circumstances, I should have followed, for soon I found myself alone on the leas overlooking the sea, where I had gone at the first cry of "Zepps!"

### WATCH FOR GERMAN RAIDERS

When I rushed out of our house by the seaside I found crowds gazing upward in the direction of the sun. I could see nothing for the glare; neither, apparently, could others.

Suddenly two little girls cried: "There they are!" Then I saw them, two airplanes, not Zeppelins, emerging from the disk of the sun almost overhead. Then four more, or five, in a line, and others and others, all like bright silver insects hovering against the blue of the sky. The heavens seemed full of them. There were about twenty in all and we were charmed with the beauty of the sight. I am sure few of us thought seriously of danger.

### PEOPLE UNAFRAID OF DANGER

Then the air was split by the whistle and rush of the first bomb, which sounded like the shrill siren of a car. This was followed at once by a detonation that shook the earth. I heard nobody shriek, weep, or cry aloud.

The people were marvelously controlled.

I glanced in the direction of the shellburst, a hundred yards away, and the debris was still going up like a column of smoke. Then came two more strokes, apparently in the same spot. Then three other bombs fell. I afterward found the missiles wrecked the O-Hotel and wounded our motor driver.

Then another bomb demolished the manor house by the sea. Two others now fell in the water behind me, and the gravel and mud and water spouted up in a geyser to the top of the cliffs where I stood.

### UNKNOWN NUMBER OF SHELLS

Later I learned that one of these shots tore off the legs of a little boy playing with his sister. The mother lay in a faint and the little sister, driven mad, rushed blindly into the water. She was rescued by a wounded soldier.

Other shots fell, but I could count no further. They came thick and fast, like crackling, rolling blasts of our western lightning and thunder. Nobody has reported the number of shells so far as I know. But there were 200 or more casualties, nearly a hundred of them fatalities.

Anti-aircraft shells were now bursting on the fringes of the air fleet. Then followed in the distance the purr of the machine guns, and we knew that our own planes were up in pursuit. We were later informed that three of the hostile fleet were brought down in the channel.

### CIVILIANS TORN TO BITS

When I reached the spot where the first three bombs had fallen, glass covered the street for a block. In the middle of the macadam road was a shell hole six or eight feet across and three deep. Here lay two men in uniform who looked to me to be dead; there a civilian, white haired, who I knew had been killed. Yonder was a little girl, half her face gone; yonder a young woman, both feet gone. Our young lieutenant, a Y. M. C. A. man from Canada, our host for those days, himself wearing the gold stripe on his arm which betokens a wound, and no longer fit for service in the field, was bending over the wounded. I heard one of the stricken soldiers moaning now: "Mother, O mother!" Yonder lay two little babies, already covered with sacking.

### HELP FOR THE VICTIMS

We rushed into a nearby basement, where they said there was a wounded woman. Her hip was gashed. A Red Cross nurse appeared from nowhere.

Now they were carrying an old lady, shaking with palsy, from a shell of a house. She was 80 if a day. She had on bonnet and gloves. How she managed thus to array herself for departure from her home, or to live at all in her demolished house, is beyond me.

All this is what I myself saw, and one pair of eyes could see only a small corner of the devastated area. Houses were mere walls. All the interiors were torn out, as if by fire. A girls' school nearby was a wreck.

### GROUND LITTERED WITH DEAD

Down the slope of the lower and busier section of the town a narrow street, crowded with afternoon shoppers, was strewn with many dead, mostly girls and women. The old shoemaker who had been in his little shop, was never found. Legs and arms and heads, detached, were scattered about. The draper's shop was a mass of brick and stone and every girl in it was dead.

The remarkable thing was that I heard no shrieking and saw no weeping nor wringing of hands. All faces were white; teeth were clenched, lips compressed. Women clutched at their garments or spasmodically smote their breasts. But not a moan nor a loud word escaped any lip within my hearing. The English are a marvelous people.

## "THE ROAD TO FRANCE"

*Daniel M. Henderson of Baltimore was awarded the prize offered by the National Arts club for his war poem, which is entitled "The Road to France." The poem follows:*

*Thank God our liberating lance*
*Goes flaming on the way to France!*
*To France—the trail the Gurkhas found!*
*To France—old England's rallying ground!*
*To France—the path the Russians strode!*
*To France—the Anzac's glory road!*
*To France—where our Lost Legion ran*
*To fight and die for God and man!*
*To France—with every race and breed*
*That hates Oppression's brutal creed!*
*Ah, France—how could our hearts forget*
*The path by which came Lafayette?*
*How could the haze of doubt hang low*
*Upon the road of Rochambeau?*
*How was it that we missed the way*
*Brave Joffre leads us along today?*
*At last, thank God! At last we see*
*There is no tribal Liberty!*
*No beacon lighting just our shores!*
*No freedom guarding but our doors!*
*The flame she kindled for our sires*
*Burns now in Europe's battle fires!*
*The soul that led our fathers west*
*Turns back to free the world's oppressed!*

*Allies, you have not called in vain!*
*We share your conflict and your pain!*
*Old Glory, through new stains and rents*
*Partakes of Freedom's sacraments!*
*Into that hell his will creates*
*We drive the foe; his lusts, his hates!*
*Last come, we will be last to stay—*
*Till Right has had her crowning day!*
*Replenish, comrades, from our veins*
*The blood the sword of despot drains*
*And make our eager sacrifice*
*Part of the freely rendered price*
*You pay to lift humanity—*
*You pay to make our brothers free!*
*See with what proud hearts we advance—*

*To France!*

# America Resurgent

**By Wendell Phillips Stafford**

SHE is risen from the dead!
Loose the tongue and lift the head;
Let the sons of light rejoice,
She has heard the challenge clear;
She has answered, "I am here";
She has made the stainless choice.

Bound with iron and with gold—
But her limbs they could not hold
When the word of words was spoken;
Freedom calls—
The prison walls
Tumble, and the bolts are broken!

Hail her! She is ours again—
Hope and heart of harassed men
And the tyrants' doom and terror.
Send abroad the old alarms;
Call to arms, to arms, to arms,
Hands of doubt and feet of error!

Cheer her! She is free at last,
With her back upon the past,
With her feet upon the bars,
Hosts of freedom sorely prest,
Lo, a light is in the west
And a helmet full of stars!

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

### German Missions Reported Active

An exchange states that the work of German missions in China has shown remarkable vitality in spite of the war. Up to the time of the breaking off of political relations, the work had gone on hindered only by the interruption of communication with the home base. Immediately before the war 150 men and seventy single women were at work, and the Chinese Christians in connection with the German mission numbered 23,000. The large German missions in the Dutch East Indies have not been disturbed in any large way. A Christian community of 170,000 has been gathered, mostly on the island of Sumatra.

*O. F. Jordan*

### Decorate Graves of Methodist Ministers

The Methodist Episcopal church is coming into a custom of observing a memorial Sunday in which the graves of Methodist ministers are decorated. In Chicago fourteen ministers were selected to act as directors in decorating the graves of deceased ministers and the deceased wives of ministers of the Methodist Church in the various Chicago cemeteries. At Rosehill, President Thomas F. Holgate of Northwestern University, presided. Dr. T. P. Frost of First Church, Evanston, delivered the address. President C. M. Stuart of Garrett Biblical Institute offered prayer, and the Rev. J. Hastie Odgers delivered the benediction. The Rev. O. F. Mattison was in charge of the services.

### Dr. J. H. Jowett Modifies Plans

Dr. J. H. Jowett will not leave New York quite as soon as he had planned, since this country has entered the war. He has written the Westminster church of London that he ought to tarry a little longer here to meet certain war problems. He said to them: "America is just entering the war, and her sons are enlisting in active service, and many of them have already gone from my congregation. I am sure it would not be right at such a moment to plunge this great church into the confusion of a vacant pastorate, and I felt it imperative to listen to the urgent request of the people that I should remain their minister during the opening months of the war, and thereby give them time to appoint a successor. This nation, and my own nation are now comrades in a common struggle, and I know that the church at Westminster will be sufficiently magnanimous to approve any course which may help, even in a small degree, to deepen the friendship and good-will of the two peoples, and to lead them into more vital cooperation and communion."

### Want Federation Instead of Union

The General Assembly of the Presbyterian church in the United States of America, meeting recently in Dallas, Texas, sent a telegram asking union with the Presbyterian church in the U. S. (Southern). The Southern body replied: "While this Assembly does not regard organic union as practicable at this time, yet it hereby appoints the committee of conference on union asked by the Assembly of the Presbyterian Church in the United States of America, and recommends to the proposed conference the consideration of the federation of all the Presbyterian churches of our country upon some practical and effective basis."

### Federal Council Gets Action for Protection of Soldiers

The moral environment of the training camps will be protected most carefully, announces the Federal Council of Churches, which has received communication from the war department. It is made illegal to sell or give away liquor to men in uniforms, and the military authority can go any distance from camp to abate the evil of bad women hanging around the camps. The attitude of the government has been decisive and most commendable.

### Great Scotch Scholar Is Dead

Dr. James Denney, known in this country for his theological writing, especially the book "The Death of Christ," is reported to have passed away. He was on the faculty of the United Free Church theological school in Glasgow. He was writing strenuously during the war to induce Great Britain to go forward to prohibition. His scholarly activities have commanded respect upon two continents.

### Southern Presbyterians Stay in Council

The relationship of the southern Presbyterians to the Federal Council of the Churches of Christ in America has long been a problematical one. Certain explanations by the Federal Council induced the Presbyterians to continue in fellowship with the organization, but they voted that no action of the Council should be binding on the Presbyterian church in the United States unless specifically ratified by the General Assembly.

### Theological Professor a Spy

The war has furnished few greater sensations of a personal sort than the discovery that a professor of Union Theological Seminary was a spy in the pay of the German government. Dr. Thomas Hall, who, curiously enough, held the chair of Christian Ethics, has been engaged in plots against munition works in this country. He has been dismissed from his professorship and has gone to Germany. Dr. Hall has been decorated by Emperor William, and although of British ancestry, he has always been strongly pro-German.

### Churches Help Enlisted Men

The war program of the churches is receiving careful consideration by American ministers. The First Presbyterian church of Crawford, N. J., has organized a war committee of twelve to send messages of cheer to those absent in military service. A letter or package is sent each month to each absent soldier or sailor, each member of the committee having charge of the work one month at a time. The First Presbyterian church of Evanston, Ill., is near Ft. Sheridan training camp for officers, and the leaders there invite these men to Sunday dinner after church is out each Sunday morning. In addition, the church prepares a monthly news letter, which is sent to the sixty men enlisted from the parish of this church. This letter has summaries of sermons, and church news of a sort calculated to keep alive the interest of the men.

# Social Interpretations

By ALVA W. TAYLOR

### Russian Democracy and Ally Imperialism

SHALL we fight with Russian democracy or Ally imperialism? The President's note to Russia made it clear in general terms that we are in the war to end war, and he has reiterated that we contribute every dollar and man as a willing sacrifice to world democracy and the war against war. But he did not so unequivocally assure the Russian democracy that we would accept their program of no imperial division of spoils; in other words, he did not come "down to brass tacks" and talk in concrete issues beyond reminding them that Germany's dream of a middle European empire must be shattered. Why not go on and also assure them we are with them in their demands that no imperial ambitions are to be battled for by our armies on either the battle front or in the furroughs at home? They have sealed their democratic faith and program by a renunciation of any claim on the Dardanelles as a part of the war program. Is France willing to seal hers with a declaration that Alsace-Loraine will be allowed to determine by a plebiscite what government they want—French, German or independent? Will Italy do the same for the Trentino? Will England forswear demands for German colonies and leave their status to an arbitrator in the peace conference? The American democracy has forsworn any claims to reparation and declares its willingness to sacrifice both blood and treasure to insure the future of democracy in the world; but imperialism and democracy cannot sleep in the same bed or work peaceably together in the future world. If democracy is to win an undivided victory in this war it must win against imperial ambitions in the Allied camp as well as overthrow them in the camp of autocracy. The Russian revolution is quite as significant for democracy as the contemplated victory over Germany will ever be, and it may be a God-send to the Allied cause through purging it of all ambitions for conquest, trade monopoly and dictated terms of peace. Our position seems clear; we are with Russian democracy on the final issue, and we are not with English or Italian imperialism.

*A. W. Taylor*

* * *

### The Three Great Republics

The United States, Russia and China are the three great future world republics. Their population totals more than one-third of the human race and their territory covers one-third of the land area of the earth. Russia and China are newcomers and need the practical aid of the mother republic of them all. Sympathy may be consoling, but until we carry it over into practical statecraft it may not effect a great deal. In both countries there are fundamental conditions that give promise for the successful evolution of permanent republican governments. The Russian revolution was not the work of a political group, but an upheaval of forces so matured, universal and powerful that not even a great war could delay it; the war furnished it instead with the critical conditions that made the upheaval possible. In China the first ebb-tide of reaction has been weathered; another seems to be on, but it is safe to say it is less astute and will be shorter lived; it is the work, it seems, of professional military leaders who naturally prefer monarchy. The menace of Russia is the German autocracy, and the real menace of China is the Japanese autocracy. The newfound freedom of public opinion in Russia has not had time to correlate itself into definite institutions of social control. German diplomacy is playing a long chance with it by inaction on the eastern front. It hopes to encourage the idealistic and radical elements into a peace propaganda while it deals with the rest of the Allies, feeling sure of autocratic power when it deals with Russia's new and formative democracy in times of peace. Japan is no doubt pursuing her day of opportunity as skilfully as she can and weaving her web of priority about China as rapidly as diplomacy feels it dare while England and America are occupied elsewhere. Japan does not seem to encourage monarchy especially in China, because, perhaps, she prefers military weakness rather than an autocratic government that could become of military strength. She can pursue her trade and "sphere of influence" designs on China better if China is kept at cross-purposes with herself. Here is where American practical aid is needed through definite affirmations of the "open-door" policy in China with concrete declarations regarding the right of the Chinese democracy to work out its own civilization, just as we have done in the case of Mexico, and the clear declaration to Russia that her program of "no conquest and no indemnities" is also our program. We can easily make distinction between reparation for damages done in occupied territory and indemnities upon conquered governments, and we can hold to our distinction between the rights of peoples to choose their own government and their forcible detachment from the conquered by the conqueror.

* * *

### Where Does "Consent of the Governed" Begin?

Where do we begin to apply our principle of "government by the consent of the governed"? Ireland is furnishing an interesting laboratory experiment in the matter. If Ireland should be free, what about Ulster in Ireland—she desires to be free to remain under Westminster's government, and refuses to even consider one at Dublin. Shall Ireland then be divided? If so, then what about every other small county in the realm? Shall Alsace-Loraine be permitted to decide its own future government? One side of it is German and one French in population. Shall Bohemia become an independent nation? If so, then what about each of the other numerous small nationalities in the Austrian federation? Does the recent history of the Balkan nationalities argue that such independence augurs well for the future of peace, or is the bloody story of the Balkans for the past two decades due to failure to fully recognize the principle of nationality? If Poland and Finland are to be independent, why not Ireland and Bohemia and Lithuania and the Ukranians and the Ruthenians and the Armenians and the Syrians and all the rest? And why did we not let the Southern states depart in peace, as Horace Greeley wished us to do? Evidently there is a line of demarcation somewhere. It is a problem in practical politics and there are considerations of broader unities demanding recognition. Is not here another problem

for democracy to settle? The Austrian hegemony should give way to a real confederation with democratic government like unto the Swiss confederation. Ireland should have a state legislature, and so should Ulster, but both keep unity with the United Kingdom. Alsace-Loraine should be divided between France and Germany according to the vote of provincial majorities. Each of the conquered nationalities under Austrian, Balkan and Russian rule should decide by plebiscite where they wish to lodge their future in these larger national confederations, but every one permitted a free, self-governing state legislature. Here again imperial government should give way to democracy and a federation of free states under a larger representative government. Then geographical, trade, linguistic, traditional and racial homogeneities would manifest themselves with freedom and some sort of a natural political law have a chance to replace government of small nationalities by force.

* * *

### Irish Confusion Worse Confounded

Is Lloyd-George's plan of calling a national Irish council the policy of desperation or is it to be the way out? The writer once asked an Irish policeman if the band of itinerant minstrels on the streets of a North Ireland city was native. He replied with Irish sarcasm that it was not, for no several Irishmen could ever agree together long enough to attain a musical harmony. What can be expected in an Irish national council made up of Presbyterians and Catholics—Ulstermen and Nationalists—of Sinn Feiners and the followers of John Redmond? As a recompense for hasty military temper the civil government of England has freed the Sinn Fein rebels; and straightway the radicals among them start a Dublin riot. Ulster protests that "Home rule means Rome rule," and demands that Irish rule shall be English rule. England offers Ireland local government and majority Ireland refuses it unless minority Ulster is forced to accept it. Ulster wants English government by compulsion; the Nationalists want Irish homogeneity by compulsion; the Sinn Feiners want complete independence or nothing. It all illustrates how difficult a problem becomes when concrete action must be taken in regard to ideal things in statescraft. Lloyd-George's plan was refused, so he has, perhaps, with some irony, asked Irishmen to make their own plan. In the end he will have to approximate justice with an enforced plan.

# The Sunday School

## Infidelity's Regretful Harvest

**The Lesson in Today's Life***

**By E. F. DAUGHERTY**

"FAITHLESS" is the word given Ahaz. Disgrace, dishonor, disillusionment and demolition for his sacred trusts, came ultimately. He was but one in the sickly list which history affords, prompting the thought of God in Emersonian phrase, "I am tired of kings." God, regnant, reigning and slowly rising to place in humanity's consciousness, is bringing humanity to that state of mind wherein humanity will say, "We are tired of kings." The "tiredness" of Deity and humanity with kings rests wholly on their faithlessness, incompetence and selfishness. The faithful king, and competent and unselfish, has always found honor and veneration amid the people whose destinies he guided, but woe to that one who puts himself, rather than his people, first.

The law of the harvest, in its spiritual aspect, is here exemplified. The sowing of Ahaz might have been other than what it was; the soil, the seed, the conditions were all at hand wherein he might have sown unto "the spirit"; but the choice he made was unto "the flesh" and corruption could not be avoided. A better world could not be builded than our own, wherein this law is at the heart of things; it challenges the wisdom and tests the freedom of every generation of men.

* * *

"Idolatry"—that was his undoing. He fancied it offered him personal preferments and satisfactions which the paths of fidelity to the true God did not hold. He lived for the hour, and lacked foresight to see what the decades would bring; they brought oppression from the very standards and personalities from whose hands he had expected benefits. The licentious excesses which he approved and supported weakened the morale of his people and made them ready victims of contingent marauders.

The "false gods" of present day life, like those of ancient days, enervate and incapacitate the hosts who promote their sacrifices. The modern Moloch is the booze business; its high priests, and kingly manipulators, like other Ahazes, offer up their own children in its delusive effervescences. Like Tilgath-pileser, who "distressed him, but strengthened him not," King Alcohol is indicted by the modern public conscience as a waster, and the public recoil from alliance with him must rise and still rise, until all minds appreciate the relation between internal revenue and moral deterioration. We cannot as a nation long continue internal physical improvements at the expense of flabby morals.

* * *

Luxury, ease, pampering, are idols we have nationally been holding as were held the "Baalim" of the day of Ahaz. In all avenues, high places and low, our people have been courting them. Now, thank God, they are being forsaken for the centers of unselfish devotion to imperishable ideals; the incense of loyalty to the original national God of righteousness, in thoughts of liberty, democracy and justice, is rising from our altars of patriotism and the idolatrous selfishness of America is being broken to pieces by the waves of altruism which bear our treasures of life and wealth to the European fields of test and strife; it is a national bath of blood and tears which we face, but it will cleanse the nation, bless the world.

The false gods of militarism are claiming their sacrificial hordes amid the nations; necessity has pushed us into their ritual because their madness endangered our national ideals—the hopes of humanity; the "faithlessness" of the kings abroad has compelled the "faithfulness" of the free peoples of earth to inalienable rights. They cannot be defeated.

*This article is based on the International Uniform Sunday school lesson for July 8, "Ahaz, the Faithless King." Scripture, 2 Chron. 28.

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# Disciples Table Talk

### Austin Hunter Celebrates Anniversary

On last Sunday, Austin Hunter, pastor at Jackson Boulevard church, Chicago, celebrated the twenty-fifth anniversary of his entrance into the ministry. He preached from the same text which he used as the basis of his first sermon. His morning sermon treated the theme, "The Triple View of Life," and the evening address, "Life, Work and Character."

### Drake Men for Officers' Training Camp

While not as many Drake men were able to get into the officers' training camp at Fort Snelling as wished to go, five alumni, four students and three former students have been named for places. It is probable that other alumni and former students are in training camps, but from points distant from Iowa. A large number of Drake men made application for the service and more than seventy-five students took the preliminary examination and passed, but were not in the list selected.

### Linly Gordon, Former Disciple Minister, Works for Peace

A campaign to enlist church people and religious organizations under the banner of the People's Council of America has been begun under the active direction of Linly Gordon, formerly a Disciple pastor of Louisville, Ky., and later pastor of one of our churches in Sidney, Australia. Beginning in Louisville and in Lexington, Ky., where he lived for four years as a student in the university, Mr. Gordon will extend his work throughout the South. He is commissioned to establish local people's councils, which will be affiliated with the national body. The purpose of the movement is to bring about "an early and permanent peace," to further the cause of democracy and to assist in maintaining labor standards during the war. "The great international problems will be worked out in America, the great polyglot nation," said Mr. Gordon, in speaking of his mission. "This is the land of international ideals. Through our blood and our citizenship we are in touch with and in sympathy with all the world. The church membership must have its part in the great work that is before this nation—the work that is exemplified in a striking way by the principles of the People's Council. Moreover, the church must stand, as does the council, for better labor conditions. It must bend all its energies to save what labor through all the long years has gained. It is important that the churches, through their membership, join hands with labor and other forward-looking forces represented in the People's Council to work out the destiny of the American people and of the world." Mr. Gordon comes of a family of Laborites in Australia and was prominent in the referendum campaign by which conscription was rejected in that country. The plan of the People's Council grew out of the First American Conference for Democracy and Terms of Peace held in New York, May 30 and 31. The conference selected an organizing committee, which was instructed "to organize a permanent delegated People's Council from all sympathetic groups, to give immediate and permanent effect to the resolutions of the First American Conference for Democracy and Terms of Peace." When the plans for the council were launched at the Madison Square Garden mass meeting, over 15,000 people cheered.

### O. F. Jordan Completes Ten-Year Service in Chicago

On June 24 O. F. Jordan celebrated the completion of ten years of work with the Evanston church, Chicago. Four-fifths of the present membership of the church have joined during this pastorate. The congregation has secured a new location in one of the choice residential parts of the city and has erected the parish house in which worship is now conducted. Mr. Jordan is just now chairman of a commission of the Church Federation of Chicago to prepare a complete new program of activities. He is also chairman of a new committee of the Chicago Christian Missionary Society to furnish a detailed program for the immediate enlargement and expansion of the city mission work. Among the Disciples, he serves in the national work on the Social Service Commission, as representative of the Disciples to the Federal Council of the Churches of Christ in America, and as a member of the Commission on Ministerial Pensions. The past two years have been most fruitful in the way of increase of membership and prestige for the Evanston church.

Late reports bring the news that Mr. Jordan's congregation presented him on last Sunday morning with ten five-dollar gold pieces—one for each year of his service with them.

### Patriotism in Los Angeles Church

J. N. Jessup, pastor at Magnolia Avenue, Los Angeles, Cal., has sent out a letter to members and friends of the church, with an urgent appeal for attendance upon services during this summer in view of the fateful times. Every minister in the brotherhood should take such a step. It is being said in many quarters that the churches cannot be of much service at this critical time. Mr. Jessup and hundreds of others of our ministers are proving that they can. Thirteen young men have gone to the colors from Magnolia Avenue Church.

### Prof. A. R. Brown of Austin, Chicago, Church Missing

Dr. Percy R. Prentis of the Austin, Chicago, Church reports that Professor A. R. Brown, a member in good standing of the Austin church and a principal of the Austin Business College, is still missing, having suddenly disappeared on June 9. It is feared that he has met either with foul play or has become mentally deranged. Professor Brown is a native of England, and resided in Canada for a number of years.

### Death of Lee E. Hedrick

Lee E. Hedrick, a native of Illinois, a lifelong Disciple, an alumnus of Eureka College, and for eighteen years a resident of Chicago and a teacher in the Chicago Business College, during which time he and the members of his family were devoted members of the Englewood congregation, died suddenly at his home in San Francisco, where for the past six years he has resided, and where at the time of his death on June 16th he was manager of the business Practice Department of Heald's Business College. T. A. Boyer, pastor at Richmond, Cal., writes that Mr. Hedrick was apparently in robust health up to within a few days—almost hours—of his departure. He and his wife attended the dedicatory services of the new church in Richmond a week ago Sunday, where, with H. O. Breeden and Mr. Boyer, both old-time friends, he was very happy. Returning to his college work across the bay, he was stricken toward the last of the week with a sudden weakness of the heart, from which he never rallied. His funeral services, conducted by Mr. Boyer, were largely attended by the members of the San Francisco congregations, his fellow teachers and hundreds of students from Heald's College. He is survived by his wife, who was Miss Orpha McCorkle of Eureka, Ill., three sons and a daughter.

* * *

—Miss Ruth Beatrice Bloom, daughter of Charles H. Bloom, Disciple pastor at Beaver, Pa., and Thomas H. Howes were married at the bride's home in Beaver, on June 19. Miss Ruth and her husband are both graduates of Bethany.

—A new Disciple church for Chicago has been organized in Marquette Manor. The new enterprise will be supported principally by members of the Englewood church. The organization was completed on Tuesday of this week, at a meeting of several ministers.

—The death is reported of Mrs. R. W. Lilley, wife of the minister at Kirksville, Mo, For several years before going to Kirksville they served the church at Keokuk, Ia. Mrs. Lilley was a native of Craig county, Va. She graduated from Milligan College with the class of '93. John P. Givens of Hoopeston, Ill., a long time friend of the deceased, writes in high praise of her character and devotion to the cause which she served. THE CHRISTIAN CENTURY joins with the many friends of Mr. Lilley in offering the condolences of the common Christian faith.

—Frank H. Lash, now serving as acting chaplain of the United States Navy, writes from Norfolk, Va., that there were 65 additions to the congregation at El Reno, Okla., during the last three weeks of his ministry there. Twenty-seven persons came forward on the last Sunday morning of his service. The church at El Reno has called H. E. Stubbs, of Kingfisher, Okla., and he enters upon his work at once. Mr. Lash writes that he is a fine and capable young man and will do a great service for the church. Mr. Lash is now stationed temporarily on the United States Steamship Richmond, awaiting assignment to duty.

—The Germantown, Ky., church, Hugh S. Calkins, pastor, becomes a living link in the Foreign Society at the close of a fruitful evangelistic campaign led by Traverce Harrison, of Bellefontaine, Ohio.

—Howard E. Jensen, who has completed his study in the Divinity school of the University of Chicago, will leave for Kansas on July 2, preaching for former congregations at Potter and

Round Prairie en route. He will camp on the Neosho with E. A. Blackman, pastor at Chanute, during August, and will hold a meeting at Chanute during September. Mr. Jensen closed his work as pastor at Wanatah, Ill., on June 17. There were four accessions to the membership at the concluding service.

—R. H. Newton, who leads the church at Atlanta, Ill., writes that twelve members of the congregation there have volunteered for service in the national army. The church has presented the men with pocket testaments, in each of which the pastor wrote a personal letter. Three additions to the congregation are reported for recent services.

—W. E. Carroll, of the Shelbyville, Ind., church, is spending the summer at the University of Chicago.

—W. B. Bodenhafer, well known Disciple leader of Lawrence, Kan., visited friends in Chicago between trains last week. Mr. Bodenhafer will offer courses in sociology in the summer school of the University of Kansas.

—The chairman of the church board at Chickasha, Okla., reports that Byron Hester has served this church as pastor for only eight months of his first year, but that he has shown such efficiency in his work that he has been extended a call for a second year, with a 20 per cent increase in his salary, to take effect immediately. Under Mr. Hester's leadership there have been larger audiences and a greater interest and the church is earning a sure prestige throughout the community. There were two confessions on the morning of June 18, and three baptisms were reported for last Sunday evening.

—J. E. Gorsuch, for some time minister at St. Petersburg, Fla., has entered the evangelistic field. Three persons were baptized by Mr. Gorsuch during his last week of service. W. A. Harp has been called to this field and has already begun his work.

—The annual commencement exercises of the Training School for Nurses, of St. Louis, were held at First church in that city, on the evening of June 12. The Training School is promoted by the management of the Christian Hospital. An interesting program was given, including an address by the new Fourth church pastor, H. L. Baker.

—About ten years ago a few families of Urbana-Champaign, Ill., organized a Sunday school in the east part of Urbana, about a mile from the great University Place church of Champaign. In this section, with a population of 3,000, there was but one church, the Methodist Episcopal. The new Disciples organization was given the name of "The Webber Street Church of Christ." There is now a congregation there of 165, with a Sunday school of about 200. On Sunday, June 17, H. H. Peters, the state secretary, led in the dedication of a fine new house of worship for "Webber Street," building and lot having cost $12,000. Although it was necessary to raise only about $3,500, a total in cash and pledges of $4,600 was reported at the close of dedication day. There were twelve additions to the congregation during the day and Guy L. Zerby of St. Joseph, Ill., was engaged to conduct a two weeks' meeting.

—Julius Caesar Nayphe, a native of Athens, and one of the really great Chautauqua speakers of the land, will give an interpretation of the 23d Psalm to the ministers at Bethany Assembly on August 16. He will appear in the costume of the oriental shepherd. Ministers especially should hear this address, which has been given in nearly all the religious assemblies of the land and in hundreds of chautauquas.

# THE WAR

O the contrary notwithstanding, Transylvania and the College of the Bible will open as usual, September 10.

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—G. I. Hoover, Indiana evangelist, assisted R. B. Givens and the Vermilion, Ind., church in a series of meetings recently closed. Ten were added by baptism and four otherwise.


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—J. M. Philputt, of Charlottesville, Va., has gone to his summer home at Pemaquid Point, Me.

—I. J. Cahill, Ohio's state secretary, reports the successful dedication of the new building of the Cambridge, Ohio, congregation, which numbers but 150 members, on June 10. S. H. Bartlett is pastor in this field.

—"Kanjunda" is the title of the pageant that will be given at Bethany Assembly, August 15, under the direction of Miss Lucy King DeMoss of the Foreign Society. It will be given in costume and many young people will be employed in its production. It will be fascinating, educational and inspirational and one of the splendid features of this year's unusually strong program.

—Roy B. Hyten has moved from Goldfield to North English, Iowa. This change takes him back near his boyhood home and also makes him the pastor of one of the long established churches of the state.

## HIRAM COLLEGE NOTES

Hiram College's annual commencement exercises were held on June 9 to 12, inclusive, opening on Saturday night with commencement programs by the four literary societies.

In the afternoon of a recent Sunday the following young men were ordained to the Christian ministry: H. C. Wilson, who goes as the missionary of the American Christian Missionary Society to Pocatello, Idaho; P. P. Denune, who has accepted a call to the church at North Bristol, Ohio; W. B. Mathews,


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who has entered upon his duties as minister to the Squirrel Hill church of Pittsburgh, Pa.; R. J. Downs, who continues at Solon, Ohio, at the urgent request of the entire community, which he has served most acceptably during the past five years as a student preacher; R. G. Hagstrom, who will take charge of a social settlement work in Youngstown, Ohio, after a year's study at Chicago; J. K. O'Neall, engaged at the present time in Y. M. C. A. work. The sermon of the hour was delivered by the Dean of Men, Vernon Stauffer. In the ordination service proper, which was in charge of President Bates, the following brethren assisted: John E. Pounds, of the Hiram church; C. L. McPherson, of Keuka Park, N. Y.; Dr. Osgood, of China, and the elders of the church.

The baccalaureate sermon was delivered by President Miner Lee Bates in the Hiram church, on the morning of June 10. The message was on "The Ruling Spirit," contrast being made between the spirit of Germany, so fittingly expressed in that nation's motto, "Deutchland uber alles," and the spirit of Christianity, which is service for all.

The anniversary of the Christian associations was held Sunday night, the address of the evening being delivered by Miss Bertha Clawson of Tokio, Japan.

Monday afternoon the class day exercises were held, one of the chief features of which was the presentation of the class memorial—a 75-foot flagpole, erected in the center of the campus in front of the main building. That evening the Hiram Musical Art Society presented Sullivan's opera, "The Sorcerer."

Dr. Hugh Black, of Union Theological Seminary, New York City, gave the address at the commencement exercises on Tuesday morning to a most appreciative audience which crowded the hall. Dr. Black suffered injury in an auto accident just before reaching Hiram.

The literary societies presented the play, "The Passing of the Third Floor Back," on the evening of commencement day.

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G. S. BENNETT.

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# Our Readers' Opinions

## WHO IS TO BLAME?

Editor THE CHRISTIAN CENTURY:

For some time I have been under the burden of a decreasing interest in church attendance. I have been in this town now just six years, and have enjoyed what might be called a prosperous season in church life. The missionary record has been commended by the state officials as one of the best in the state. The Sunday school attendance has been good and the church attendance, if not always the best, not discouraging. But just now there is a decided decrease in all the services, except the morning preaching service, which has been helped by a continuous service. This condition is common to all the churches in the town so that it cannot be charged to any particular cause in our own church.

This matter has been weighing on my heart rather heavily of late, and when I read recently an editorial on the subject: "What is the Matter with the Churches?" you can imagine that it was with some hope of a remedy that I turned to read the same. Though disappointed in that, I did get some consolation in the fact that others are having the same experience. I have no criticism of the editorial, but I have the feeling that we are too inclined to lay the blame for such conditions on the churches, rather than on the people. Now, I am not one to think that there is nothing wrong with the churches; that they are guiltless. I am conscious of their deficiencies and the great need, if not re-construction, of re-adaptation to present conditions. More effective cooperation is needed and less overlapping. Here I am going to suggest that you write, when you can, a series of articles or editorials on "The Church of the Future." I spend a good deal of time with the superintendent of our county schools, and in conversation recently he suggested that I preach a sermon on the new adaptation of the church and go everywhere and preach it, as one of the great needs of the time. May I suggest such a program for you in your editorials?

But does the whole trouble rest with the church? Are not the people also to blame? It is a matter of common testimony that the churches of our town never were better equipped to serve the people. Though not all radically progressive, they are all modern and progressive in spirit, yet there is now a smaller attendance than for a long time. We cannot charge the trouble to automobiles, as others seem to do, for the automobile class are regular in their attendance and can be relied upon at any time. With us it is the laboring class, the wage earners.

Now it is easy, as usual, to lay the blame on the churches, but my opinion is that it rests with the people. Is it the fault of the library that people read only light fiction? Is it the fault of Shakespeare that his plays are not read? The people follow the light and frivolous and give no earnest heed to the real or deeper things of life.

This condition is not hopeless here; we will master it after a while and enjoy even better times than we have, but at present it is not encouraging, to say the least. I am working out a program for the church that I feel will succeed.

This is why I have written this long letter: First, to suggest a series of articles on the "Church of the Future"; second, to express the feeling that to constantly ask the question, "What is the Matter with the Churches?" as if they were altogether to blame, has a psychological effect in creating the opinion that they are wrong and thus excuse the people or justify them in their minds, when the great need is to impress the people with their wrongs and lack of interest and awaken their consciences.

* * *

## DR. TYLER WRITES OF LINCOLN

Editor THE CHRISTIAN CENTURY:

I have had my attention called to an article in your issue of Feb. 8, 1917, entitled, "The Religion of Lincoln." Mr. Lincoln's father and mother, familiarly known as "Uncle Tommie" and "Aunt Nancy," were members of the Christian church. Their last years were spent in the neighborhood of Charleston, Ill. Dennis Hanks, who is reported to have taught Mr. Lincoln to read, was a member of this church and regular in his attendance when I was pastor in 1864-69. This was my first pastorate extending over a period of five years.

B. B. TYLER.

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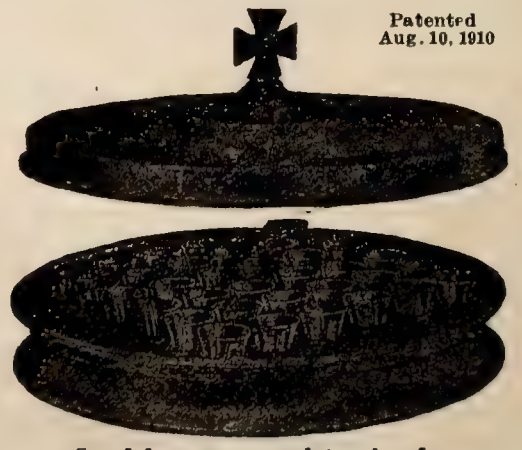

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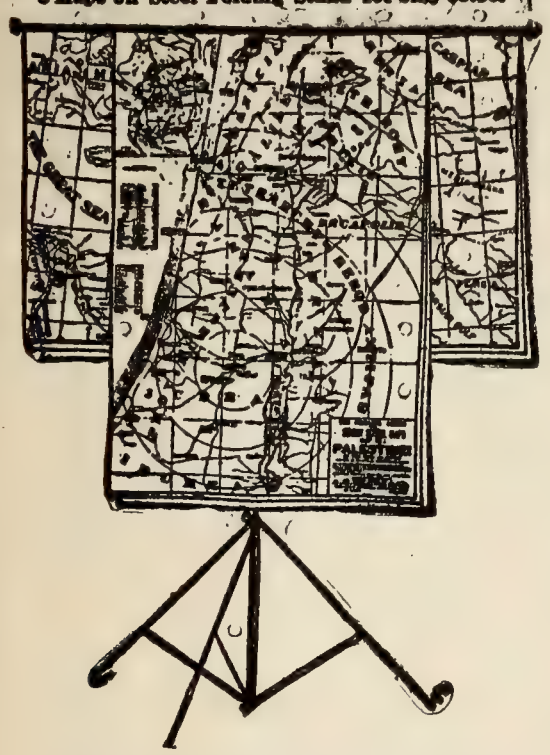

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